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A

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THE
MONTHLY REVIEW,
For JULY, 1760.

A Diſſertation on ancient Tragedy[*]. 4to. Franklin.

WHEN, either from accident or inclination, men have been deeply engaged in any particular ſtudy or purſuit, they naturally contract a fondneſs for whatever has employed their attention, and take great pains to perſuade themſelves and others, that it is uſeful, honourable, or agreeable. Dull Scholiaſts and Commentators, who have miſpent their whole lives in poring over various readings, will tell you, that it is of the higheſt importance to aſcertain where Cicero makes uſe of *Quare*, and where he gives the preference to *Quamobrem*. In ſhort, throughout the ſeveral occupations and employments of life, we are too apt to form our eſtimates from abſtracted conſiderations, and to prize every thing rather in proportion to the uſe we have made of it, and the pleaſure we have received from it ourſelves, than with reſpect to its general utility or entertainment. Every one thinks that moſt uſeful and delectable, which has been the chief object of his own application: the Moraliſt, whoſe whole thoughts have been bent on framing precepts for regulating the conduct of human life, and controling the paſſions, recommends dry diſquiſitions concerning Virtue, as the only laudable and profitable ſtudies. The Naturaliſt, on the other hand, cenſures purſuits of this nature, as vain ſpeculations, and uſeleſs refinements; to him every thing is trivial, compared with the anatomy of a Plant, or the diſſection of a Butterfly. A third thinks that all uſeful and entertaining knowlege flows from the operations of the Air-pump, or the effects of an Electrical Tube. The man of taſte, and the lover of the Belles Lettres, condemns all theſe, and deems nothing worth attention but what flatters the ſenſes, or amuſes the imagination: it would, indeed, be endleſs to enumerate the various inſtances which prove men partial to their own particular purſuits.

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[*] By the Rev. Mr. Franklin, the Tranſlator of Sophocles. N, B. This Diſſertation is delivered *gratis*, to thoſe who ſubſcribed to the author's tranſlation of Sophocles; [Vide Review, Vol. XII. p. 417.] and is not to be ſold.

As this partiality is ſo univerſally prevalent, it will not ſeem extraordinary that ancient Tragedy ſhould be a favourite with the *Tranſlator of* SOPHOCLES, and that he ſhould lament, as he does in the Introduction, that ‘ the Stage of Greece ſeems ‘ to be forgotten by us. Homer, Xenophon, Demoſthenes,’ ſays he, ‘ and many other eminent Greeks Writers, have of ‘ late years put on an Engliſh habit, and gained admiſſion even ‘ into what is called polite company; whilſt Æſchylus, So‘ phocles, and Euripides ſtill lurk in ſchools and colleges; ‘ and very ſeldom make their appearance, at leaſt with *dirty* ‘ leaves, in the libraries of the Great.’ This complaint, we are inclined to believe, is not ill founded; but as our induſtrious Author has taken ſuch pains to array Sophocles in Engliſh attire, we hope that he will be as much thumbed by the Great as the Tranſlator could wiſh; and after a thorough peruſal, probably, few leaves will be found without a foul ſpot.

With regard to the Diſſertation before us, it will afford little entertainment to any but claſſical Readers, to whom it will probably be an acceptable preſent, as it contains many curious remarks and critical obſervations. The Diſſertator, to do him juſtice, appears to be well acquainted with his ſubject, and with all the learning relative to it: but whether ſo much labour and ingenuity might not have been employed on ſome enquiry more uſeful and agreeable, we leave others to determine.

This Diſſertation treats of the Origin of Tragedy—of the Parts of ancient Tragedy—of the Chorus—of the Verſe, Recitation, and Muſic—of the Conſtruction of the Greek Theatre—of the Scenes, Machines, and Decorations—of the Maſques—of the Time when Tragedy flouriſhed in Greece—of the three great Tragedians.—

‘ Tragedy,’ he tells us, ‘ like every other ſpecies of poe‘ try, owed its birth to Religion. Tragedy, or the Song of ‘ the Goat,’ he continues, ‘ was only a ſacred hymn. Bac chus, we are told, the firſt cultivator of vines, imparted his ſecret to a petty Prince in Attica, named Icarius, who happening one day to eſpy a goat browzing on his plantations, immediately ſeized and offered him up as a ſacrifice to his divine benefactor. The rural ſacrifice became, in proceſs of time, a ſolemn feaſt, and aſſumed all the pomp and ſplendor of a religious ceremony; Poets were employed by the Magiſtrate to compoſe hymns or ſongs for the occaſion, and they contended for a prize, which, as Horace intimates*, was ſcarce worth contending for.

‘ This was probably the period when Theſpis firſt pointed out the tragic path, by his introduction of a new perſonage, who relieved the Chorus or troop of Singers, by reciting part of ſome well known hiſtory or fable, which gave time for the Chorus to reſt. All that the Actor repeated between the ſongs of the Chorus, was called an Epiſode, or additional part; conſiſting often of different adventures, which had no connection with each other. Thus the Chorus or Song, which was at firſt the only, and afterwards the principal performance, became gradually and inſenſibly, but an inconſiderable, though, as we ſhall ſee hereafter, a neceſſary and ornamental part of the Drama.

‘ From the origin of Tragedy, to the days of Theſpis, and from his time to that of Æſchylus, all is doubt, conjecture and obſcurity. Æſchylus, as being himſelf Author, Actor, and Manager, took upon him the whole conduct of the Drama, did not neglect any part of it; he improved the ſcenery and decorations, brought his actions into a regular and well conſtructed theatre, raiſed his Heroes on the cothurnus or buſkin, invented the maſques, and introduced ſplendid habits with long trains, that gave an air of majeſty and dignity to the Performers.——Sophocles and Euripides carefully ſtudied the plan laid down by Æſchylus, and by their ſuperior genius and judgment improved it in a ſhort time to its higheſt ſtate of perfection, from which it gradually declined to the introduction of the Roman Drama.’

Our Diſſertator gives it as his opinion, that the ancient Greek Tragedy was one continued repreſentation from beginning to end. The diviſion into acts therefore,’ ſays he, ‘ is undoubtedly a piece of modern refinement. The only diviſion the antients ever made, was a diviſion which Na-

---

* Vilem certavit ob Hircum.

'ture points out to this and every other compoſition, viz. a 'beginning, a middle, and an end, or in the words of Ariſ-'totle, the Prologue, the Epiſode, and the Exode.

'The Prologue was not unlike the προαυλιον or overture, 'in muſic, or the Proemium in oratory, containing all that 'part of the Drama which preceded the firſt ſong or inter-'mede of the Chorus.

'The *Epiſode* is all that part of the Tragedy which is be-'tween the ſongs or intermedes of the Chorus.

'The *Exode* is all that part of the Tragedy which is recit-'ed after the Chorus has left off ſinging.

With reſpect to the Chorus, our Author ſeems not a little partial. 'By the introduction of a Chorus,' ſays he, 'which bore a part in the action, the antients avoided the 'abſurdity of Monologues and Soliloquies, an error which 'the moderns have imperceptibly and neceſſarily fallen into 'from their omiſſion of it: they avoided alſo that miſerable 'reſource of diſtreſſed Poets, the inſipid and unintereſting 'race of Confidentes, who only appear to aſk a fooliſh queſ-'tion, liſten to the ſecrets of their ſuperiors, and laugh or 'cry as they are commanded.'

Here we cannot wholly agree with our Diſſertator. We are ſo far from thinking that there is any abſurdity in our Monologues and Soliloquies, that we conſider them among the beauties of modern Tragedy. By means of theſe Soliloquies, the Poet has an opportunity of deſcribing the moſt ſecret workings of the human heart, and by making the characters of the Drama occaſionally enter into a kind of ſelf-examination, the conflicts between Reaſon and Paſſion, the agitations of guilt, the horrors of remorſe, and the agonies of deſpair, may be more ſtrongly diſplayed, than they could be if any witneſſes were ſuppoſed to be preſent. The Plays of the immortal Shakeſpear afford abundant proofs of the preference of Soliloquies over the ancient Chorus. Among various inſtances which might be cited on this occaſion, we will mention one which immediately occurs, though, perhaps, not the ſtrongeſt for the purpoſe, which is the Soliloquy of the King in Hamlet. It is, in our opinion, ſcarce poſſible to put this ſpeech of the King's into the mouth of a Chorus, without diminiſhing its force, and loſing all thoſe pathetic ſtrokes which mark the ſufferings of a guilty mind, reflecting on its own foul deeds. That 'a Chorus adds pro-'bability to the repreſentation, and gives it a ſtriking reſem-'blance of real life,' is what we cannot allow; and notwithſtanding, the high opinion which our diſſertator is pleaſed to expreſs of the critic's judgment, from whom he borrows this obſervation, yet we are rather inclined to ſide with thoſe who condemn the chorus as an unnatural excreſſence. We acknowledge, however, with our Author, that it is introduced with propriety, and appears to great advantage in Elfrida and Charactacus: we readily join with him in his encomiums on thoſe excellent pieces; but at the ſame time we cannot ſufficiently condemn the perſonal malice and rancor, which he diſcovers in a note, on the Orphan of China, wherein, he mentions the author of that piece *by name*, and in the groſſeſt terms of abuſe. Every one, no doubt, as a writer, is open to public cenſure; for as every man who publiſhes his works, makes an appeal to the taſte and judgment, of his readers, he thereby gives them a priviledge of expreſſing their ſenſe of his merit: but when criticiſm becomes perſonal; when names are maliciouſly proclaimed; when circumſtances are invidiouſly collected, which do not concern the Author, *as ſuch*, then the critic deſerves the ſevereſt reprehenſion. We are ſorry, on this occaſion, to obſerve, that our Diſſertator has ſtudied the polite Athenians ſo long, to very little purpoſe; for with all his pretenſions to taſte and elegance, this note, alone, is a ſufficient indication of an illiberal and unpoliſhed mind. When men of letters ceaſe to treat each other with reſpect and politeneſs, readers will, by degrees, loſe all regard to literature.

Our Author, to return to his Diſſertation, ſpeaking of the verſe, &c. of ancient Tragedy, thinks ' It more than ' probable, and nearly demonſtrable, that the theatrical de- ' clamation of the ancients was compoſed and *wrote*, (we ' ſhould rather ſay, *written*) in notes, and that the whole ' play, from beginning to end (except the Commoi and Cho- ' ruſſes), were in a kind of recitative, like our modern ' operas; that it was accompanied with muſic throughout, ' and that the reciter had little elſe to do, than carefully to ' obſerve the directions of the poet; the quantity of every ' word was aſcertained, the time, duration, and rhythmus of ' every ſyllable fixed by the muſician, ſo that he could not ' eaſily miſtake or offend; the actor was not, as on our ' ſtage, left at liberty to murther fine ſentiment and language, ' by wrong accents, and falſe pronunciation; by hurrying ' over ſome parts with precipitancy, and drawling out others ' in a tedious monotony; a good voice, and a tolerable ear, ' were all that the poet required of him.'

Mr. Franklin is very particular in deſcribing the conſtruction of the Greek Theatre, a plan of which is prefixed to the diſſertation. 'Among the peculiarities with regard to its ſtructure,' he obſerves, 'there is not any thing perhaps ſo remarkable, and which we can ſo difficulty form any idea of, as the Echœa, or brazen veſſels, which, according to Vitruvius, were made uſe of by the Greeks, to render the articulation diſtinct, and give a more extenſive power to the voice; for this purpoſe, we are told, that they had recourſe to ſeveral round concave pieces of braſs, placed under the ſeats of the ſpectators, ſo diſpoſed and contrived, by the moſt exact geometrical and harmonic proportions, as to reverberate the voice, and to carry the words of the actor to the fartheſt part of the building.'

The machines and decorations are only mentioned to inform us, that 'We have no genuine, or regular account now extant, concerning them.' As to the ſcenery, he obſerves, that 'the unity of place confined the whole repreſentation of their pieces, to one particular ſpot; this, however, we find was ſumptuouſly adorned with all the embelliſhments, which art or nature could furniſh. The whole theatre, he takes notice, being uncovered, and conſequently, expoſed to the heat of the ſun, and inclemency of the weather; a thin kind of curtain, faſtened to a large pillar, or pole, in the center of the building, was extended over the whole; as the heat, notwithſtanding, frequently penetrated through, and the breaths of ſo numerous an aſſembly muſt have been offenſive, they had recourſe to artificial ſhowers of rain, which they conveyed from the top of the porticos, through the ſtatues that were diſperſed over the different parts of the building.'

With reſpect to the maſques, our author very properly obſerves, that the face is certainly the beſt index of the mind, and that the paſſions are as forcibly expreſſed by the features, as by the words and geſture of the performer: the Greeks in this, therefore, he concludes, as in many other particulars, ſacrificed propriety, truth, and reaſon, to magnificence and vanity.

In the time of the Greek tragedies, the Athenians, our Author takes notice, dictated as it were to all mankind. 'As the theatre was ſupported entirely at the expence of the public, the public directed all its operations; we might naturally expect, therefore, that the poet would for his own ſake take care to adapt his compoſitions to the public 'taſte; to fall in with the national prejudices and ſuperſti-'tions; to ſooth the pride, flatter the ſelf-love, and adopt 'the opinions of his fellow-citizens. Thoſe Readers there-'fore,' he concludes, 'who are utterly unacquainted with 'the religion, laws, and cuſtoms of Athens, are by no means 'adequate judges of antient tragedy; they only condemn, 'for the moſt part, what they do not underſtand, and raſhly 'judge of the whole edifice, whilſt they view but an incon-'ſiderable part of the building.'

We grant that no Reader can be an adequate judge of antient Tragedy, unleſs he is maſter of the knowlege here enumerated. But we would make a diſtinction between the old tragic Writers, and the ancient Tragedy. We may applaud the former, while we condemn the latter: making proper allowances for the ridiculous prejudices, and abſurd cuſtoms of thoſe days, we may readily allow the poets, all the merit which their admirers aſcribe to them; but whether their pieces, founded moſtly on fabulous abſurdities, are, at this time, proper entertainments for rational and enlightened minds, or worth the attention which this writer and others have beſtowed upon them, will ſtill remain a queſtion.

With regard to the three great tragedians, our Diſſertator gives the following account of them. 'Æſchylus,' he tells us, 'was born at Athens, in the firſt year of the ſixtieth 'Olympiad; he embraced very early in life the profeſſion of 'arms, and diſtinguiſhed himſelf as an officer at the famous 'battles of Marathon, Salamis, and Platea; during the in-'tervals of his military occupation, he found time to write 'no leſs than ſeventy, or according to ſome hiſtorians, ninety 'tragedies, only ſeven of which are now extant; when he 'was pretty far advanced in years, he loſt the poetical prize 'to Sophocles, then but a boy; or, as other writers with 'more probability aſſert, to Simonides, in an Elegy on the 'Heroes, who fell at Marathon; a circumſtance which ſo 'deeply affected him, that he immediately withdrew from 'Athens, and retired to the court of Hiero, where, we are 'told, he lived in great affluence and ſplendor, to the age of 'ſixty-five.'

'Æſchylus,' our Author continues, 'is a bold animated 'writer; his imagination fertile, but licentious; his judge-'ment true, but ungoverned; his genius lively, but unculti-'vated; his ſentiments noble and ſublime, but at the ſame time 'wild, irregular, and frequently fantaſtic; his plots, for the 'moſt part, rude and inartificial; his ſcenes unconnected ‘and ill placed; his language generally poignant and expreſſive, though in many places turgid and obſcure, and even too often degenerating into fuſtian and bombaſt; his characters ſtrongly marked, but all partaking of that wild fierceneſs, which is the characteriſtic of their author; his peculiar excellency was in raiſing terror and aſtoniſhment, in warm and deſcriptive ſcenes of war and ſlaughter: if we conſider the ſtate of the drama, when he undertook to reform and improve it, we ſhall behold him with admiration; if we compare him with his two illuſtrious ſucceſſors, he hides his diminiſhed head, and appears far leſs conſpicuous: were we to draw a parallel between dramatic poetry and painting, we ſhould perhaps ſtile him the Julio Romano of ancient tragedy.’

‘Sophocles was born at Colonè, a burgh or village in Attica. He may with great truth be called the prince of ancient dramatic poets; his fables, at leaſt of all thoſe tragedies now extant, are intereſting and well choſen, his plots regular and well conducted; his ſentiments elegant, noble and ſublime; his incidents natural; his diction ſimple; his manners and characters ſtriking, equal, and unexceptionable; his choruſſes well adapted to the ſubject, his moral reflections pertinent and uſeful, and his numbers in every part, to the laſt degree, ſweet and harmonious. Were I to draw a ſimilitude of him, as I did of Æſchylus, from painting, I ſhould ſay that his ordonnance was ſo juſt, his figures ſo well grouped and contraſted, his colours ſo glowing and natural, all his pieces, in ſhort, executed in ſo bold and maſterly a ſtile, as to wreſt the palm from every other hand, and point him out as the Raphael of the ancient drama.’

‘Euripides, the ſon of Mneſarchus and Clito, was a native of Salamis. His fables are generally intereſting; his plots frequently irregular and artificial; his characters ſometimes unequal, but for the moſt part ſtriking and well contraſted; his ſentiments remarkably fine, juſt and proper; his diction ſoft, elegant and perſuaſive. Upon the whole, though Euripides had not ſo ſublime a genius as Æſchylus, or a judgment ſo perfect as Sophocles, he ſeems to have written more to the heart than either of them; and if I were to place him with the other two, in the ſchool of painters, I ſhould be inclined, from the ſoftneſs of his pencil, to call him the Corregio of the ancient drama.’

We cannot forbear thinking, that there is great affectation in theſe ſimilitudes, as our Diſſertator calls them: and, upon the whole, though his diſſertation bears ſome marks of genius, yet there is more of labour, than taſte and elegance in the compoſition. We muſt add, likewiſe, that our Author's partiality to the Greek Theatre, has induced him to miſ-repreſent the practice of ours. 'How would the antients,' he ſays, 'be ſurprized at the muſic entertaining a modern 'audience, between the acts, with a jig of Vivaldi, or the 'Roaſt Beef of Old England; and this in the midſt of an 'intereſting and pathetic tragedy?' They might, perhaps, be ſurprized, if this was the fact; but though, we have known a ſet of noiſy and empty people, call for the Roaſt Beef of Old England, before the opening of a new play, in compliance, perhaps, with a ridiculous and cruel cuſtom of ſporting with an author's anxiety; yet, we never heard, ſuch a ludicrous piece called for, much leſs played, at any other time, or any other occaſion.

Though, it is always with ſome reluctance, that we take notice of any inelegancies of ſtile, or grammatical errors, yet our duty as Reviewers obliges us not to be inattentive to theſe particulars; in which, we are concerned to ſay, our Author affords too frequent occaſion for criticiſm. He has not ſcrupled to uſe the word *interpretation*, in the ſame ſenſe with *etymology*, or *derivation*.—Referring the Reader to a particular piece in his tranſlation of Sophocles, he directs him to, Philoctetes Act *one*, Scene *three*; inſtead of Act the *firſt*, Scene the *third*.—Speaking of the change of the Greek metre, he ſays—'It is moſt probable that the muſic and in-'ſtruments accompanying the verſe, were changed alſo; a 'happy circumſtance,' he adds, 'for the poet, as it muſt 'have afforded an agreeable relief to the audience, who 'would naturally *be* fatigued by the repetition of the ſame 'ſounds, *be they* ever ſo harmonious.' To make ſenſe and grammar of this ſentence, we apprehend, it ſhould run thus;—as it muſt have afforded an agreeable relief to the audience, who would naturally *have been* fatigued by the repetition of the ſame ſounds, *had they been* ever ſo harmonious. Our Author would have done well to have reflected, that though the *licentia poetica* might, in ſome caſes, free the tranſlator of Sophocles from the ſhackles of Grammar; that nevertheleſs, the proſe Diſſertator had no right to plead any ſuch exemption.

The State of the printed Hebrew Text of the Old Teſtament conſidered. Diſſertation the Second. By Benjamin Kennicott, *M. A. Fellow of Exeter-College, and Vicar of Culham in Oxfordſhire.* 8vo. 6s. Griffiths, &c.

IN a former Diſſertation *, publiſhed about ſix years ago, the learned Author preſented the public with a Catalogue of Hebrew manuſcripts now extant in our univerſities, and gave ſome ſpecimens of their uſefulneſs in ſettling the text of the Old Teſtament.

The work before us is a continuation of the ſame general deſign, and tends to remove the prejudices that have been hitherto entertained in favour of the Hebrew text, by an accurate enquiry into the grounds of that veneration that has been paid to it, in order to evince the reaſonableneſs of making uſe of all the aſſiſtance that can be procured from comparing Hebrew manuſcripts, or ancient verſions, towards obtaining a more perfect edition of the Hebrew Bible than has yet appeared. It may ſeem ſtrange, that this ſhould need ſo laboured a proof! One would think, as it is univerſally granted, that many errors have crept into the text of the *New* Teſtament; which, by examining different copies, have been diſcovered, none would deny, that the ſame may have happened to the *Old*; and if ſo, it ſeems reaſonable, that the like method ſhould be taken to correct the errors in the latter. But unhappily, ſo ſtrong a prejudice has prevailed amongſt learned men in favour of the *Maſoretical* copies, from whence our printed text was taken; that the leaſt deviation from them has been deemed an unpardonable preſumption. And as to thoſe Hebrew manuſcripts which are ſtill preſerved, it was taken for granted, that they either agreed with our printed copies, or were of too modern a date to deſerve any regard; and conſequently, few have given themſelves the trouble to conſult them. There have been, indeed, thoſe who have ſeen the weakneſs of theſe prejudices; and have endeavoured (though with but little ſucceſs), to remove them. Our Author, therefore, certainly deſerves the thanks of the public, for the pains he has taken to ſet in its true light, a ſubject, that was but little known, and concerning which the moſt learned men had fallen into very great miſtakes. The work appears to be drawn up with the utmoſt candour, and diſcovers, throughout, a ſincere regard to truth, and a juſt concern for the authority of the ſacred writings. The Reader, perhaps, may be inclined to think the Author ſometimes too prolix: but as this ſeems owing to his concern to clear up every difficulty that might ariſe in the mind, on ſo obſcure and controverted a ſubject, it may the more eaſily be excuſed.

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* See Review, Vol. VIII. p. 241.

The work is divided into five chapters; of the contents of which, we ſhall give the Reader ſuch an account, as may enable him to form ſome judgment of the performance in general.

In the firſt chapter then, the Author conſiders the authority of the *Samaritan Pentateuch*; and endeavours to prove, that it is at leaſt equal, and in ſome reſpects ſuperior, to that of the Hebrew text. In order to eſtabliſh this point, he examines very particularly, the ſuppoſed corruption of *Deut.* xxvii. 4. in which the Samaritan copies read *Gerizim*, inſtead of *Ebal*. The Reader upon conſulting the paſſage, will find that it contains the direction which Moſes gave the Iſraelites for writing the law, and erecting an altar upon a certain mountain, after his death, when they had paſſed over Jordan. This mountain is called *Ebal* in all the Hebrew copies, both in *Deut.* and in the correſpondent paſſage in *Joſhua*, where we have an account of the execution of theſe orders. It has, therefore, been hitherto acknowledged, even by the greateſt advocates for the Samaritans, that they have in this inſtance, been guilty of a wilful corruption, in order to advance the honour of their temple, which was built on mount *Gerizim*, in oppoſition to that of *Jeruſalem*. Our Author, however, has ventured to undertake their defence, and has advanced a variety of arguments, which tend to remove the charge on the other ſide. The principal ſeem to be theſe:—That it is much more probable that *Gerizim*, from which the *bleſſings* were pronounced upon the people, ſhould be the mountain fixed upon for erecting an altar and writing the law, than *Ebal*, from which the *curſes* were pronounced. This argument he confirms by ſome circumſtances, attending the ſituation of the heads of the ſeveral tribes, when theſe bleſſings and curſes were pronounced (Deut. xxvii. 12, 13), which we muſt not ſtay to enumerate. To this our author adds, that if *Ebal* had been the place originally appointed for theſe purpoſes, no reaſon can be aſſigned why the Samaritans, who acknowleged the authority of the *Pentateuch*, ſhould have preferred *Gerizim*; when they were both alike in their power, as they lay but at a ſmall diſtance from each other. Theſe arguments, in connection with the others he has offered, muſt be allowed to carry ſome weight with them, and if they do not altogether eſtabliſh his opinion, at leaſt, they render it very probable. Before we diſmiſs this ſubject, it may not be improper to obſerve, that the Author ſuppoſes that the *law*, which was to be written or engraved on the mountain, was no other than the *Ten Commandments*, which is called the *law* by way of eminence. This conjecture is confirmed by an addition, which it ſeems is made in the Samaritan Pentateuch, in *Exod.* xx. immediately after the Ten Commandments are enumerated. This paſſage contains the very ſame direction about writing the law, &c. with that referred to above in *Deut.* and from the connexion in which it ſtands, it is evident, that by *the words of this law* there mentioned, nothing elſe can be underſtood but the Ten Commandments. In the remaining part of this chapter, the Author endeavours to vindicate the Samaritan Pentateuch, from the objections of Mr. *Collins*, and makes ſome remarks on the antiquity of the Samaritan Letter, of which it does not ſeem neceſſary here, to give a particular account. We cannot, however, paſs over a curious quotation which we find in this part of the work, which tends to confirm the late biſhop of *Clogher*'s hypotheſis, concerning the *Inſcriptions* found in the *Wilderneſs of Sinai*, that they were engraved there by the Iſraelites. The quotation is taken from one *Coſmos* an Egyptian, who wrote in the year 535, and is preſerved by *Montfaucon*: and the ſubſtance of it is, That the Iſraelites having received the Law from God, firſt learned from thence the uſe of Letters; and that during the forty years they continued in the wilderneſs, they employed themſelves in engraving letters upon the ſtones in thoſe parts; which, (ſays he) I myſelf have ſeen in my travels. He adds, that theſe inſcriptions, which were in Hebrew characters, were explained to him by ſome Jews, who had ſeen them, and that they contained an account of their marches, their tribes, &c. And concludes, with taking notice of the argument that might be drawn from hence, in ſupport of Revelation.

The next chapter treats of the *Chaldee Paraphraſe*, the antiquity and authority of which is particularly conſidered. The Author endeavours to ſhew, that it has in ſome inſtances been corrupted, to render it more conformable to the Hebrew text: but, that where it *differs*, as it does in many places, it may ſtill preſerve the dignity of an ancient paraphraſe, and may be of uſe to aſſiſt in the recovery of ſuch readings as are loſt, and in the explanation of ſuch as are difficult and obſcure. He adds, that the principal regard is due to the paraphraſe upon the *Pentateuch*, next to that, upon the *anterior* and *poſterior prophets*, ſtill leſs to that upon the greater part of the

Hagiographa, and leaſt of all to that upon the five ſmall books, called the *Megilloth*; the paraphraſe upon which he obſerves, is certainly much later, and far more vague, than upon any of the former. In this chapter, the Author has introduced ſome remarks on the Greek and Latin verſions, tending to prove, that they, likewiſe, have been corrupted to accomodate them to the modern Hebrew text. Among other inſtances, he mentions 2 *Chron.* xiii. 3. 17. where we are told, that *Abijah, King of Judah, ſet the battle in array with* 400,000 *choſen men, againſt* 800,000 *choſen men, under Jeroboam, King of Iſrael; and that out of Iſrael only, there were ſlain in the battle* 500,000. Now, it ſeems, that many of the ancient Latin verſions, which our Author has conſulted, leave out a cypher in each of theſe numbers, and conſequently remove the objection, which lies againſt the hiſtory as it ſtands in the Hebrew text. He imagines, therefore, that theſe verſions muſt have been made from ſome old Hebrew manuſcripts, which are now loſt; and that the other verſions, both Greek and Latin, have been altered to make them agree with the more modern Hebrew. He accounts for theſe, and the like errors in *Numbers*, which are to be found in the Old Teſtament, by ſuppoſing, that the Jewiſh tranſcribers might anciently expreſs numbers, by marks analogous to our common figures, in which a miſtake might eaſily be made, by adding or omitting a *cypher*. He likewiſe conjectures, that the ancient Jews expreſſed their ſacred numbers by *numeral letters*, as it is certain they do at preſent in their own compoſitions; in confirmation of which he adds, that ſome of their ancient authors ſpeak of ſingle letters, as ſignifying numbers in the books of ſcripture. He introduces here ſome farther obſervations on the ſame ſubject, and particularly, on the uſe and antiquity of the *final* letters, for which we muſt refer the curious reader to the work itſelf.—We cannot diſmiſs this chapter without taking notice of our Author's remark upon the two editions of the Latin Bible publiſhed, the one by pope Sixtus V. the other by his immediate ſucceſſor Clement VIII. In the latter of theſe, there are no leſs than two thouſand variations from the former, ſome of whole verſes, and many others clearly contradictory in ſenſe. And yet, both theſe had the ſtamp of infallibility upon them, and were enforced by the ſentence of excommunication. And whereas it is pleaded in their defence, that Clement only corrected thoſe errors of the preſs, which Sixtus deſigned to have corrected in a ſecond edition; our Author replies, that it is plain, Sixtus never intended another edition, becauſe he himſelf has corrected, either with his own hand, or by printed words paſted on, the errors he obſerved in his own edition after it was printed: a copy of which, with his corrections, is happily preſerved in the Bodleian library.

We proceed now to the third chapter, in which the *Sentiments of the Jews themſelves on the Hebrew text* are conſidered. And here we are preſented with an old Latin tranſlation of a preface, written by one *R. Jacob Ben Chaim*, a very learned Jewiſh critic, and prefixed to the *Bomberg* edition of the Hebrew Bible printed at Venice in 1526. The tranſlation was a manuſcript in the Bodleian library, and is the more valuable, becauſe the original has hitherto been but little known in the learned world. It appears from hence, even by the confeſſion of the Jewiſh writers themſelves, that the Hebrew manuſcripts have not eſcaped all errors in tranſcribing; and that anciently they corrected one copy by another, and gave the preference to that reading, which was ſupported by the greater number: but that in later times, the grand rule for correction was their *(imperfect and corrupted)* MASORA, which is magnified as of divine authority. Conſequently, ſuch Hebrew manuſcripts, as were found to agree with this, were reputed the beſt, and from them the text was printed. Our Author having proved from ſome quotations, made by ancient Jewiſh writers from the Old Teſtament, that their copies differed from ours, he concludes the chapter, with enquiring at large into the nature and authority of the *Maſora*, which has been ſo much extolled both by Jewiſh and Chriſtian writers, as the *fence* or *hedge* of the law, and the great means of preſerving the purity of the Hebrew text. With regard to this, he obſerves in general, that by the *Maſora* is meant 'a vaſt collection of traditionary remarks, of various kinds; 'ſome reſpecting the diviſion of the text, into larger and 'leſſer ſections and verſes; ſome relating to words, others to 'letters, and others to the vowel points and accents.' Now amongſt theſe are to be found ſome remarks of importance, though by far the greater part are idle and trifling. The Jews have in general maintained that this was originally the work of Ezra, and the other members of the great ſynagogue, and the ſame opinion has been adopted by Buxtorf, and other learned men amongſt the Chriſtians; but even theſe allow it to be uncertain in what age it was compleated. It has generally been eſteemed the glory of the Maſora, that it *proves the Hebrew text to have been uncorrupted:* but according to our author, it proves directly the contrary; ſince the profeſſed deſign of it was to *correct* the Hebrew manuſcripts, which ſuppoſes a *real corruption.* He obſerves, that the Maſora itſelf acknowleges this, by the diſtinction it makes between the *Keri* and the *Chetib*, and by the directions it gives as to ſeveral words, which are to be *read* differently from what they are *written.* In order to leſſen our veneration for this performance, he mentions ſome expreſs contradictions to be found in it, and ſhews that the various readings they have given are very few and inconſiderable, when compared with what our own manuſcripts will furniſh; beſides, that in many places it is moſt evident, that the words retained by them in their text, cannot be the true reading. And whereas, it has been eſteemed the great excellence of the Maſora, that by *numbering all the verſes, words and letters*, they have prevented even the poſſibility of any corruption; he obſerves, that even though they had fixed on ſome copy abſolutely perfect, and performed all that is pretended, with ever ſo much exactneſs, the tranſcriber would ſtill be at a loſs to correct any miſtake, even after he had been at the pains of counting all the words or letters: to which, he adds, that it appears from a calculation made by Dr. Gregory Sharpe, of the number of letters in the Hebrew Bible, and confirmed by other writers, that the Maſoretic number 815,280, is near 352,000 leſs than the real one.

This may ſerve to give the reader ſome idea of our Author's ſenſe upon this ſubject. And we ſhall now enter upon the *fourth* chapter, which contains *an Hiſtory of the Hebrew text.* It cannot be expected that we ſhould give a very particular account of this part of the work; we muſt content ourſelves with laying before the Reader, ſuch a general view of the Author's deſign, as may excite his curioſity to examine more particularly into it. After ſome previous remarks on the Canon of Scripture, which he takes it for granted was cloſed with Malachi, the laſt of the Prophets, the Author divides the interval from thence to the preſent time, into *ſix periods.* The *firſt*, from the cloſe of the Hebrew Canon to Chriſt. The *ſecond*, from thence to the time of St. Jerom, A. D. 400. The *third*, to the concluſion of the Talmud, 700. The *fourth*, to B. Aſher and B. Naphtali, 1000. The *fifth*, to the invention of printing, 1457. The *ſixth*, to the preſent time.—Even the firſt of theſe periods, according to our Author, did not eſcape all corruptions, either wilful or accidental. Beſides that memorable inſtance of *Gerizim* referred to above, he thinks, the Samaritan copy will prove, that the Hebrew was altered in other places, antecedently to the Greek verſion. Some of theſe he had mentioned in his former diſſertation, and he has here added others, for which we muſt refer the reader to the work itſelf. He then proceeds to conſider the *Greek verſion*, and the aſſiſtance that may be received from thence, towards correcting the errors that might have been introduced into the Hebrew text, during this firſt period. He agrees with Dr. *Hody*, that there was no Greek verſion before that called *the* LXX; that this verſion was made at the beginning of the reign of Ptolemy Philadelphus, for the uſe of the Jews living at Alexandria, about two hundred and eighty years before Chriſt; and that the verſion then made, was only of the *Pentateuch*; that after Antiochus Epiphanes had forbid them to recite any part of their law, the Jews tranſlated into Greek *Iſaiah and the following Prophets*, for the uſe of the temple at Heliopolis and the Alexandrian ſynagogues; and that the *other books* were tranſlated afterwards, with different degrees of ſkill and care, at various times, and by various perſons. In order to ſhew the uſefulneſs and importance of this verſion in correcting the Hebrew text, he produces ſeveral inſtances, beſides thoſe mentioned in his former diſſertation, in which the reading in this verſion, where it differs from the Hebrew text, is confirmed by the Hebrew manuſcripts ſtill extant. And, in ſome of theſe, it has the authority of the Samaritan Pentateuch, to confirm it. He mentions, likewiſe, in this connection the *Chaldee Paraphraſe*, as of uſe to help us in diſcovering the true reading; though, he acknowleges our uncertainty, whether any part of it was ſo early as this period. He concludes with taking notice of two circumſtances, which muſt have tended to introduce errors into this period; one is, that books were anciently written without any diſtinction of words, like the old Greek manuſcripts; the other, that the ſacred books were in this age probably written on ſkins, or leaves of vellum, faſtened by the ſides to each other, and *rolled up* into *volumes*. This might eaſily occaſion ſome tranſpoſitions, by joining the ſheets together out of their proper order.——In the *ſecond* period, (which reaches from the time of Chriſt to the year 400) the author begins with taking notice of the quotations made from the Old Teſtament by our Saviour and his Apoſtles: with reſpect to which, he obſerves, that they are made ſometimes from the Greek verſion, and ſometimes from the Hebrew text, and concludes, that they muſt have been always conſonant to the true ſenſe of the original Hebrew; and conſequently, that where they differ materially from the preſent Hebrew text, we muſt ſuppoſe that the latter has been corrupted. He then proceeds to conſider what aſſiſtance may be derived from *Joſephus* and the

Syriac verſion, which he ſuppoſes to have been made ſoon after, or in the Apoſtles times, ſince *Euſebius* ſays, that it is quoted by Hegeſippus, who wrote about the year 160. Among other inſtances, in which he thinks this verſion has preſerved the true reading, the following may deſerve our notice, which is taken from *Prov.* xxvi. 4, 5. which according to the Hebrew text is, *Anſwer not a fool according to his folly*, &c. and *Anſwer a fool according to his folly*; whereas in the Syriac the 5th verſe ſtands thus, *Anſwer a fool according to* thine own wiſdom, *leſt he be wiſe in his own conceit*: which reading, is alſo ſupported by the Chaldee Paraphraſe. The three Greek verſions made by *Aquila* (A. D. 130.) by *Theodotion* (175), and *Symmachus* (200), come next under conſideration. Theſe, he obſerves, were made by the Jews from their corrupted copies of the Hebrew, and were deſigned to ſtand in the place of the LXX. which they were prejudiced againſt, becauſe it ſeemed to favour the Chriſtians. Only fragments of theſe verſions remain, which having been quoted by the Fathers, are preſerved by Montfaucon, in his remains of the *Hexapla*: but even theſe fragments it ſeems will diſcover ſome corruptions, and acquaint us nearly with the time when they were introduced, of which ſome inſtances are given. But though our Author acknowleges, that ſeveral errors might probably have crept in during the ſecond century, conſidering the great deſtruction made of the Jews, and the ſcarcity of Hebrew copies; yet, he is not willing to ſuppoſe with Mr. *Jackſon* in his *Chronology*, that the greater part of theſe were *wilful* corruptions: he is of opinion, that many of them may be otherwiſe accounted for.

The next article in this hiſtory of the Hebrew text, is the *Hexapla* of *Origen*, which was deſigned to ſecure the ſacred text from any future corruptions, as well as to correct thoſe that had already found a place in it. The work conſiſts of ſix parallel columns; the firſt, containing the Hebrew text, in Hebrew; the ſecond, the ſame in Greek characters; the third and fourth, the verſions of Aquila and Symmachus; the fifth, the verſion of the LXX; and the ſixth, that of Theodotion. The Hebrew text he made his *ſtandard*; but as he allowed that corruptions might have happened, and that the old Hebrew copies might, and did read differently; he did not alter the verſion of the LXX; but contented himſelf with marking ſuch words or ſentences, as were not in his Hebrew text, nor the later Greek verſions, and to add ſuch words or ſentences, as were omitted in the LXX; prefixing an *aſteriſk* to the *additions*, and an *obelus* to the others. This work, which Montfaucon imagines muſt have made fifty large volumes, probably periſhed with the library at Cæſarea, in the year 653. Some parts of the corrected edition of the LXX. contained in it have been preſerved, and our Author informs us that ſome books of this verſion, which have never yet been publiſhed are ſtill extant, and it is to be hoped will in time be made public. Many curious and uſeful remarks on this ſubject, and the Greek copies taken from the Hexapla, we are obliged to omit; and can only juſt mention what he has ſaid upon the *Greek manuſcripts in the Vatican*, and the *Alexandrian in the Britiſh Muſæum*. The former was publiſhed at Rome, at the command of Sixtus V. in 1587, and is ſaid in the preface, to have been written before the year 387; though, Bianchini ſuppoſes it a few years later. A letter is inſerted here from *Zacagni* the Prefect of the Vatican to Dr. *Grabe*, containing a deſcription of this manuſcript; from whence it appears, that it has been repaired with freſh ink, and has not been publiſhed exactly, ſince readings of conſequence have ſometimes been adopted from other manuſcripts. The *Alexandrian* is judged by Grabe to have been written about the year 396, but Mills and Wetſtein have ſuppoſed it about one hundred years later. Grabe's Prolegomena ſpecify the defects of this manuſcript, and allow that there have been ſome raſures and inſertions by later hands. It is obſervable, that neither of theſe have the aſteriſks of Origen; which is a proof, that they were not taken immediately from the Hexapla. They differ chiefly in this—that, as they contain books, which have been corrected by different perſons, upon different principles, and as they differ greatly in ſome places in their interpolations; ſo they contain many words, which were either derived from different Greek verſions, or were tranſlated by one or both the tranſcribers themſelves, from the Hebrew text. We ſhall only add here, that we are told the *Alexandrian* comes the neareſt to the Hexaplar copy; but the *Vatican* comes nearer the old Greek verſion, uncorrected; or, according to our Author, *uncorrupted* by Origen. Among other inſtances of interpolations in our Hebrew text, and in the *Alexandrian*, which are not in the *Vatican*; he mentions a very remarkable one of ſeveral verſes, in the hiſtory of David and Goliah, 1 Sam. xvii. 11—32, and from ver. 55, to xviii. 6; which he has taken from Mr. Pilkington, and which he endeavours to confirm by ſome farther remarks of his own; but the particulars of this criticiſm, we have not room to give here. The *third* period extends from the year 400, to the concluſion of the Talmud, about 700. It begins with ſome account of Jerom's Latin verſions, one of which he made from the Hebrew, that (ſays he) *the Chriſtians might know what was in the Hebrew text then allowed by the Jews.* He obſerves, that it appears, from the deſire Jerom expreſſed to ſee other *Hebrew copies*, that ſome corruptions had crept into the Hebrew text, between the days of Origen and Jerom, ſince he had free acceſs to the Hexapla, in which the text was given as the Jews *then* approved of it. We are informed here, that the *Vulgat* is compounded of an old Italic verſion, made, as is ſuppoſed, ſoon after the Apoſtles times, and Jerome's verſion together; *and* that the reading in the printed Latin verſion, where it differs from the Hebrew text, is, in ſome places, confirmed by the Hebrew manuſcripts. The Talmud comes next under conſideration, which is divided into the *Miſhnah*, or, the ſecond law; containing, the Jewiſh traditions; and the *Gemara*, or, the comment upon it. Theſe together, are called the *Oral Law*, as having been delivered down by word of mouth for many ages, till they were at laſt committed to writing. At what time this was done, cannot be exactly determined; but our Author is of opinion, it was towards the middle of the fifth century. The collection publiſhed by the Jews in Paleſtine, about the year 600, is called the *Jeruſalem Talmud*; as that compoſed by the Jews in the eaſtern provinces towards the year 700, is called the *Talmud of Babylon*. The latter is principally regarded, and as the comment upon it is generally held more valuable than the text, the whole is ſometimes called the *Gemara*. The *fourth* period from the concluſion of the Talmud, to B. Aſher and B. Naphtali, about 1000. The Talmud ſoon became the idol of the Jews, even to the neglect of the ſacred text: yet, there were ſome who endeavoured to open the eyes of their brethren; and Morinus is of opinion, that before the invention of vowel points, the ancient Jews *reviewed* the Hebrew text, no leſs than *five times*; and amongſt other remarks, they noted ſeveral various readings. To theſe reviews, our Author tells us may be added a *ſixth*, made by *B. Aſher* and *B. Naphtali*, the former being rector of the ſchools in Paleſtine, and the latter in Babylon. Their merit is generally ſaid to conſiſt in noting the differences of the preſent punctuation, or vowel-points, which had been invented before, or during their time. He thinks it probable, that the *Maſorats* lived between the third and the fifth of theſe reviews, or about the year 800; though there were perſons in the following ages, who made additions to theſe original comments, and were, therefore, called by the ſame name. About the beginning of the *fifth* period, learning began to flouriſh amongſt the Jews; and about the middle of the twelfth century, lived thoſe four great men, *Maimonides*, *Jarchi*, *Aben Ezra* and *Kimchi*. The Author has given us here ſome curious quotations from Capellanus and other learned men, by which it appears, that about the year 1300 or 1400, the Jews had eſtabliſhed a kind of general ſtandard, which they called the *Maſora*; that the copies written ſince that time agree moſt remarkably in corruptions before unknown; and that the older the manuſcripts are, the leſs they are corrupted. He concludes, therefore, 'that, *if the Hebrew Bible has been* '*printed from very late manuſcripts*, or (which amounts to the 'ſame(*from manuſcripts corrected down to the modern Maſore-* '*tic ſtandard*; ſuch text muſt be far removed from its ori- 'ginal integrity.' 'That *this is fact*,' he adds, 'I appre- 'hend to be clearly demonſtrable, ſince our printed editions 'agree almoſt univerſally with *one another*, and agree uni- 'formly with the *lateſt* and *worſt* manuſcripts.' The ſixth and laſt period, reaches from the invention of printing 1457, to the preſent time. This contains a view of all the ſeveral editions of the Hebrew Bible that have been publiſhed; but as this part cannot properly be abridged, we ſhall only obſerve, that as the firſt editions were carefully corrected by the Maſoretical copies, ſo ſucceeding ones have generally been eſteemed perfect in proportion as they have approached to this ſtandard. We cannot avoid mentioning, however, the edition publiſhed in 1753, by Charles Francis Houbigant, one of the Fathers of the Oratory in Paris, which contained, firſt, the Hebrew text taken from Vander Stooght; ſecondly, critical notes, correcting that text by the Samaritan Pentateuch, Hebrew manuſcripts, and ancient verſions; and thirdly, a new Latin verſion, made by himſelf, agreeable to the emendations he had propoſed. Our Author ſpeaks of this work in very high terms, and applauds with juſtice the moderation and learning of the late Pope, who ſent F. Houbigant two gold medals, in teſtimony of his approbation. This account of the different editions of the Hebrew Bible, is followed by ſome obſervations on the nature of his own work, and the motives that induced him to undertake it: to which he ſubjoins ſome remarks on the uſefulneſs of *parallel places* for correcting the text, where it has been corrupted, and in confirmation of it, compares the catalogue of names given us in the ſecond of Ezra, with that in the ſeventh of Nehemiah, and in the firſt book of Eſdras, which, as they differ ſo much from each other, prove that there are errors in the Hebrew text, which ought, if poſſible, to be corrected.

The fifth chapter contains the Catalogue of Hebrew and Samaritan manuſcripts, which amount to no leſs than *four hundred and forty*; a number, which the Author obſerves, is about three times as great as that of the Greek manuſcripts of the *New* Teſtament. He aſſures the reader, that the Catalogue is formed upon the beſt *printed accounts* corrected in ſome parts by *private letters*; and that no one manuſcript is inſerted without authority. It may be proper, however, to obſerve, that moſt of them contain only *parts* of the Hebrew Bible. In this catalogue they are ranged according to the countries and libraries where they are depoſited: but there is another catalogue added at the end of the volume, in which, all the copies of each book are collected together, with the places where they are to be found. It is remarkable, that out of the whole number one hundred and ten are in England. The catalogue is followed with ſome remarks on a few of the manuſcripts, and a vindication of the Samaritan from the objections of Hottinger, who produces ſeventy-eight paſſages, in which it differs from the Hebrew, and which, therefore, he charges upon it as corruptions.

In the concluſion, the Author makes ſome additional remarks, tending to confirm the principles he had before laid down, and amongſt others, aſſures us, that upon examining the Hebrew manuſcripts of the two copies of David's Song, in Pſalm xviii. and 2 Sam. xxii. he finds no leſs than ſix hundred various readings, including the variations not of the points, but only of words and letters; from whence it is eaſy to infer, with how little reaſon it has been taken for granted, that the Hebrew manuſcripts now extant, were all uniform and perfectly agreed with the text. Our Author cloſes the whole, with repreſenting the great importance of reviewing the Hebrew text, and publiſhing as correct an edition of it as can be obtained, in the uſe of thoſe methods he had pointed out in the progreſs of the work. This, he obſerves, is neceſſary, previous to a new tranſlation, and if undertaken here, would be a great honour to our age and nation, as it would be a means of removing ſome of the objections made againſt Revelation, and would tend to illuſtrate the beauty and ſtrengthen the authority of the Sacred Writings.

From this view of the work before us, the Reader may judge of its importance; and will no doubt, readily join with us, in wiſhing the learned Author may meet with ſufficient encouragement in his deſign of collating the Hebrew MSS. in our own country; and that the ſucceſs of this attempt may engage the learned, in other parts, to follow his example.

An additional Dialogue of the Dead, between Pericles and Ariſtides: being a Sequel to the Dialogue between Pericles and Coſmo. 8vo. 1s. Davis.

WE cannot conceive what could be our Author's inducement for publiſhing this additional Dialogue, ſince that to which it is a ſequel, did not, in our opinion, require any addition or explanation whatever. This ingenious Writer, it muſt be confeſſed, is extremely happy in a lively fancy and flowery diction, which render his compoſitions grateful to the ear and pleaſing to the imagination. But theſe talents, though they may adorn, yet they do not conſtitute either the philoſopher or the politician; and when his political and philoſophical arguments are brought to the teſt of judgement, they appear to be what the French very expreſſively term *verbiage*. In the Dialogue before us, our Author is more a logomachiſt, than a reaſoner: and, like children who entangle a packthread cradle to ſhew their dexterity in unravelling it, ſo he has wilfully perplexed the argument, and ſtarted difficulties and ambiguities, merely to diſplay his ſophiſtical ſkill in their ſolution.

The juſtly admired Author of the Dialogues of the Dead, in the colloquy between Pericles and Coſmo, makes the former confeſs that 'he rendered the people more intractable, more 'adverſe to virtue, leſs ſubject to the laws, and more to im'preſſions from miſchievous demagogues, than they had been 'before his time: and that therefore his place in Elyſium, not'withſtanding the integrity which he preſerved in his whole 'public conduct, and the great virtues which he exerted, 'was much below that of thoſe who have governed repub'lics, or limited monarchies, not merely with a concern for 'their *preſent advantage*, but with a prudent regard to that '*ballance of power* on which their *permanent happineſs* always 'depends.'

Nothing, one would think, would be more explicit than this concluſion: neither could a finer leſſon be inculcated, than that ſtateſmen will be rewarded hereafter, in proportion as they conſult the *laſting happineſs* of the people. But our

Author

Author has thought proper to cloud this beautiful ſentiment, that he might have the pleaſure of fighting with a ſhadow of his own making. He makes Ariſtides ſay ‘ that for want of ‘ a *little more particularity of argument and proof*, concluſions ‘ might be plauſibly drawn which would be very diſtant from ‘ the truth—That free ſtates or *limitted monarchies*, though ‘ they may greatly reſemble each other in their *external con-* ‘ *ſtruction*, may yet be ſo very unlike in their *internal condition*, ‘ that no juſt concluſions would be drawn concerning their ‘ proſperity and welfare, merely from their *external reſemblance*. ‘ Thus’ he adds, ‘ we will ſuppoſe two ſtates to be equally ‘ *free*, in their legal conſtitution: but let us,’ he continues, ‘ farther ſuppoſe, that the *manners* or *principles* which prevail ‘ in theſe two ſtates are widely different; and, in that caſe, ‘ I apprehend, that if you regard only the legal *form* of the ‘ conſtitution, without weighing the *manners* and *principles* of ‘ the members of the ſtate, you will be in great danger of ‘ impoſing *falſe concluſions* on yourſelf and others.’ To this Pericles is made to anſwer,

‘ I did not force any of *theſe* concluſions upon you.’—

What is meant by *theſe* concluſions, we cannot imagine, ſince, in fact, there are *no* concluſions drawn by our Author: neither is it poſſible, in our judgement, to draw any *falſe ones*, from the reaſoning in the paſſage above quoted from the *Dialogues*. What is ſaid concerning the *external conſtruction* and the *internal condition* of ſtates—the *manners* and *principles* of the members, &c. is like the ſolemn trifling of a late eſtimate, and is, in truth, no way material to the preſent argument. For whatever the outward form of conſtitution, or inward condition, of the ſtate may be; however different the manners and principles of the members may be ſuppoſed, yet the admirable concluſion drawn by the Writer of the *Dialogues* will remain unſhaken: and it is an inconteſtible truth, that, under all forms of government, and among members of ever ſuch various diſpoſitions, thoſe ſtateſmen will have the beſt title to the favour of heaven, who govern with a prudent regard to the *permanent happineſs of the whole body*. One would wonder what could induce our Author to raiſe quibbles on a concluſion ſo perſpicuous and ſelf evident. But—*Latet Anguis in Herba*: and we ſhall preſently ſee this ſnake in the graſs wriggle his tail, and crawl, as the ſerpent did to Eve, in all the forms of blandiſhment and adulation. In plain terms, the uſe of all our Author's ſubtle diſtinctions is to prove, what nobody will deny, that the ſtate of Athens was very different from the preſent ſtate of Great-Britain; and that,

though

though the eloquence of Pericles was eventually miſchievous, yet the eloquence of a Britiſh orator *cannot poſſibly* be dangerous; which probably nobody will admit. For theſe purpoſes, however, he has raiſed many fine chimeras on the fantaſtical baſis of his own imagination.

He makes Ariſtides, among others, eſtabliſh the following propoſition. That ‘an *honeſt* and *ſenſible* people never deſire more than *redreſs* of grievances; and, when that is obtained, return *chearfully* to *ſubordination*, and *adore* their *rulers*.’ Surely, to adopt our Author's own words, this *wants a little more particularity of argument and proof*, more eſpecially as the evidence of hiſtory throughout all countries is againſt him. To us this propoſition appears falſe and deceptive. If an honeſt and ſenſible people deſire redreſs of grievances, by public remonſtrances, or any *conſtitutional* method of praying relief, in ſuch caſe they do not violate the rules of ſubordination; but if they are obliged to infringe thoſe rules, that is, if they are under a neceſſity of ſeeking redreſs by *force*, then, if they are ſo happy to obtain it, their good ſenſe will tell them that it will not be for their ſafety to return to *ſuch ſubordination*, or *adore ſuch rulers* again. The honeſt and ſenſible people of this kingdom, in the laſt century, after having ventured their lives to obtain redreſs of grievances, thought it ſafeſt, after they had obtained it, to *decollate* their *ruler*, and leave Us to *adore* him. We would not be thought, however, to approve of that very unwarrantable meaſure: we only mention the circumſtance, to ſhew how far their conduct contradicts our Author's poſition.

In ſhort his propoſition is ſo very looſe and general, that no certain inference whatever can be drawn from it. Thus, when he ſays—‘Suppoſing the *people* to be *ſenſible* and *honeſt*, and the court of AREOPAGUS *corrupt* or *incapable*, the only means of ſaving the ſtate, is the power which the people have to *check* and *reform* the court of the AREOPAGUS’—We reply, that whenever the *governed* are obliged to uſe their *power* againſt their *governors*, the government by that act is deſtroyed, and the people would be very unwiſe ever to receive them as their rulers again.

But our Author proceeds to ſhew that the republic of Athens was abſolutely *void* of all *ſecurity*. To this end he makes Pericles confeſs that the people whom he corrupted were few in number, low in ſtation, and mean in capacity: From whence he draws the following inference—‘In caſe the court of the AREOPAGUS was *delinquent*, the people were not of 'ſufficient capacity or weight to *reſtore* the *ballance* of the 'ſtate. On the other hand, ſuppoſing that court to be *uncorrupt*, you ſee that the people were liable to be *ſeduced* to 'its deſtruction, ſuch a republic, therefore, was formed for 'continual factions while it laſted, and then for a *ſpeedy death*.'

Here again, our Author preſents us with quibble and ſophiſtry, inſtead of ſound reaſon and argument; for admitting that the people were not, of *themſelves*, of ſufficient capacity or weight to *reſtore* the *ballance* of the ſtate, yet, under the conduct of ſome diſcontented leader of ſuperior rank and abilities, they were, *as Inſtruments*, ſufficiently powerful for that, or any other purpoſe: and we believe it will be found that, in all civil commotions and revolutions, the people have been nothing more than bare inſtruments. Nevertheleſs, reſting on the foundation of this chimerical concluſion, the Dialogue proceeds in the following ſtrain.

'PERICLES.

'Do you think, Ariſtides, that, by a *change* of *circumſtances*, theſe evils could admit of any remedy?

'ARISTIDES.

'I think they might.—In your diſcourſe with Coſmo, 'you hinted at a *limited monarchy*. I will therefore leave 'this *imperfect form*, this *Embryo* of a common-wealth, to 'ſpeak of a more auguſt image of a government. Suppoſe 'therefore, that the Athenian ſtate, inſtead of a petty province, had been a large, populous, and fertile country, 'governed by a *King*, and two courts, veſted with higher 'powers than that of the AREOPAGUS*; that one of them 'had been *hereditary*, the other *choſen* by the body of the *people*; and that the *legiſlative* power was lodged in the *united* '*ſuffrages* of theſe three——

'PERICLES.

'You charm me, by the very ſuppoſition.—What a glorious republic!—

'ARISTIDES.

'Do not you ſee, Pericles, that all I have ſaid concerning the ſtate of Athens, would gain new ſtrength, under 'ſuch a ſuppoſition?

'PERICLES.

'My views muſt be narrow indeed, if I could not ſee 'ſome differences ariſe: pray go on.

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* The court of the Areopagus was *judicial*, not *legiſlative*.

‘ Aristides.

‘ In the firſt place what could ſhake ſuch a kingdom as ‘ this, if all the ſeveral powers maintained the *purity* and ‘ *vigour* of their inſtitution?

‘ Pericles.

‘ Methinks I ſee the picture of an eternal Government.

‘ Aristides.

‘ But ſuppoſe that, by the exceſs of commerce, and an ‘ overflow of wealth, or by any other cauſe, a pernicious ‘ *luxury* ſhould creep in, and ſteal unperceived on the *higher* ‘ *ranks*: ſuppoſe farther, that the very *genius* of the *conſtitution*, formed for the nobleſt ends, ſhould yet have a natural ‘ *tendency* towards political *venality* and *corruption*, unleſs ‘ ſtrongly guarded by a *purity* of *principle* and *manners*; and ‘ ſuppoſe this political *venality* ſhould, in fact, creep in along ‘ with *luxury*; what conſequences would you expect?

‘ Pericles.

‘ You terrify me by the repreſentation: I behold the ſtate ‘ on the brink of *ruin*. Inſtead of *ability*, *courage*, and *public* ‘ *ſpirit*, among the *leading ranks*; I ſee them immerſed in ‘ every fatal *indulgence*. I ſee their councils *divided*, their ‘ fleets and armies *diſgraced*, and ſome neighbouring Philip in ‘ poſſeſſion of their *forts* and *colonies*.

‘ Aristides.

‘ Where would you ſeek for the *cure* of theſe enormous ‘ evils?

‘ Pericles.

‘ Certainly no *cure* can take place, till *ability*, *courage*, and ‘ *public ſpirit* ſhould ariſe on the ruins of their *contraries*.

‘ Aristides.

‘ Your aim is good. But the grand queſtion is, by what ‘ *means* this can be effected.

‘ Pericles.

‘ I fear, the *means* muſt be *violent*. I have heard you talk ‘ of a *coercive power*, ſufficient to *reform corruption*.

‘ Aristides.

‘ Where, do you think, this might moſt probably be ‘ found?

‘ Pericles.

‘ I am caſting about; but I cannot find it. My experi‘ence makes me afraid of the interpoſition of the people—

'ARISTIDES.

'What? even though they were *honeſt* and *ſenſible*? Why ſhould you fear the influence of a *general good ſenſe* and *integrity?*

'PERICLES.

'I cannot conceive it probable, that the *lower* ranks ſhould be more *ſenſible* or more *upright*, than their *ſuperiors* in ſtation.'

Ariſtides is then made to obſerve that certain circumſtances might naturally ariſe, and prove ſtrong *temptations* to the *great*, while, the body of the *people* might, for a time at leaſt, *eſcape* them. '*One temptation*, it is ſuggeſted, muſt naturally ariſe from that *unmanly* or *effeminate* character, which a refined luxury tends to introduce: *another*, from an intemperate deſire of *ſupplying expences*, grown *exorbitant*.' Ariſtides is made to add, that—'In a kingdom thus circumſtanced, extenſive, fertile, mercantile, rich, and populous, a countleſs number of *lucrative offices* muſt ariſe, and be eſtabliſhed for the protection and good order of the ſtate—That the higher ranks would be naturally aſſiduous to recommend themſelves to thoſe, who had the *diſpoſal* of theſe profitable employments: while the body of the people, becauſe generally *excluded* from all *hope* of being raiſed to them, would be *more independant* of thoſe in power.' By theſe ſhallow arguments, Pericles is ſuppoſed to be convinced that 'the *higher* ranks in ſuch a ſtate, though equally poſſeſſed of *private* virtues, muſt be much more expoſed to the temptations of *political venality and corruption*, than the body of the people.' Nevertheleſs he expreſſes his apprehenſions as follows.

'PERICLES.

'Yet ſtill I fear the effects of popular power; becauſe, by experience, I know' "the influence of indiſcreet and venal *orators*, over the paſſions of a miſguided, infatuated multitude, who thought their freedom conſiſted in encouraging calumnies againſt the beſt ſervants of the republic; and conferring power on thoſe, who had no other merit, than falling in with, and ſoothing, a popular folly *."

'ARISTIDES.

'This objection, as I ſaid before, may be of weight in a *ſmall republic*, ſuch as that of Athens was in your Days or mine. But ſuppoſing it to have been augmented into a *great*, *populous*, *civilized*, and *powerful* kingdom, ſuch as I

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* 'Dialogues of the Dead, page 255.

‘have now repreſented, which contains more *ſquare leagues* than Attica contains *acres*, more *cities* than Attica contains *villages*, more *men* of *fortune* than Attica contains *mechanics*, and the objection vaniſhes into nothing. I can eaſily ſee, how a buſy orator may mount the roſtrum, and intoxicate an ignorant multitude that ſurrounds him; and this, Pericles, I fear was *your* imprudence, nay, perhaps, *my own*. In a ſmall ſtate, like that of Athens, ſuch an event as this muſt affect the public welfare: but, in a kingdom ſo *inlarged*, and ſo *inlightened*, as that which I have ſuppoſed, the harangues of an orator, to any ſurrounding audience of the people, can no more affect the *general welfare*, than the buzzing of an eloquent *bee* can affect a *province*, when he leads out the murmuring *hive* on the mountains of Hybla or Hymettus.

‘PERICLES.

‘Do you think the difference ſo great?

‘ARISTIDES.

‘I do; becauſe, in a city like that of Athens, the whole multitude of the community is eaſily *collected* in *one* body; and therefore may be ſuddenly ſeduced, by an orator, into *one* ill purpoſe: but, in a great and populous kingdom, the whole multitude of the community cannot be collected into *one* body; nay, nor into a *hundred* bodies; and therefore cannot be ſuddenly ſeduced, by an orator, into *one* ill purpoſe.’

To be ſure this very fine and florid. But, after all, the eaſy and ſimple ſtile of Dialogue, requires no ſuch affected ornaments. Such flowery images are as ill placed, as a gaudy row of tulips in a corn field.—But what if the buzzing of this eloquent *bee* ſhould affect the *murmuring hive* collected within the body of St. Stephen's, will it not, we would aſk, ſoon ſpread over the whole *province*? In plain terms, as in a ſtate ſuch as above deſcribed, the whole community is collected in the *repreſentative* body, undoubtedly ſuch of that body, whoſe paſſions are not counteracted by principles of immediate ſelf-intereſt, will be ſuſceptible of the impreſſions of eloquence, and by their influence, the whole multitude will become affected. Beſides, all orators have their partizans and admirers, who are induſtrious in propagating and embelliſhing the harangues of their eloquent leader; and we much queſtion whether the multitude are not more ſtrongly affected by theſe ſecond hand and poliſhed declamations, than they would be were they to hear the original ſpeeches. How many oratorial flouriſhes is the public entertained with every ſeſſions of parliament; ſome of which were never ſpoken at all, and many (probably) not half ſo well expreſſed, when they were firſt delivered? As to this kingdom's being more inlightened than that of Athens, if we may judge from the many inſtances of taſte and diſcernment which the people of Athens ſhewed at their theatres and public declamations; we may conclude that their multitude was at leaſt as ſenſible as ours. With reſpect to the orator, however, whom our Author evidently alludes to by this officious adulation, his zeal for the public good is demonſtrated by ſuch ſubſtantial proofs, as need no eloquence to ſet them off: therefore we will only add—*Non tali auxilio, &c.*

But the Writer makes Ariſtides carry his reflections ſtill farther—'As it would be thus impoſſible,' he continues, 'to 'ſeduce by *eloquence*, ſo it would be no leſs impracticable to 'corrupt, by *bribes*, this *whole body* of men, to the deſertion 'of their true intereſt. A few, nay indeed a number, might 'be thus corrupted; but this would never produce an *united* '*voice*; for the remaining part, and that much the *largeſt*, 'would loudly *clamour*; and thus, nothing but *diſcord* could 'ariſe. To ſilence ſo many millions, by repeated bribes, 'would require ten times the wealth of CRÆSUS; and more 'than ever man, nay, more than ever nation, poſſeſſed.'—In anſwer to theſe ſpecious reflections, Pericles is made to draw the following concluſion.

'You have reaſon in what you ſay: I perceive now, that 'nothing but a fair and open proſecution of the *general in*'*tereſt* could ever unite ſo great a people.'

Who is ſo blind as not to perceive the tendency of this ſervile inference? But will our Author be ſo hardy to ſay that the collective body are not liable to corruption? Did he never hear of a kingdom, where, at a general election of repreſentatives, the whole nation, collectively ſpeaking, have been notoriouſly bribed to deſert their true intereſt? As to the great ſtreſs which he lays on the number of the people, it appears to have no moment. How few among them have opportunities of information! Of thoſe who have, how few are able to judge for themſelves! Even among ſuch as are engaged in public buſineſs, how few know the *real* grounds either of war or peace, or any other important concern of government! In ſhort, be the multitude more or leſs, they are, as we hinted before, to be conſidered only as mere inſtruments and machines; and they are eaſily inflamed by the *echo* of a *factious* declamation, or corrupted by a chain of venal agents.

Beſides, as a nation increaſes in wealth and numbers, every ſuperior gains, in proportion, the means of temptation by which to influence his inferior: ſo that ten millions are as eaſily bribed, or otherwiſe influenced, as ſo many thouſands. As our Author allows that the higher ranks are rendered *dependent* by the *hope* of ſharing the public employments, ſo their inferiors are made *dependent* on them by leſſer conſiderations. A bottle of October, is to the thirſty peaſant, what a liberal penſion is to the greedy courtier. In ſhort, life is nothing but a chain of dependence, and a ſtate of alternate hope and fear. To talk of *independence* in the body of the people, and an *impracticability* of *corrupting* them, is to indulge ſpeculation and ſophiſtry, at the expence of reaſon and experience: and we muſt obſerve that, though our Author ſpeaks only of *bribery* and *eloquence*, there are, nevertheleſs, many other ways of corrupting the people by undue influence.

Upon the whole, we have beſtowed more attention on this article, than either the length of the treatiſe, or the merits of it's contents, ſeem to claim. But as our Author has ſome how ſtolen into ſuch reputation in the literary world, that inconſiderate Readers are inclined to give him credit for his *matter*, on account of his elegant *manner* of expreſſion, we therefore thought ourſelves obliged to enter into particulars, in order to vindicate our judgement of this fantaſtical compoſition.

An hiſtorical and critical Enquiry into the Evidence produced by the Earls of Murray and Morton, againſt Mary Queen of Scots. With an Examination of the Reverend Dr. Robertſon's Diſſertation, and Mr. Hume's Hiſtory, with reſpect to that Evidence. 8vo. 3s. Owen, &c.

IT is diſagreeable to reflect, that the paſſions and prejudices of mankind ſhould create ſuch additional obſtacles to the diſcovery of truth, which, in itſelf, is ſo difficult an inveſtigation. How many paſſages in hiſtory, nay, how many daily occurrences in our own times, are variouſly repreſented, and yet each different relation vouched by all the ſolemn circumſtances of credibility!

Truth is liable to perverſion from a multiplicity of cauſes. We are not only ſubject to deception from purpoſed and deſigned

xpreſs his ſentiments of the contraverſy ; whatever ſide he
uſes, he is treated as a perſonal enemy to the reſt: and
ld he unluckily differ from them all, all conſpire againſt
, and hunt him down as an infidel.

idiculous as this rancor appears, yet we have reaſon to
rn its fatal effects, more eſpecially in religious and poli-
concerns. To inſtance in the latter, which alone is re-
e to the ſubject of this article, we need only conſider
far the ſentiments entertained concerning the character of
y Queen of Scots, have been made articles of political
l by reſpective parties, and what animoſities have been
ted, even among the learned, by their different opinions,
reſpect to this unfortunate Queen. We remember the
, when a man who would not believe Mary a monſter,
out evidence, ran the riſk of being ſtigmatized as a Ja-
te. Thank heaven, theſe narrow prejudices begin to
de; and as the principles of the Review are ſo well
liſhed, we ſhall deliver our ſentiments of the article be-
us, without diſguiſe.

he deſign of this Writer is to exculpate Mary from a
ge, which is the fouleſt aſperſion on her memory—that
eing acceſſary to the murder of the Lord Darnley her
and. The intention, to ſay no more, is certainly gene-
. For the honour of the fair ſex, nay, for the credit of
an nature, one would wiſh to prove that a woman of
y's accompliſhments, was not ſo barbarous as to conſent
he murder of her huſband, and ſo brutal as afterwards to

ſex, her ſtation, her charms, accompliſhments, and diſtreſs, therefore, are to be no farther regarded, than the conſideration of theſe circumſtances is neceſſarily interwoven with the proofs exhibited againſt her: in other reſpects, we ſhould view her abſtractedly, as a perſon charged with the moſt heinous of all crimes, and examine impartially how far the allegations againſt her amount to a confirmation of her guilt.

We do not ſcruple to declare that, in our judgement, the Author of this very ſenſible enquiry, has acquitted himſelf with great moderation and impartiality. He does not ſet out like a furious knight errant, to reſcue beautiful and accompliſhed innocence from a load of infamy: on the contrary he appears in the light of a cool, diſcerning, acute, and judicious examiner. He weighs the evidence on each ſide with temper and candor; and though he widely differs from Mr. Hume and Dr. Robertſon, yet he never treats thoſe reſpectable Writers with any degree of acrimony or indecency.

The authenticity of the letters ſaid to have been written by Mary to the earl of Bothwell, being the principal point of contraverſy between her and her accuſers, our Author, in the firſt chapter, traces the hiſtory of theſe letters, from their diſcovery by the earl of Morton, their being produced againſt Queen Mary, and their ſeveral appearances in England before Queen Elizabeth and her commiſſioners, until they were finally delivered back again to the earl of Morton—He then gives an abſtract of Mr. Goodall's arguments for proving the letters to be ſpurious and forged; and of Dr. Robertſon and Mr. Hume's objections, by way of anſwer to Mr. Goodall, with critical obſervations on theſe authors—In the next place, he examines the arguments of Dr. Robertſon and Mr. Hume, in ſupport of the authenticity of the letters—The fourth chapter contains an examination of the confeſſion of Nicholas Hubert, commonly called French Paris, with obſervations ſhewing the ſame to be a forgery—In the next, is a ſhort recapitulation or ſummary of the argument on both ſides—and, in the laſt is an hiſtorical collection of the direct or poſitive evidence, ſtill on record, tending to ſhew what part the earls of Murray, and Morton, and ſecretary Lethington, had in the murder of the Lord Darnley. Such is the clear and methodical plan, upon which our Author proceeds to this very intereſting examination. As his reflections ſtand in need of little comment, we ſhall exhibit a ſhort abſtract of each head of inquiry, and leave the whole to the Reader's judgement.

The letters ſaid to have been written by Mary Queen of Scots to the earl of Bothwell, are ſuppoſed to have been found in a ſmall gilt coffer in the caſtle of Edinburgh, left there by Bothwell at his Flight, which was taken by the earl of Morton from George Dagleiſh, Bothwell's ſervant, who was ſent for the coffer. The letters in this box were eight in number, all written in French, with ſome love ſonnets alſo in French, and a promiſe of marriage by the Queen to Bothwell.

As the matter, our examiner obſerves, contained in the letters, in plain words acknowleges a criminal intercourſe between the Queen and Bothwell, and likewiſe gives pretty plain hints of a deſign to murder the King, it is moſt amazing to think, how ſuch ſtrong and palpable evidence againſt herſelf could ever be committed to writing. It is no leſs aſtoniſhing, he adds, that Bothwell ſhould have kept ſuch evidence againſt himſelf one moment in his hands, without deſtroying them, as no good reaſon can poſſibly be aſſigned for his preſerving them.

The Author, however, acknowleges that theſe are only preſumptions, and proceeds to examine other circumſtances relative to this diſcovery. On the 15th of June 1567, the Queen, he takes notice, delivered herſelf into the hands of Morton—On the 20th of the ſame month George Dagleiſh was ſeized, and ſix days after examined before Morton, who then had the box in his cuſtody, and was preſent at his examination. Here our examiner very acutely obſerves, that it was of great importance for Morton to have confronted him with the perſons who apprehended him, and aſked him ſome queſtions relating to this box, ſuch as, whether, or not, this box was in Dagleiſh's cuſtody, when he was ſeized? What orders he received from his maſter about the box? Where he found it? Whether open or locked? If open, what it contained? and where he was to have carried it? However, he adds, in the whole of his examination and depoſition, there is not a word mentioned of the box. We agree with the examiner, that ſuch remarkable omiſſions infer the ſtrongeſt preſumption of forgery: for the firſt ſtep which common ſenſe directed Morton to have taken, was to eſtabliſh the fact of having found this box upon Dagleiſh, which contained all the grounds of his accuſation againſt the Queen.

What is ſtill a ſtronger preſumption, is, that though Dagleiſh was ſeized on the 20th of June 1567 *, yet the firſt appearance

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* It certainly affords ſtrong preſumption againſt Mary's accuſers, that the letters on which they ground their rebellion, were not pre-

appearance of the letters was not till an act of Murray's ſecret council, dated the 4th of December 1567, in which it is ſaid, that their riſing in arms againſt the Queen, and detaining her priſoner in Lochleven, was becauſe *be diverſe her privie letters* WRITTEN AND SUBSCRIVIT *with her awin hand*, it appeared that *ſhe was privie art and part of the murder* of the King. This declaration, the examiner proceeds to ſhew, is inconſiſtent with the act paſſed ten days after, in Murray's firſt parliament, in which the Queen's impriſonment is ſaid to be owing *to her awin default*, in ſo far as *be divers her privie letters*, WRITTEN HALELIE, [i. e. wholly] *with her awin hand*, it is certain ſhe was privy art and part of the King's murder.

The only perſon, he continues, who has attempted to explain this jarring between the two records is Mr. Hume, who endeavours to reconcile it, by ſaying, 'The letters were only *wrote* by her, the ſecond contract with Bothwell was only ſubſcribed.' To which our Author replies, that theſe words cannot be applied to a contract, which can neither be ſaid to have been written or ſent to the Queen by Bothwell, or to any other writings whatever but the letters—The expreſs words being, her *privie Letters*, *&c.* But though he has ſhewn Mr. Hume's method of accounting for this inconſiſtency, to be unſatisfactory, yet we muſt allow that he is not much happier in his attempt to explain it, by ſuppoſing that Mary's accuſers upon cool reflection, left out the word *ſubſcrivit*, leſt it might ſhock the credulity of many people, to believe that the Queen would not only be ſo wicked as to write ſuch letters, but even ſo far deprived of common ſenſe as to put her name to them.

The examiner then proceeds to trace the appearance of the letters, in October 1568, before the Engliſh and Scotch commiſſioners, and takes notice that Mary's accuſers had *ſecret* conferences with the Engliſh commiſſioners, to whom they produced the letters, and defamed their Queen underhand, taking great pains at the ſame time to conceal their ſecret practiſes from *her* commiſſioners, who had inſtructions from her to demand the originals of her ſuppoſed writings, ſhe alleging the ſame to be falſe, feigned, forged, and invented by themſelves, only to her diſhonour—affirming likewiſe that divers in Scotland, both men and women, could counterfeit her hand-writing, and principally ſome among themſelves. But this requeſt of the Queen's was refuſed by Elizabeth.

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tended to have been diſcovered, till ſome days after their making the Queen priſoner.

Mary's accuſers at length were introduced to, and graciouſly received by Elizabeth, ſoon after which they delivered a public accuſation againſt their Queen; of which ſhe being informed, deſired permiſſion to make her defence in the preſence of Elizabeth, her nobility, and all the foreign embaſſadors then reſident within the realm. Charity, we muſt confeſs, would naturally conclude that a voluntary offer to make ſuch a public defence, carried with it no ſmall conſciouſneſs of innocence. Her requeſt, however, was not complied with, though Elizabeth, at the time ſhe refuſed it, declared that ſhe would receive evidence of her guilt from her accuſers. Upon which Mary's commiſſioners remonſtrated againſt this procedure, and declared they would proceed no farther in the conference. The accuſation, however, went on, but no evidence was examined to corroborate Morton's account of the diſcovery of the box. Dagleiſh was hanged without having been interrogated one word to that purpoſe, and Nicholas Hubert, a Frenchman, and Bothwell's ſervant, who, it is ſaid, was intruſted to carry the letters from the Queen to his maſter, and who was then alive and in cuſtody, was never called upon to give evidence on this occaſion. All which circumſtances, it muſt be confeſſed, plead in favour of Mary, and invalidate the force of the accuſation.

On the 19th of December 1568, Queen Mary again ſolicited inſpection of the original letters, and deſired copies of them, which Elizabeth ſeemed to think reaſonable, and ordered an *extract* of the writings to be delivered to Mary's commiſſioners, which in fact contained not one word of the letters, and was only a piece of art, uſed by Elizabeth to give a colourable anſwer to ſo reaſonable a demand.

On the 7th of January 1569, Mary's commiſſioners produced a letter from their miſtreſs, by which it appears that ſhe would have been contented even with the *copies* of the letters, and offered to prove her accuſers themſelves Authors and executors of her huſband's murder. Of this Elizabeth took two or three days to conſider: but inſtead of anſwering Mary's requeſt, ſhe made a propoſal that Mary ſhould reſign her crown to her ſon, and remain privately in England. To this propoſal, Mary anſwered with becoming ſpirit, 'that 'ſhe reſolved rather to die, than conſent to it; and that her 'laſt words ſhould be thoſe of a Queen of Scotland.'

On the 11th of the ſame month, the conferences broke up, and Murray, with the reſt of Mary's accuſers, obtained leave to retire into Scotland with their box and writings.

On the 13th, however, Elizabeth, by Cecil her ſecretary, offered to give Mary copies of all that was produced—but with this certification—‘ that ſcho will have a ſpecial writing ‘ ſent be the Queene of Scottis, ſignet with hir awin hand, ‘ promiſing that ſcho, will anſwer to the ſamim writingis and ‘ thingis laid to her charge, * *but ony exception.*’ To this it was anſwered, on the ſpot by Mary's miniſters, that what Cecil now required, was already done by two ſeveral writings under own hand and ſignet. In the quhilk ſcho offerit to mak anſwer upon *certain conditioanis thairin expremit*, ‘ ſwa being ‘ ſcho may have the writingis, or at leiſt the copies of thame,’ with which anſwer Cecil appeared ſatisfied.—Our Author thinks it was an abſurdity to require a letter under Mary's own hand, at the ſame time that he was poſſeſſed of two, to the above purpoſe. But a diſtinction occurs to us, which our examiner ſeems to have overlooked. We do not think that Mary's miniſters were juſtified in ſaying that ‘ what was ‘ now required was already done.’ For Elizabeth required an undertaking from Mary, to anſwer, as we apprehend *without any exception*; whereas in the two Letters, ſhe undertook to anſwer upon *certain conditions therein expreſſed.* In ſhort Elizabeth required an *abſolute* promiſe, Mary had only given a *conditional* one.—‘ In this manner,’ our examiner concludes, Murray and Morton withdrew with their box and writings, and Mary never obtained her requeſt.

He then enters into a very acute and critical examination of Mr. Hume's narrative which he falſifies by the authority of the records themſelves. From all that he has urged in this chapter, it appears that Mary was treated with great partiality and ſeverity. As to the objection, that ſhe requeſted a mode of trial which could not be granted, when we conſider that Elizabeth aſſumed no *juriſdiction* over her, but entered into the accuſation by *her own conſent*, pretending to be *her friend*, there ſeems to have been no foundation for inſiſting on the formalities of proceeding; neither was there any precedent that we know of for trying a Queen in this kingdom, for an offence committed within her own dominions.

Our Author proceeds in the next place to examine the authenticity of the letters, for which purpoſe he makes uſe of Mr. Goodall's arguments, viz.

‘ The letters ſaid to be written in French by the queen, as ‘ now extant, have, by all parties, been held for true copies

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* By this, we imagine, is meant—without any exception.

‘ of the originals produced by Morton, and have, down to this time, paſſed unconteſted as ſuch.

‘ Buchanan, the confident of Murray and Morton, who attended them both at York and London, had the letters in his cuſtody, and was ſo much maſter of their contents, that he was employed by Murray to ſhow and explain them to the Engliſh commiſſioners at York, and tranſlated the three firſt of them into Latin.

‘ If then it can be ſhown, that, in place of the French being the originals, the Scotch copies are the true originals, and that the French are apparently tranſlations from Buchanan's Latin, the concluſion fairly follows, that theſe French pretended originals are ſpurious. This Mr. Goodall has done.

‘ By comparing the letters, as they ſtand in the three different languages, he has, to a demonſtration, ſhewn, that, in place of the Scotch and Latin being tranſlated from the French originals, theſe laſt are palpably a verſion from the Latin, and the Latin again a verſion from the Scotch. The Scotch is apparently original: the thoughts therein are eaſily and ſententiouſly turned, and abounding in phraſes and proverbs peculiar to that language.—Theſe are ſervilely expreſſed in the Latin, and ſometimes erroneouſly: And, as often as that happens, the French always follows theſe errors of the Latin. As Mr. Goodall's book is common, I ſhall not tire my reader with going through his ingenious remarks, I ſhall only quote two or three examples from the firſt letter, and refer to his book for the reſt.

‘ 1. The Scotch ſays proverbially, in letter firſt,’ “ thair's na receipt (meaning a preſcription of phyſic) can ſerve againis feir.” ‘ The Latin has,’ “ nullam adverſus timorem eſſe medicinam.”

‘ And the French is,’ “ qu'il n'y avoit point de remede contre la crainte.”

‘ 2. Scotch,’ “ ze have *ſair* going to ſee *ſeik* folk.”. Another proverbial ſaying.

‘ The Latin tranſlator has here committed no leſs than two blunders, he miſtook the word *ſair* (or ſore) for *fair*, and the word *ſeik* for *ſic*, (or ſuch) and has tranſlated them both erroneouſly in the laſt ſenſe :’

“ *Bella hujuſmodi* hominum viſitatio.” ‘ And the French copies him thus :’ “ voyla une *belle* viſitation de *telles* gens.”

‘ 3. The queen is made to ſay, that ſhe was going to ſeek her reſt till to-morrow, “ quhen, (ſays ſhe) I ſall end my *bybill*,” in place of her *bylle*, (or bill) a word uſed commonly at that time for any ſort of writing. The tranſcriber, from the reſemblance of the two words, made it *bybill*; the Latin follows him in this abſurdity, “ ego eo ut meam quietem inveniam in craſtinum, ut tum mea *biblia* finiam;” and the French follows him thus: “ je m'en vay pour trouver mon repos juſques au lendemain, afin que je finiſſe icy ma *bible*.”

Mr. Hume and Dr. Robertſon, ſays our Author, make light of this diſcovery, and endeavour to evade the force of it. Dr. Robertſon makes the following anſwer to Mr. Goodall: ‘ All this Author's (Goodall's) premiſes may be granted, and yet his concluſions will not follow, unleſs he likewiſe prove that the French Letters, as we now have them, are a true copy of thoſe which were produced by Murray and his party, in the Scots party, and at York and Weſtminſter. But this he has not attempted.’ To this our Examiner very ſhrewdly replies:

‘ Mr. Goodall is obliged to the learned doctor Robertſon for having done it for him in his diſſertation, by fairly acknowledging, “ that Buchanan made his tranſlation not from the French, but from the Scotch copy.” Is not this downright conviction? The hiſtorian here ingenuouſly tells the truth, though perhaps he was not aware of the conſequences. Had there been any other French letters than the preſent, what occaſion had Buchanan for the Scotch, when he himſelf muſt have had poſſeſſion of the originals? The diſſertator had certainly forgot that Buchanan was actually one of the aſſiſtants appointed to the Scotch commiſſioners, and entruſted with the conduct of the whole proceſs; and did, with Lethington, Makgill, and Wood a lord of the Seſſion, exhibite the original letters, and explain their contents in private to the Engliſh commiſſioners. Buchanan could not have loſt or miſlaid them, becauſe it is evident from Mr. Anderſon's account, that thoſe letters were tranſlated by Buchanan at London in the time of the conferences.’

Our limits will not allow us to abſtract our Author's farther arguments, in this and the ſucceeding chapter, againſt the authenticity of the letters; but, in our opinion, his reaſoning on this point is concluſive againſt Mary's accuſers. If the letters in queſtion, are allowed by all parties to be true copies from the originals, and if they are proved, and even admitted by Mary's adverſaries to be only tranſlations, here is certainly, the higheſt preſumption of forgery.

Our examiner next proceeds to conſider the confeſſion of Nicholas Hubert, commonly called French Paris, ſervant to Bothwell. Here he previouſly obſerves, that all Bothwell's ſervants, in ſpite of torture, had, with their dying breath, declared the truth, and acquitted the queen. A new method therefore, he adds, muſt he followed with reſpect to Paris. He was ſecreted from public view in an obſcure dungeon in Murray's citadel, and at laſt condemned by Murray himſelf, in a manner nobody knows how: and ſeveral months after his death, a confeſſion in his name, taken clandeſtinely, without mentioning any perſon who was preſent when it was made; is privately ſent to London, and given to Cecil, accuſing the Queen in the blackeſt terms, and extolling Murray to the ſkies. To crown the whole, he continues, this precious piece of evidence, was kept a profound ſecret from Mary and her friends, who never ſaw or heard of this confeſſion. He then produces the authority of two cotemporary writers, of whom one, the Biſhop of Roſs, ſays,—' That
' Paris, the ſuppoſed bearer of the letters, at the time of his
' execution, took it upon his death, as he ſhould anſwer be-
' fore God, that he never carried any ſuch letters, and that
' the Queen was not participant, or of council in the
' cauſe.'

By theſe, and many other arguments, too numerous for us to abſtract, our Examiner having endeavoured to exculpate Mary, he proceeds in the laſt chapter to fix the crime with which ſhe was charged, on her accuſers, Murray, Morton, and their confederates. Here it muſt be confeſſed, that, from an hiſtorical deduction of their general conduct and tranſactions, he has proved them men *capable* of committing ſuch a crime: but, he has brought nothing but preſumptions, to convict them of the particular fact of murdering Darnley. In our opinion, indeed, the Author had done much better to have ſtopped at his vindication of Mary; after he had ſo ably invalidated the preſumptive evidence againſt her, it was injudicious to build a charge againſt her accuſers, on preſumptions equally weak. But we muſt obſerve, that our Author's talents ſeem fitter for defence, than attack: for though, he is very quick in diſcovering any opening which his adverſary makes, yet he does not always purſue the diſcovery to the beſt advantage. He is ſometimes apt to be too refined, and now and then leſſens the force of his arguments, by endeavouring to prove too much. In ſome places, likewiſe, he violates the rules of rhetoric, by ſetting out with his ſtrongeſt proofs; and here and there, from an over anxiety to enforce his remarks, he gives way to repetitions, and breaks into the order of his diſcourſe. Upon the whole, however, he appears in the light of an able critic, and judicious reaſoner: he ſeems to have fully exculpated Mary from the preſumption of her having been acceſſory to the murder of her huſband, though he has not been able to eſtabliſh the innocence of her conduct in general. The circumſtance in particular, of her haſty marriage with Bothwell, who was publicly accuſed of having murdered her huſband, is what our Author cannot juſtify: he allows this to be the moſt exceptionable ſtep ſhe took; but endeavours to vindicate her by the words of the Aſſociation Bond, wherein the ſubſcribing nobility aſſert Bothwell's innocence, and recommend him to the Queen as a huſband. It is probable, ſhe believed him innocent; but they who are acquainted with Mary's character, know that ſhe had too much delicacy of ſentiment, not to have been ſenſible of the ſhocking indecency of ſuch an union, with a man publicly accuſed, and too much fortitude of mind, not to have been able to reſiſt ſuch an unnatural and inſulting ſolicitation. We muſt conclude, therefore, that ſhe was impelled by ſome headſtrong paſſion, and that ſenſuality, probably, got the better of ſentiment.

An Eſſay on Bilious Fevers; or, the Hiſtory of a bilious Epidemic Fever, at Lauſanne, in the Year 1755. *By* S. A. D. Tiſſot, *M. D.* 8vo. 2s. 6d. ſewed. Wilſon and Durham.

IN this ingenious and elaborate treatiſe, Dr. Tiſſot firſt gives a ſketch of the conſtitution of the air at Lauſanne, ſome time before, and during the appearance of, this bilious epidemic Fever; as the reigning diſtempers of every ſeaſon, in every climate, in a great meaſure depend on this circumſtance, both from its influence on the human body itſelf, and from its conſequences in regard to our diet and manner of living.

He then proceeds to the Hiſtory of the Diſeaſe, which he divides into three ſpecies, according to its different degrees of violence: he obſerves, that the firſt was attended with no danger, unleſs by being neglected, it degenerated into a chronic diſtemper: the ſecond, though not void of danger, yet never proved mortal, except, when either by wrong management, or no care at all, it was changed into the third ſpecies; which was always very threatening, and ſometimes fatal. Our Author delineates the various ſymptoms, attending the ſeveral ſtages of the diſtemper with great accuracy; as it would be doing an injuſtice to the truth and exactneſs of the deſcription, to pretend to abridge it; and as it would at the ſame time, exceed the length of a ſingle article to inſert the whole, we muſt refer our readers to the book itſelf.

This fever, as it appears from moſt of the ſymptoms, was of the putrid kind, occaſioned by the different extreams of heat and cold, which happened in the courſe of the year; and from a more plentiful uſe of animal food than ordinary, as greens had moſtly been deſtroyed by the ſeverity of the winter. The indications of cure, propoſed by our Author, are rational and ſimple; namely, to correct the putrid ferment in the Primæ viæ, to carry it off by proper evacuants, and afterwards, to endeavour to reſtore the due tone of the fibres by medecines, diet, air, and exerciſe. For the firſt intention, he orders, ' That they ſhould take a paper of ' powders every three hours, and drink after it four ounces ' of a decoction. The powder was compoſed of Tartar. ' regenerat. tartar. vitriolat. crem. tartar. and other things of ' a like tendency; I frequently alſo preſcribed the Sulphur ' Aurat. Antimon. prepared in Untzer's method, and mixed ' with ſugar and one of the fore-mentioned ſalts, which ſucceeded very well. The decoction was made from the roots ' of graſs, ſorrel, wild ſuccory, or the leaves of maidenhair, ' with tartar. regenerat. or oxymel ſimpl. ſome ſlices of ' freſh citron peel correct very well the nauſeous taſte ' of the graſs, and are, for that reaſon, not to be omitted, ' if we do not add the oxymel. Where the form of an ' electuary was more agreeable, it conſiſted of the aceſcent ' preſerves of ſorrel, wood ſorrel, the liquid extracts of dandelion, and ſome neutral or acid ſalt; for the proportions ' of the compound were always directed by the ſymptoms, ' which indicated the greater or leſs exaltation of the bile or ' the degrees of viſcidity. If after two, three, or four days, ' the ſhivering grew milder, the covering upon the tongue ' leſs tenacious, the urine turbid, the belchings fetid, and the ' nauſea frequent; if there were wind and rumbling in the ' bowels, and the ſtools were more copious, it appeared, ' that the humour had obtained an aptitude for motion; and

' I then

‘I then preſcribed an emetic potion. At firſt for ſome time, I uſed Ipecacuan, but I preſently found that this celebrated root had not in this caſe ſufficient force; it had beſides this bad property, that after the evacuation was over, it left the patient coſtive and ſometimes thirſty; I was therefore glad to change it for the emetic tartar, which I hardly ever drop'd after that: the doſe, being proportioned to the age and other indications, was diſſolved in eight or ten ounces of water, with an addition of a ſixth part of ſyrup of Capillaire. I directed the whole to be drank at two, three, or four draughts; and this method of dividing the potion ſucceeded happily in ſo great a variety of ſick people as I attended, the generality of whoſe particular conſtitutions, I was till then entirely unacquainted with. And I particularly remember that a noble foreigner, whom I had ordered to drink a fourth part of the medicine every half hour, after the firſt draught, was with great facility for two hours with a continued ſtream almoſt, purged both upwards and downwards, and his health reſtored in a ſhort time; now this patient would undoubtedly have ſuffered a violent ſuperpurgation, if he had taken the whole doſe at once, as it is often preſcribed. There was another advantage attending this medicine, that being palatable it was not in the leaſt nauſeous, even to children and more delicate people. I ſometimes made an addition of manna, though the ſolution of tartar alone ſeldom failed to procure ſtools, which I always reckoned of great importance; for beſides, that in this way the much larger quantity of morbid matter is evacuated, it is the method nature points out for diſcharging the relics of the morbid matter. The effect of the remedy was, that generally in little more than half an hour; that is, ſome time after the ſecond draught, there was an inclination to retch, which was followed by vomiting; and if the quantity of the diſcharge was judged ſufficient, the remainder of the potion was not uſed; if not, it was drank; the vomiting brought up viſcous matter mixed with yellow, bitter bile; then followed ſtools of liquid, yellow, fetid excrements. I often encouraged the vomiting, by plentiful draughts of hydromel; when it ceaſed, I promoted copious ſtools, by giving at a ſpoonful each time what remained of the potion diluted in a large vehicle. Thus after the evacuation was over, the patient found himſelf better, with regard to his anxiety, debility, and ſleep.’

This method, however, was not to be too long perſiſted in, as too great a debility would be the certain conſequence;

as ſoon therefore, as the putrid collùvies was duly evacuated, and the fever abated, a proper diet, exerciſe in the country, and bitters infuſed in wine, were recommended.

The ſame means were uſed with little variation, in the three ſpecies, or degrees, of the diſtemper with ſurprizing ſucceſs. But as the third ſpecies was conſtantly attended with a delirium, and an aggravation of all the other ſymptoms, Dr. Tiſſot endeavoured to procure a revulſion, by applying bliſters to the lower extremities; he found, however, the ſalts of the Cantharides increaſed both the colliquative putrefaction of the fluids, and the irritation of the whole ſyſtem. He therefore, in bilious and putrid fevers concludes they are prejudicial; but found great benefit from the application of Sinapiſms mixed with vinegar to the ſoles of the feet; theſe he aſſures us, anſwered his moſt ſanguine expectations.

As fevers, in moſt reſpects ſimilar to theſe here deſcribed, are often prevalent in England, and as the method of treating them by many who have the care of the ſick, in oppoſition to the practice of Sydenham, Huxham, and ſome of our beſt writers, is not unlike that which our Author endeavours to explode, we think a careful peruſal of this treatiſe may be highly ſerviceable: It may ſave a number of lives, by preventing the exhibition of cauſtic ſalts and fiery ſpirits, under the notion of cardiacs to aſſiſt nature, to patients already parched up with inflammatory heat, or diſſolving in putrefactive ſteams. The following caſe may ſerve as an inſtance to illuſtrate our Author's method of cure, and at the ſame time to point out the miſchievous effects of heating, or aſtringent medicines, in fevers of this kind. Having before taken notice, that the ſecond ſpecies by bad management was eaſily converted into the third, he gives the following inſtance. ‘ A remark-
‘ able change of this kind (ſays he) it gave me pain to obſerve
‘ in a weaver and his wife. Their daughter, a girl of ten
‘ years old, had laboured under the ſame diſtemper; her
‘ ſymptoms were a burning heat, a very frequent and
‘ quick pulſe, with an excruciating pain of the head in the
‘ time of the paroxyſm, and drowſineſs wirhout ſleep during
‘ the remiſſion; by a potion which worked upwards and
‘ downwards, by the uſe of diluent and aceſcent drinks, and
‘ a ſecond purging, ſhe was beginning to recover, when her
‘ father took to his bed; upon coming to him I did not find
‘ him extremely ill, I ordered a medicine to vomit and
‘ purge, and an antiſeptic ptiſan, four ounces of which he
‘ was

‘ was to drink every hour night and day. At that time I left the city to viſit my dear mother, who was attacked with a nervous fever; returning after three days, I found him raving, ſhort-breathed, convulſed, with an inflated abdomen, and a very frequent pulſe; there were no evacuations by ſtool, nor of urine. Accidentally I perceived a potion ſtanding upon a table by the bedſide, and looking at it, I found it to be the emetic medicine I had preſcribed four days before. Upon my aſking the reaſon of this neglect, I was told, that thoſe about him had judged him too weak to bear an evacuation; laying aſide at the ſame time the acidulated drink, and with an intention to ſupport his ſtrength as they thought, they had crammed the man, againſt his will, with ſtrong beef ſoups, ſweet bread made of flour, eggs, and ſugar, ſtrong red wine; and with a view of promoting a ſweat, had given Venice treacle with a decoction of Scordium; hence that number of cruel ſymptoms, which made the caſe almoſt deſperate. But that I might not ſeem to leave the patient to die, I ordered emollient and gently cathartic clyſters to be injected every ſix hours. I preſcribed alſo aceſcent drink of the ſame tendency, and bliſters to be applied to the ſoles of his feet. The following night he grew more compoſed, had three ſtools and made water plentifully, when we entertained ſome hope; I directed the continuance of the ſame medicines, being again obliged to go out of town. What was the conſequence? his relations, endeavouring to ſupport his ſtrength (his delirium rather) declining together with the fever, threw aſide the medicines a ſecond time, as I learned from the apothecary, and having recourſe to I don't know what poiſons, compounded under the ſpecious title of Cardiacs, by a cruel death put a period on the ſeventh day of the diſtemper to the life of this unhappy man, who was born to more days if he had been deſtitute of all help: his wife ſnatched away by a like fate, ſcarcely ſurvived him three days.’

Having finiſhed the hiſtory and cure of the diſeaſe, our Author proceeds to conſider, under diſtinct heads, various circumſtances regarding the patient's diet, relapſes, tranſlations of the morbific matter, and other conſequences of the diſeaſe. His obſervations in regard to bleeding are very ſenſible; he precludes the uſe of phlebotomy, except where there is an evident plethora in the beginning of inflammatory diſtempers, and in ſanguine and robuſt conſtitutions; but he particularly endeavours to demonſtrate the ill effects of veneſection, in all diſeaſes that have a tendency to putrefaction. This diſſertation on bleeding affords ſeveral uſeful remarks and ſalutary cautions, worth the attention of practitioners.

In ſeparate articles likewiſe, Dr. Tiſſot makes ſome obſervations on abſorbent medicines, Sudorifics, Diuretics, Cardiacs, and Narcotics, and in general ſhows their impropriety in the diſtemper he treats of. He concludes, with recommending the excellency of the prophylactic part of phyſic, or the method of prevention; and laying down ſome aphoriſms, or practical canons.

We ſhall finiſh this article with obſerving, that it is only the intrinſic merit of the book, the uſefulneſs of the doctrine and obſervations, that can recommend it; for to readers that do not chiefly attend to theſe, it will appear extremely dry and unpleaſing, from the multiplicity of ſtale encomiums on the ancients, compliments to modern authors, and numerous quotations from all. Theſe, however, are blemiſhes for which the Author is not properly anſwerable, being a mode of writing, which formerly prevailed all over Europe, and is ſtill in repute in that country where the eſſay was written. As to the tranſlation, the Reader will judge of its merit, from the ſpecimens we have given.

Reflections of a Portugueſe upon the Memorial preſented by the Jeſuits to his preſent Holineſs Pope Clement XIII. *Tranſlated from the copy printed by Authority at Liſbon. To which is added, the Opinion of the Congregation of Cardinals,, to whom the ſaid Memorial was referred by the Pope.* 8vo. 2 s. Millar.

THE Jeſuits having been accuſed, by his Portugueſe Majeſty, to the Holy See, the late Pope Benedict XIV. admitted the accuſation: but, not being able perſonally to determine the matter, he referred it to the Cardinal of Saldanha; whom he appointed viſitor of the company, and veſted with full powers to enquire into the merits of their conduct, and proceed therein as the caſe might require.

The Cardinal ſoon found ſufficient reaſon to declare theſe good Fathers, guilty of trade and merchandiſing, contrary to the expreſs rules and precepts of the church. On which, he publiſhed an edict to that effect, and ſuſpended the religious of this order, from confeſſing or preaching throughout his dioceſs. From this ſpecimen of the Cardinal's proceeding, the Jeſuits became juſtly apprehenſive of meeting with little favour at his hands, during the progreſs of his viſitation. They, accordingly applied to the preſent Pope, to whom the General of their order preſented a memorial; complaining of the injurious treatment they had already ſuffered, or had reaſon to expect: endeavouring at the ſame time to exculpate themſelves, and caſt an odium on the Cardinal for irregular behaviour.

It is this memorial, which gave riſe to the reflections before us; in which the conduct of the Jeſuits, in general, is treated with no leſs ſeverity, than their artful inſinuations are with juſtice expoſed and cenſured. Throughout the whole of theſe reflections, indeed, we may trace the hand of a maſterly writer; and, notwithſtanding it appears, by the aſperity with which he conſtantly ſpeaks of the order, that he is a partizan of the court of Portugal, and probably employed to undertake the work he engaged in, he ſhews himſelf throughout to be perfectly well acquainted with his ſubject, and as well ſkilled in making the moſt of his argument.

He methodically divides their memorial, which is nevertheleſs a ſhort one, into twenty-one heads; and conſiders, and replies, ſeparately and ſatisfactorily to, each article. Of theſe, the ninth and eleventh are the moſt material: the firſt, relating to the innocence of the order, as to the crimes charged upon the individuals; and the laſt to their pretenſions to favour, on account of the eminent ſervices they have rendered to Chriſtianity and the Catholic Church.

Our Author conſiders both theſe points at large, proving beyond diſpute, that beſides the many horrid ſchemes of aſſaſſination, rebellion and rapine, in which they have been occaſionally concerned, the whole order are univerſally guilty of the baſeſt arts of fraud, traffic and uſury.

We ſhall ſelect a paſſage from what the writer obſerves on this head; whereby, the Reader will ſee, how low the Jeſuits will ſtoop in their dealings, rather than omit the leaſt opportunity of increaſing their wealth. After having given ſeveral inſtances of their being concerned in inſurances, and other very conſiderable mercantile engagements, he goes on thus:

'I [illegible] you that the Father General might diſſemble '[illegible] of prudence, and flatter himſelf, that no

‘ one, not immediately concerned, would take the trouble of examining into them, or of turning over heaps of old papers, buried in the archives. But why was he ſo imprudent, God forgive him for it, as to fix on Rome for the place of examining the Cardinal of Saldanha's edict concerning the commerce of the Jeſuits, and to attempt to deceive the Pope, under whoſe eyes, and under thoſe of the whole Roman people, they now carry on a Trade as extenſive and lucrative, as it is ſcandalous and ſordid? To begin with the article of Wine. They ſell it, not only by whole-ſale, but alſo by retail, having to that end Taverns which belong to them. What is more, to extend their traffic therein as much as they can, they buy the grapes before-hand of the poor huſbandmen, by advancing them money, or corn, in the winter, when thoſe neceſſitous people are forced to ſell for whatever they can get. I myſelf, when I was at Rome, in my excurſions to Fraſcati, Monte Porzio, Marino, Albano, &c. have often been an accidental witneſs of the monopoly; and I remember having ſometimes met ſixty, or more, carts loaded with barrels full of grapes, purchaſed by the Jeſuits in the above manner.

‘ Likewiſe, myſelf, and ſeveral of my companions, ſome of whom are now at Rome, and others returned here, were witneſſes, that Cacao, Coffee, Sugar, China, Chocolate, Linnen, Lace of all kinds, Tobacco, Snuff, Silk, Velvet, Cloth, Indian quilts, &c. were ſold in the profeſſed houſes of the Jeſuits in that city. This we are ſure of, becauſe we ourſelves frequently bought many of thoſe things of them; and ſeveral Cardinals, Princes, and perſons of diſtinction, can teſtify the ſame, if they pleaſe. One of our countrymen, a gentleman of note, laid out near 200 Crowns, in Linnen, counterpoints, and china-ware, in the profeſſed Houſe, in December 1757; and a French Lady did the ſame, in the ſame month, as will appear by the books of Father Carvaglio, Caſhier of the Magazine and Commerce of Portugal, whom I, and all Rome, know perfectly well.

‘ The Pope, and the Father General, cannot be ignorant of the Trade that is carried on in the Apothecary's ſhop in the Roman College, notwithſtanding the prohibition ſo often publiſhed, forbiding the Regulars to ſell Medicines, and particularly in contempt of that of Benedict XIV. in his Edict of the 13th of July 1756, in which, ſpeaking expreſsly of the Jeſuits, he forbids them to ſell 'any ſort of medicament, ſimple or compound, prepared or 'not prepared, &c. And yet it has been reckoned and 'proved that the Apothecary's ſhop of this College vends 'yearly near three thouſand pounds of Theriaca, at double 'the price that other Apothecaries ſell it.

'You will not wonder at my knowing all theſe things, 'if you conſider how long I lived at Rome: but you will 'perhaps be ſurprized, though I aſſure you it is fact, that 'they have reached the ears, if I may ſo ſay, of all Liſbon, 'and that the King himſelf is not ignorant of them. I my'ſelf have learnt things here, which I never ſo much as 'heard of at Rome. I knew, indeed, that the Jeſuits keep a 'ſhop in their Seminary, in which they ſell hard-ware, 'ſtockings, ſtuffs, cloth, and many other things, which 'they ſay are for the uſe of their Collegians; and I know 'too that they ſell there, during Lent, a kind of loaves 'called *Maritozzi*, and, the whole year round, common 'bread to many of their devotees: but I did not know an 'artful trick of theirs, which is, that on certain days of 'great ſolemnity, when the bakers of the city are forbid 'to heat their ovens, the Jeſuits bake in their Seminary, and 'get a conſiderable profit by it, that being then the only 'place where new bread can be had. All this dirty, vile, 'mechanic traffic does not ſurprize me after what I ſaw done 'at Tivoli, where a poor woman came to the Noviciate-'houſe of the Jeſuits for three pennyworth of cheeſe, and 'was ſerved with it, in my preſence, as readily as if ſhe had 'gone to a Chandler's-ſhop.'

Our Author proceeds to prove them largely concerned in the exchange; that they keep a public bank at Rome, and remit immenſe ſums to and from the ſeveral Catholic countries wherein they reſide. 'Not only all this is known, '(ſays he) but alſo that the Jeſuits get much greater profits 'than the ſecular merchants, becauſe they have greater ad'vantages in buying and tranſporting their goods, they enjoy 'ſeveral exemptions from taxes, have fewer expences to pay 'for ware-houſe room, clerks, &c. and, which inhances their 'gains more than all the reſt, becauſe they ſell their wares dearer 'than any other people, under pretence of their being better. 'An indiſputable proof of this laſt article is, that their Bills 'of Exchange bear a higher price than thoſe of other 'Merchants, as I myſelf experienced, when, complaining 'to the Fathers Cabral and Carvaglio, one day that I took 'a Bill of Exchange of them, that Belloni, and other

' Bankers, allowed me a 12th *per cent.* more than they did upon the Bills I drew, and a 20th or a 23d *per cent.* more upon thoſe I took, they anſwered, *There is a great difference, Sir, between the Bank of the Company, and the Banks of Seculars. Theſe laſt may fail, but that of the Company never can.* This is their language to every body, and the good-natured world believes it. But, my Friend, it is ſo far from being true that the Bank of the Jeſuits cannot fail, that it actually did fail at Seville, in the year 1645, for four hundred and fifty thouſand Ducats, and the failure was judged fraudulent, becauſe it was found to have been premeditated long before, as appears from the juridical proceedings on that occaſion, and from the original Letters of Father Peter de Avilles, then Provincial of Andaluſia, annexed to thoſe proceedings. It was premeditated, with a deſign to defraud the parties intereſted, though ſo enormous a robbery could not poſſibly be committed without entirely ruining a great number of families. Whoever would know how great is the induſtry of the Jeſuits, and with what eaſe they trample upon the holy Laws of Nature, of Chriſt, and of the Church, need only read the abſtract of this Proceſs, which has been printed ſeveral times.

' The beſt was, that theſe Reverend Fathers, in hopes of getting their cauſe laid before an Eccleſiaſtical court, where they knew they could beſt exerciſe their ſubtilties, and avail themſelves of ſeveral pretended immunities, inſiſted that their Bank ought to be looked upon as Church property. But the King and his Council treated them as they deſerved, looking upon them as real Traders, and, as ſuch, ſubject to the judgment of the ſecular Magiſtrates, to whom his Majeſty referred them. The venerable Palafox, in his above mentioned Letter to the Pope, complains of this infamous fraud in theſe words; " The populous city of Seville weeps: The Widows of Andaluſia, the Minors, Orphans, diſtreſſed Virgins, honeſt Prieſts, and Seculars, cry out that they have been deceived by the Jeſuits, who, after plundering them of upwards of four hundred thouſand Ducats, and ſpending them either for their own uſes, or at Law, are become Bankrupts. Theſe Fathers having, to the great ſcandal of all Spain, been accuſed and convicted of fraud herein (for which any but a Religious would be puniſhed with death), inſiſted that, as Eccleſiaſtics, they were intitled to the immunities of the Church, and appointed their own Truſtees: but at length, the Cauſe being laid before the Royal Council of Caſtile, it was decided, that

" the Jeſuits, having trafficked and carried on Trade like
" Laymen, were to be looked upon as Laymen, and, as
" ſuch, to be judged by Lay Judges. This unhappy multi-
" tude of ruined people now ſue the Jeſuits for their money,
" their means of ſuſtenance, their portions, their patrimo-
" nies, in the Secular Courts of Juſtice, grievouſly com-
" plaining, and branding them with the name of fraudulent
" Bankrupts."

With reſpect to the boaſted ſervices of the Jeſuits, on which they found their pretenſions to the eſteem and reverence of mankind; the Father-General, ſays our Author, had better not have touched upon that ſtring. Too many books are in the hands of the public, in which an exact calculation is made of the good and evil, which the Jeſuits have done to the Chriſtian Church: and whoever is not wilfully blind and obſtinate, muſt ſee, to the greateſt conviction, that the good they have done is only ſuperficial and ſeemingly ſuch; but that the evil is real, ſeverely felt, and very great. He goes on, nevertheleſs, to point out the merits of the order, in this reſpect; conſidering the validity of their pretenſions, by what they have really done for the honour of God and the ſalvation of ſouls, either of Infidels, *Heretics*, or Catholics.

And firſt, ſays he, ' With regard to the Infidels, ſince a
' St. Francis Xavier (of whom it may be doubted whether
' he was a Jeſuit), the Father General will find very few
' Miſſionaries of his Order who have been, I do not ſay
' Saints, but endowed with the Spirit of Chriſt. On the
' other hand, he will find great numbers who not only have
' not aimed at propagating the Faith, but, on the contrary,
' have oppoſed it, and encouraged Idolatry, mixed with the
' holy Goſpel. China, Tunkin, Cochin-china, Malabar,
' and ſeveral other places, in which they have been guilty of
' the moſt horrid ſcandals, witneſs this truth. The moſt
' venerable Biſhops have been treated there with ſuch indig-
' nity to their ſacred character, as could not be believed, if
' the facts were not atteſted by indiſputable witneſſes. The
' ſame has happened in Mexico, Paraguay, the kingdom of
' the Mogol, and the Philippine Iſlands.

' I ſay nothing of the Miſſion of Japan, obtained by the
' poor Franciſcans at the price of ſo much of their blood,
' and irretrievably loſt by the covetous deſires of the Jeſuits,
' who, till the year 1597, made merchandizing their object
' there, as is related by Francis Carletti in his account of the
' Eaſt-Indies, printed at Florence in 1701, where, C. I.

' p. 98.

‘ p. 98. ſpeaking of the city of Macao, he ſays; “ there “ are likewiſe here Religious of the Company of Jeſus, who “ have a Church, which they call their College, and in “ which are many Prieſts and Lay-brothers. Some of theſe “ laſt ſlip privately over to the Continent, and others to Japan, “ where they are ſuffered to trade, in the ſame manner as the “ Portugueſe.” ‘ The Father General ought not to look upon ‘ this author as *evil-minded*, ſince he is neither an Eccleſiaſtic, ‘ nor a Religious, but a Merchant, and a Layman, who ſtaid ‘ five months in Japan, in that ſame year 1597, after the perſecution began againſt the Chriſtians, who were then thought ‘ to amount to upwards of three hundred thouſand ſouls, ‘ twenty-five or thirty thouſand being baptized every year, ‘ as the ſame Carletti informs us, p. 57. He, I ſay, can ‘ ſurely, not be called *evil-minded*, ſince he ſays all the good ‘ he can of the Jeſuits, and implicitly adopts their maxims; ‘ adding, that they trade out of neceſſity, as he had been informed by their Viſitor Father Alexander Valignani. The ‘ poor man believed it, and therefore wrote it; but, not to ‘ hazard his own veracity, he mentions that Father as his ‘ authority.

‘ This plain and honeſt writer tells us (p. 50 and 51), ‘ that the Jeſuits were the people who ſowed diſcord and confuſion in this Miſſion, as they do every where elſe. After ‘ having related, that, in the year 1593, certain Religious ‘ of the Order of St. Francis came from the Philippine ‘ Iſlands, and began to preach and baptize in the city of ‘ Macao, the capital of the whole country, he adds: “ that other Religious of the ſame Order coming afterwards “ from the ſame place, with a like deſire to propagate their “ holy Religion throughout the whole Empire, began to “ preach with greater fervor than was perhaps prudent at “ that time, and were followed by vaſt crowds, who ran to “ hear theſe new Miniſters, and their ſacred myſteries, which “ they all celebrated with great charity and devotion, though “ they were forbid ſo to do under pain of Excommunication.” ‘ Here you may perhaps imagine that this Excommunication was thundered out by the idolatrous Prieſts ‘ of the Japoneſe. No, my Friend; *the Catholic Biſhop,* ‘ *who was of the Company of Jeſus, pronounced it againſt theſe* ‘ *Franciſcan Fathers, by virtue of a Brief of Pope Gregory* ‘ XIII. *in favour of the Jeſuits.* Judge by this, how cautious the See of Rome ought to be of making Jeſuits ‘ Biſhops, eſpecially for foreign Miſſions. The Franciſcans ‘ alledged a poſterior Brief of Sixtus V. impowering them to preach all over the world, becauſe the whole world was the Miſſion which Chriſt allotted to his Diſciples. From hence aroſe the diſſentions between theſe two Orders, which every one is acquainted with.

‘ You will find, by the way, in this place of Carletti, that the Martyrs of Japan, ſo much boaſted of by the Jeſuits, where three domeſtics belonging to the Houſe in which the Franciſcans lived; that they were Japoneſe by birth, and Laymen; that they were condemned as accomplices with the ſaid Franciſcans, and that they put on the habit of the Jeſuits when they were going to be crucified (p. 56). Theſe Fathers, as Carletti will farther inform you, were put to death for telling the Emperor a Lye, perhaps with a good intention, in affirming that the merchandiſe found on board a Spaniſh ſhip which that Monarch had ſeized unjuſtly, belonged to their Order. They hoped thereby to render a ſervice to the lawful owners of the goods, but, unfortunately, gave ſuch ſcandal to the Infidels, that the Emperor, highly incenſed, cried out; *What! do theſe Religious who have ſo often told us of their poverty, now ſay that the Cargo of this Ship belongs to them? Certainly I believe they muſt be bad men, falſe, and lyars.* ’Tis true, he afterwards added alſo, their having preached the Faith contrary to his command: but that they had done for ſome time, and he knew it, and either tolerated it, or ſeemed not to know it; ſo that the firſt and chief reaſon of their being condemned, was their aſſerting that the above-mentioned merchandiſe belonged to them.

‘ The Jeſuits give the very ſame ſcandal now, by pretending to be poor, begging from door to door, praying for aſſiſtance, collecting great alms, entrapping inheritances, and, with all theſe riches, carrying on a prodigious trade. But in this their ſcandal is widely different from that of the Franciſcans. Theſe laſt ſcandalize the Japoneſe by pretending to be rich when they were really poor: whereas the Jeſuits ſcandalize the world by pretending to be poor, when they are in reality immenſely rich; and they have this farther advantage on their ſide, that their riches do not ſcandalize the inhabitants of Rome. The ſentence againſt the good Fathers in Japan was executed three or four months before Carletti's arrival in that country, by faſtening them to a croſs, and then piercing them through with two ſpears, run into each ſide and out at the back.

'To return to the Jeſuits; I ſhall not ſay any thing of their proceedings in Canada againſt the Reformed Fathers, in Pondicheri and Tunkin againſt the Capucines, in Siam againſt thoſe of the foreign Miſſions, every where againſt the Dominicans, in Europe againſt the Apoſtolical Vicars; and particularly in England againſt the Biſhop of Chalcedon; referring myſelf on this ſubject to the great and holy book of Peteus Aurelius, which the Jeſuits have perſecuted ſo much, and tried every ſtratagem to get condemned, but in vain. Who but they could have been capable of cauſing the almoſt entire ruin of the once flouriſhing Miſſion of Holland, inſomuch that the States have been obliged to forbid them ever to come within their territories? Juſtly it is that Baron Neſteſuranoi, * a Muſcovite, ſays of them in his Hiſtorical Memoirs printed at Amſterdam in 1725; "They inſinuate themſelves every where, if there be but the leaſt proſpect of gain.—They are capable of cauſing the greateſt diſorders in any State, and therefore ought to be abhorred by every pious and prudent man." 'They have done both theſe things in the Dominions of His Moſt Faithful Majeſty, and are doing the ſame in other places. They want to domineer every where and upon all occaſions, and to enrich themſelves at any rate. Woe to him who oppoſes them, who does not ſervilely follow their maxims, and blindly ſecond their deſires. I call to witneſs all the Religious Orders, the Prieſts of the Miſſions, the Apoſtolical Vicars, the Legates of the Holy See, the Congregation *de Propaganda*, and the Popes themſelves. All theſe unanimouſly agree, that the greateſt obſtacle to the progreſs and eſtabliſhment of the Goſpel proceeds from thoſe Fathers, and that Chriſtianity would now have been in a more flouriſhing ſtate in China, than in any other country, if the Jeſuits had never entered into that Kingdom. Theſe, my Friend, are the great ſervices which they have done the Church with reſpect to Infidels.'

Again, ſays our Author, with reſpect to the growth of Hereſy, the progreſs of which the Jeſuits pretend they have ſo formidably oppoſed; nothing is more certain, than that they themſelves have broached ſome of the moſt dangerous to the Romiſh Church, and the moſt pernicious to the morals of the people, that have ever been embraced. He makes it appear that, in one or two inſtances, the Proteſtants themſelves have not ſtruck bolder at the ſupremacy of the Pope, than have the Jeſuits. The impudent doctrine of Father Benzi,

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* M. John Rouſſet.

Benzi, that to kiſs the cheek, and handle the breaſts of a Nun, is not an immodeſt action,—this writer affirms alſo, to have been univerſally received and defended by the Jeſuits, notwithſtanding Benedict XIV. condemned the ſcandalous diſſertation of that *modeſt* Caſuiſt.

As to the great ſervices they boaſt of having done the Church, continues our Author, they vaniſh on a near view, and are reduced to mere appearances. 'It is the want of ſolid reality which makes them magnify and cry up ſo pompouſly as they do, in their Accounts and Hiſtories, the proweſſes and labours of their Company, to make the world conceive a mighty opinion of them, as if they alone were able to aſſiſt the Church. I will give you an unanſwerable proof, to which the Jeſuits muſt ſubmit, for they themſelves furniſh it. It is in their *Imago primi ſæculi*, *Picture of the firſt Age*, &c. p. 376. where they relate how, in 1640, they celebrated the Prayers of forty hours in their Church of Jeſus at Rome, the three laſt Days of the Carnival; not at their own expence, but at that of a Brotherhood formed by them in that Profeſſed houſe, under the title of the Aſſumption of our Lady. The Feſtival was in honour of the holy Sacrament, and coſt nine thouſand florins. Hear their own modeſt and pious deſcription of it. "A building was erected in honour of the holy Sacrament of the Euchariſt, in the Farneſian Temple of the Society of Jeſus." 'They then relate in what this honour conſiſted. "This building was an hundred and twenty palms in height, and eighty in breadth, adorned with fine ſtatues, pictures, hiſtorical and emblematical repreſentations, wonderful to behold (not a word of their being caculated or intended to raiſe devotion); and the whole was illuminated with upwards of four thouſand lights, none of the flames of which were viſible to the Spectators." 'That is to ſay, with ſmall lamps, in the ſame manner as the Scenes of a Play-houſe are illuminated. "Here the divine Service was performed with ſuch pomp, and ſuch ſweet melody of the Pope's Band of Muſic, that nothing was wanting to render it the moſt majeſtic thing upon the face of the earth, except the perſonal preſence of His Holineſs. The Service was performed by the moſt Illuſtrious and moſt Reverend Lord Alphonſus Gonzaga, Archbiſhop of Rhodes. Seventeen Cardinals, and almoſt all the Prelates of the Court of Rome aſſiſted at it; and five other Cardinals, excited by the piety of theſe firſt, came during the three

“ days, together with the Miniſters of all the foreign “ Princes, &c. ſo that this Feſtival looked like not a prophane Bacchanalian aſſembly, but a banquet of the Court “ of Heaven.” ‘ It may be ſo; but, to me, this deſcription ſeems more like one of Balthazzar's banquets, where ‘ there was nothing holy, except the gold and ſilver veſſels ‘ of the Temple. Certain it is, that the Banquet here deſcribed with ſo much pomp, was not that *Sacrum Convivium*, that *holy Banquet*, in which the Soul is nouriſhed by ‘ the meek and ſpotleſs Lamb; in which His humble and ‘ painful Paſſion is commemorated, and by which the Soul ‘ is filled with Grace, and hope of eternal happineſs. In ‘ this deſcription, there is no room for either profound adoration before the Throne of Grace, or devout ſupplications, ‘ or due meditations upon the divine Myſteries, or union of ‘ the heart with God, or elevation of the Soul towards Celeſtial things, or thankſgivings for the Mercies of Providence, or ſorrow for paſt faults, or pious reſolutions to ‘ amend for the future. All that I can ſee, is, a magnificent theatre, where Pomp and Oſtentation ſit in triumph, ‘ attended by Vanity. I ſee immenſe piles raiſed with great ‘ art and ſymmetry, and in exact proportions, as if they were ‘ the ſubſtantial form of this devotion. I ſee fine Statues, ‘ Pictures, Hiſtories, Emblems, which excite the wonder of ‘ the beholders. I ſee thouſands of Lights ſo artfully diſpoſed, that they remind me of the fineſt theatrical repreſentations. I hear Muſic and Concerts talked of. I read ‘ the liſt of the great Perſonages, Ambaſſadors, Miniſters, ‘ and others diſtinguiſhed by their temporal Grandeur; and ‘ I find, that the preſence of the Sovereign Pontif was ‘ wanting, not to increaſe the Devotion of the Spectators, ‘ but to add to the ſplendor of the Shew.’

To ſum up the whole of the ſervices, which this ſpirited and ſenſible writer attributes to the Jeſuits, in few words, we need only to obſerve that all the troubles, tumults and diſſentions which have deſolated the Romiſh Church for theſe laſt two hundred years, have ariſen from this order; of which, at its firſt inſtitution, the College of Sorbonne made this remarkable prediction, *Non ad ædificandum, ſed ad deſtruendum, inſtitutus.* Ordained not to build up but to deſtroy.

To ſpeak our own ſentiments of the matter; we muſt obſerve, by all that we have heard and read of the conduct of the Jeſuits, that the Author of theſe Reflections appears to have the truth generally on his ſide; and never more ſo,

than

than when he charges them, in all their boaſted works of piety, under pretence of ſeeking the greater glory of God, with ſeeking nothing but their own: that very book, from which the above extract is taken, and in which they blazon out and exalt to the ſkies, in proſe and verſe, all the good they tell us they have done; looking like a ſummons to God to pay them, with intereſt, large ſums, which they claim as his creditors. Theſe are the words of our Author, who adds: 'The Truth is, that all the Accounts which the 'Jeſuits publiſh in Europe concerning their Miſſions, are ſo 'many Romances of their own inventing, tiſſues of lyes, 'falſe miracles, and ſuppoſititious converſions, calculated to 'deceive the Europeans; tricks of which they have often 'been convicted by perſons who have been in thoſe diſtant 'countries, at the very times they ſpeak of. The Court of 'France has frequently forbid their publiſhing theſe ac-'counts, ſo contrary to truth; and the good Fathers have 'obeyed, by ſubſtituting their *Edyfying Letters* in the room 'of them. Here, Sir, I muſt aſk you a curious queſtion.— 'The Jeſuits in Europe are generally thoſe who write the 'Hiſtory of their Company, and to this end they ſingle out 'ſome of their Members, whom they dignify with the title 'of Hiſtoriographers, and who have nothing elſe to do.—— 'I ſhould be glad to know why all theſe Writers follow the 'ſame fixed rule of giving the Public only ſcraps of Hiſtory, 'containing things which happened eighty or an hundred 'years before the publication of their work. Can you ſatiſ-'fy me in this point? I have always ſuſpected their reaſon 'to be, that, after ſo long a diſtance of time, no eye-wit-'neſſes remain alive to contradict what they aſſert. Who 'knows how they may repreſent, an hundred years hence, 'what now happens to them in Portugal?'

The Jeſuits, we know, have many advocates among the polite and learned, in moſt European nations; by whom it is repreſented, that we are indebted to the Miſſionaries of this Order, for the moſt and beſt accounts of the ſtate of diſtant countries, with the arts, cuſtoms, manners and religion of their inhabitants; whom in return, thoſe Fathers, have inſtructed in the arts, ſciences, and religion of Europe. But it is certain, from the behaviour of the Jeſuits not only to Proteſtant Miſſionaries, but even to thoſe of different orders in their own church, that proſelites to Chriſtianity in general, or even to the Romiſh Church in particular, were not worth making unleſs they were alſo proſelites to their order. To believe in Chriſt, they have evidently ſhewn, was nothing

thing to them, unleſs the Convert believed alſo, in the Jeſuits. Whatever merit, therefore, they may pretend to with the learned; or whatever uſe Providence may have made of them, in paving the way for the future propagation of the Goſpel, by the more faithful Miniſters of a leſs corrupted church; the cauſe of genuine Chriſtianity is as little obliged to them as the ſovereign Pontiff, with whom they would make a merit of their extraordinary ſervices.

To thoſe alſo, who think, with us, that moſt of the doctrines and diſcipline of the Romiſh church are contrary to, and inconſiſtent with, the evangelical ſimplicity and purity of the Chriſtian religion; and that the ſeveral inſtitutions of the various orders of Prieſts are rather of man than of God, the Jeſuits cannot fail of being eſteemed the worſt ſet of men among all thoſe that profeſs Chriſtianity.

Two ODES. 4to. 1s. H. Payne.

THESE two ſatirical Odes, which have the novelty of being alſo burleſque, are executed with conſiderable ſpirit, tho' intended with little candour. As their anonymous Author, to guard againſt his own ſting, muſt avoid that obſcurity which he often humourouſly cenſures, he propoſes, with great plainneſs, in the firſt ſtanza of his firſt Ode, the ingenious and learned Maſon and Gray, as the avowed objects of his ſatire and parody. We ſhall not pretend to be poſitive, whether he means the ſame Gentlemen again, at the cloſe of his ſecond Ode, by Lycophron, and

> —He whoſe verſe affords
> A *Bevy* of the *choiceſt* words,

while he aſſociates them, not very ceremoniouſly, with the worthy and truly inoffenſive Herring-Laureat, and that univerſal Scribe Johnny, whoſe unadulterated ſirname rhymes to *fill*: tho', if we were obliged to hazard our opinion, we ſhould rather give it in the affirmative, from an unwillingneſs to multiply the objects of this Author's ſatire.

Our Readers who are Connoiſſeurs in the *Belles Lettres*, and particularly in Engliſh Poetry, have very probably before this date, entered into all the intention and ſpirit of theſe Odes; and recurred, on this account, to thoſe of Maſon and Gray, which, joined to the general approbation they received, have occaſioned them. Hence we cannot be ſuppoſed to furniſh ſuch with any light, and with very little new entertainment, on this ſubject. But as many, who have not conſidered and compared them with equal attention, may liſten to ſuch a brief diſcuſſion of the matter, as they had not leiſure, or inclination, to make, we have attempted the following one, with that impartiality we conſtantly intend.

The firſt of theſe Odes then, which has no addreſs or ſubject prefixed, ſeems more particularly levelled at two of Mr. Gray's, the firſt of which is alſo without any title. This laſt mentioned Gentleman having choſe for his motto, which he might extend to both his Odes, theſe two words from Pindar, φωναντα Συνετοισι, i. e. *intelligible to the learned*, or to Connoiſſeurs; (by which he may be concluded to acknowlege, that only Readers of learning and taſte would fully comprehend and reliſh them; and that, like Horace, he was only ſollicitous to pleaſe the few;) our preſent Author has added to the ſame Greek words thoſe immediately following in Pindar, ες δε το ϖαν Ερμενεων χατιζει—which ſignifies, that the many, *the multitude will need interpreters*, to explain their meaning. And this our Author either applies to the obſcurity he blames in this Gentleman's Odes, or alludes by it to the difficulties which common Readers may encounter in his own, from not having read or remembered the others to which he ſo often alludes: or poſſibly he intended it to extend to both theſe meanings.

Mr. Gray having at the Exordium of his firſt Ode, whoſe ſubject, tho' not prefixed, is the Power and Excellence of Poetry, addreſſed the Æolian Lyre he awakes, our nameleſs Poet thus invokes the Cimmerian Muſe (by which he doubtleſs means *Obſcurity)* in his firſt ſtanza.

Daughter of Chaos and old Night,
Cimmerian Muſe, all hail!
That wrapt in never twinkling gloom canſt write,
And ſhadoweſt meaning with thy duſky veil!
What Poet ſings, and ſtrikes the ſtrings?
It was the mighty Theban ſpoke.
He from the ever-living lyre,
With magic hand elicits fire.
Heard ye the din of modern Rhymers bray?
It was cool M——n: or warm G—y
Involv'd in tenfold ſmoke.

Perhaps it is to correſpond to this contraſt, that we find an ancient Bard, Pindar himſelf belike, in the title-page playing on, and we muſt ſuppoſe, ſinging to, his harp; while a modern Poet, in huge boots, [the Wit is in the boots] deſerted by his tye-wig*, and flung by a Pegaſus from a mountain into the ſea, ſerves for a tail-piece to this Ode, in imitation of the Welch Bard's precipitating himſelf, with his harp, into the ocean, at the end of Mr. Gray's ſecond Ode.

The following lines in the firſt of our Author's Odes.

Heard ye the din of modern Rhymers bray ?——
—Flame like a meteor to the troubled air—
—Man's feeble race eternal ills await—
—He topples headlong from the giddy height,
Deep in the Cambrian gulph immerged in endleſs night.

are ſo many long ecchos, or little parodies, of the ſubſequent lines in Gray.

Heard ye the din of Battle-bray ?—
—Stream'd like a Meteor to the troubled air—
—Man's feeble race what ills await—
—He ſpoke, and headlong from the mountains height
Deep in the roaring tide he plung'd to endleſs night.

In the following concluſions of their reſpective Odes, Mr. Gray and our Author, are figuring away in their various pretenſions; while the parody of the latter confeſſes his principal motive for writing theſe Odes.

Oh! Lyre divine, what daring ſpirit
Wakes thee now? tho' he inherit
Nor the pride, nor ample pinion,
That the Theban eagle bear
Sailing with ſupreme dominion
Thro' the azure deep of air:
Yet oft before his infant eyes would run
Such forms, as glitter in the Muſes ray
With orient hues, unborrow'd of the ſun:
Yet ſhall he mount, and keep his diſtant way
Beyond the limits of a vulgar fate,
Beneath the good how far—but far above the Great.

O Steed divine! what daring ſpirit
Rides thee now? tho' he inherit
Nor the pride, nor ſelf-opinion,
Which elate the mighty pair,
Each of Taſte the fav'rite minion,
Prancing thro' the deſert air;
By help mechanic of equeſtrian block
Yet ſhall he mount, with claſſic houſings grac'd,

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* The wooden Sculptor has made the wig in this plate heavier than the Bard, and likely to reach the bottom before him. But Poetry deals in wonders; and we are not to conſider this fall, perhaps, by the laws of Geometry.

And all unheedful of the Critic mock,
Drive his light courſer o'er the bounds of Taſte.

We ſhall finiſh our account of the firſt Ode, by the very humourous and poetical detail of the birth and parentage of FASHION, and be-hanged to her, who has taken our Author's *mighty pair*, it ſeems, under her protection.

On this terreſtrial ball
The tyrant Faſhion governs all.
She, fickle Goddeſs, whom in days of yore
The ideot Moria, on the banks of Seine,
Unto an antic fool, hight Andrew, bore.
Long ſhe paid him with diſdain,
And long his pangs in ſilence he conceal'd:
At length, in happy hour, his love-ſick pain
On thy bleſt calends, April, he reveal'd.
From their embraces ſprung,
Ever changing, ever ranging,
Faſhion, Goddeſs ever young.

The ſecond Ode—to Oblivion—is played off ſtill more cloſely againſt Mr. Maſon's Ode to Memory. It contains the ſame number of ſtanzas, and even of lines; being in the ſame metre, and having its rhymes in the ſame ſtations. Maſon's Note, and his authority from Afranius, for terming Memory the *Mother of Wiſdom*, is taken off by a burleſque Note of our Author's, giving the following drole authority of Lillæus and Buſbæus — Verba *oblivifcendi* regunt *Genitivum*—for his calling Oblivion the *Parent of Eaſe*. The very *Teſtudo*, the ſeven-ſtringed lyre, a ſmall copper-plate of which is prefixed to Mr. Maſon's Odes in 4to, is exactly copied and prefixed to this Ode to Oblivion; tho' degraded here into a wooden cut, which is pregnant, perhaps, with ſome choice conceit. The following lines in our Author are deſigned to eccho to the immediately ſubſequent ones of Maſon.

Where ſceptred Pluto keeps his dreary ſway,
Whoſe ſullen pride the ſhiv'ring ghoſts obey!——
———————— thy pow'rful ſway
The throng'd poetic hoſts obey.————
—Tho' in the van of Mem'ry proud t'appear,
At thy command they darken in the rear.
—All, all is thine ————————
For thee from eunuch's throat ſtill loves to flow
The ſoothing ſadneſs of his warbled woe———
—So may'ſt thou gently o'er my youthful breaſt
Spread with thy welcome hand OBLIVION's friendly veſt—
—Thy Bard who calls THEE *his*, and makes *him* THINE

———————— thou, whoſe ſway
The throng'd ideal hoſts obey.——

Who bidſt their ranks, now vaniſh, now appear,
Flame in the van, or darken in the rear.——
—All, all is thine ———— ————
Elſe vainly ſoft, lov'd Philomel! would flow
The ſoothing ſadneſs of thy warbled woe.——
—When God, in Eden, o'er her youthful breaſt
Spread with his own right-hand Perfection's gorgeous veſt.
Ode to Mem.
To him who calls thee his; yet makes thee mine.
Ode to Independ.

As Maſon has beautifully invoked Milton, with all his powers and attainments, in the laſt ſtanza of his Ode to Memory, our Author traveſties this in his laſt ſtanza, by an invocation of the Goddeſs Oblivion, who is pleaſantly and characteriſtically repreſented in the following lines.

O come! with opiate poppies crown'd,
Shedding ſlumbers ſoft around!
O come, fat Goddess, drunk with Falſtaff's ſack!—
See, where ſhe ſits on the benumb'd torpedo's back!
Me in thy dull Elyſium lapt, O bleſs
With thy calm Forgetfulneſs!
And gently lull my ſenſes all the while
With placid poems in the ſinking ſtile!

Other alluſions occur in this Ode to other parts of Maſon's works, and, as well as we can recollect, particularly to his Elfrida, ſuch as the following lines.

Who meets his Lady Muſe by moſs-grown cell,
Adorn'd with epithet and tinkling bell.

The many alliterations the Reader will obſerve in ſome of theſe citations, and in ſuch lines as this;

The whiles he wins his whiffling way,

are, doubtleſs, often intended to ridicule Mr. Maſon's indulgence of this habit, which may be ſometimes, not always, proper enough. But for our profeſt ſentiments of this poetical practice, we beg leave to refer our Readers to Review, vol. XI. p. 116, &c. where we imagine it is more thoroughly conſidered than we have met with it elſewhere.

Having thus, we apprehend, given a ſufficient ſketch of the drift of theſe two Odes, with a fair ſpecimen of each, we readily acknowlege the pleaſantry, wit, and humour, that prevail through them. We wiſh we could as juſtly credit their Author with a quality eſſentially preferable to wit and humour together, with *Candour* too. When he calls one of his poetical cotemporaries *cold*, and the other *warm*, does he give no room to a fair Critic to ſuppoſe him *ſplenetic?* while ſuch a one may conſider them as ſweet and elevated. Doubtleſs obſcurity, which ſometimes occurs even to a poetical Reader, at leaſt in one of theſe Gentlemen's Odes, is a fault that, deſerving cenſure, will be gently puniſhed with raillery: and we obſerve, the truly learned and judicious Dr. Clarke conſiders it as no ſmall excellence in Homer, that he ſurpaſſed the cleareſt Proſe-writers in perſpicuity—But we find theſe living Poets accuſed alſo of Pride. The following lines ſeem applied to Mr. Maſon.

He lies along, enwrapt in conſcious pride,
By gurgling rill or cryſtal fountain.

and theſe to Mr. Gray.

Proud his demeanour, and his eagle eye,
O'er-hung with laviſh-lid, yet ſhone with glorious glare—
With ſelf-complacent countenance——
—He rides well pleas'd, &c.

Now, ſuppoſing it certain, of which, however, we are ignorant, that theſe ingenious Poets are thoughtleſs enough to be proud, and guilty of a ſupercilious demeanour, in conſequence of public applauſe, we ſhould think an occaſional whiſper through the preſs, a gentle *vellit et admonuit* very juſtifiable, and perhaps not unfriendly in its conſequences. The polity of Letters is not called a Monarchy, nor a Deſpotiſm by two Colleagues, but a Republic. And admitting theſe Gentlemen to be highly ſeated in the Ariſtocracy or Oligarchy of it, yet if they are found ſo impatient of a Brother, as to aim at a Tyranny, of which however both (but eſpecially Mr. Maſon) have avowed their deteſtation, a little mortification muſt be no bad caution to them *from the Police*, as Juſtice Fielding entitles himſelf. Let this, our poetical Tribune, watch for the privileges of the Commons of Parnaſſus, and enounce his VETO againſt the encroachments of this perilous Duumvirate; tho' aſpiring to ſuch an unprofitable empire, as muſt prevent its ſplendor and importance. But if this really be not the caſe, (and we have always conceived, that one at leaſt of theſe Writers hath born his faculties meekly) our Author may be interrogated, perhaps, whether theſe *favourite Minions of Taſte*, with *their ſecurity of applauſe*, may not have occaſioned him a mental jaundice? in which ſtate he may have lately reperuſed their Odes, and thence have been excited to diſcharge ſome *atra bilis* in his own.

How much more generouſly and amiably does one of the firſt Wits and Critics* celebrate his poetical cotemporaries

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* Plotius et Varius Sinueſſæ, Virgiliuſque,
Occurrunt: animæ quales neque candidiores
Terra tulit.———

for a virtue directly oppoſite to detraction! and how zealouſly has he in another place† recounted the good principles, and great talents of Virgil, (who has been thought by ſome of the Scholiaſts to be meant in the paſſage referred to) in order to efface his little blemiſhes, his ſpots! Beſides, we are certain, that it muſt occur, upon reflection, to our ingenious Satyriſt, who is neither defective in taſte nor erudition, that this way of reciting and wreſting the verſes of truly reſpectable Writers, is at beſt but a kind of literary mimickry; the ſucceſs of which conſiderably depends on the copy's being exaggerated beyond the original, by an injurious reſemblance, ſometimes termed *outré* by the French: while it attempts to intereſt us alſo, from that exceſs of ſelf-love, which too generally diſpoſes a man to depreciate the excellence of another, in any art or faculty, to which he forms pretenſions himſelf. Neverthleſs, not to urge theſe ſuggeſtions beyond what the preſent occaſion will ſtrictly bear, we do not ſuppoſe our ingenious Bard was acted by ſheer acrimony, or an *Ærugo mera*, as Horace ſtrongly expreſſes it, againſt his eminent poetical brethren here: but we rather conjecture, that an ardent ſprightly imagination, joined to ſome conſciouſneſs of his own faculties and attainments, has excited him to the preſent *luſus ingenii, cum tantillo invidiæ*. In this view it will appear tolerably venial, if we conſider how far juvenile emulation may operate; and recollect, as ſome Writer pleaſantly expreſſes it, that—Wits are game Cocks to one another.—

We are conſcious of having allowed more room to this article, than we generally do to thoſe on ſuch ſhort performances; and chiefly, becauſe the contention of rival Wits and Poets has often ſomething ſo entertaining, as to engage the attention of the literary, the poetical, and elegant, who, we ſuppoſe, conſtitute a great proportion of our Readers. But we ſhall conclude with hinting to our mettleſome Ode-Writer, upon the whole, that the moſt pardonable, the moſt creditable way of lowering his over-towering brethren, is to excel them. And whenever he has attained this glorious, becauſe difficult, ſupereminence, let him watch his own demeanour ſo aſſiduouſly, as to give no occaſion to the *genus irritabile*, the poetical Hornets, to object that very pride and ſuperciliouſneſs to him, which he has ridiculed, and, we hope, intended to reform, in others.

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† ——— at eſt bonus ut melior vir
Non alius quiſquam — at ingenium ingens
Inculto latet hoc ſub corpore. Hor. Ep.

The Shrubs of Parnaſſus. Conſiſting of a Variety of poetical Eſſays. By J. Copywell of Lincoln's-Inn, Eſq; 12mo. 3s. Newbery.

THE modeſt title-page of this ſmall Miſcellany is immediately followed by a ſhort and ſenſible preface, in which 'Squire Copywell humbly profeſſes 'to kiſs the rod of 'candid Criticiſm, while he ſmiles at the illiberal contempt 'of Ignorance.' To ſuppoſe our Author void of genius, would be really unjuſt; and to rate his poetical pretenſions very highly, were, perhaps, not ſtrictly critical. His Shrubbery is not without many agreeable flowers. There are ſome ſpots in it that would admit of weeding; and others, which diſcover a few ſprigs of poetical Bays and Laurel, aſpiring above the Shrubs. The ſubjects are not only various, as the title-page imports, but ſometimes even highly contraſted; for inſtance,—*A Hymn to the Deity*, page 117, and *a Pinch of Snuff*, p. 39. *An Ode to Poetry*, p. 41, and *a Panegyric on Pudding*, p. 46. In this, however, there is nothing unnatural; ſince it only manifeſts the great diverſity of diſpoſition in the ſame individual at different periods, and differently circumſtanced: while ſuch parts of this performance as imply merit, and aſpire towards excellence, compared with others that are leſs ſentimental and delicate, and ſometimes, indeed, rather too humble, will alſo demonſtrate the inequality of the ſame Writer's faculties at different junctures. But ſuch is the frequent, if not invariable, condition of our common nature.

That Squire Copywell, however, can aſpire both in ſentiment and expreſſion, we think his candid Readers will admit, from the following juſt reflection, tho' not abſolutely new, in his Hymn to the Deity.

——————— Frequent my heart
With gratitude expands, and ſilent thanks,
Tho' latent from the world. For not alone
Devotion ſheds its ſanctity of flame
On outward adoration. Oft it beams
In vivifying ray upon the breaſt
Of modeſt privacy. When early morn
Leads on th'attendant hour: when higheſt noon
Rides in the center of the day; and eve
Comes dreſs'd in ſhade, drawing o'er Nature's face
Her undulating hand—then ſwells my mind
Replete with thee.———

The Ode to Poetry has merit: that to Muſic, p. 138, is xcellent. But to give room for the better diſcharge of our rrears to the public, we ſhall commence with its third ſtanza, hich may be called the laſt of the prelude.

No more the ſwelling North is heard to rave,
Yon foaming Flood has calm'd its angry wave.
Huſh'd is the Jay's diſcordant note,
Silent the Raven's croaking throat.
Throughout the woods, throughout the plains,
Stillneſs, an awful Stillneſs, reigns.
Gay ſmile the blue-ſkirt ſkies. All Nature round
Seems pauſing, and prepar'd to hear the magic ſound.

IV.

And hark! how gentle ſhe ſalutes the ear!
The touch how ſoft! the melody how clear!
To Love ſhe lightly ſweeps the ſtrings,
Smooth fly the notes on ſilken wings.
Theſe are the ſtrains that ſooth my care,
Alarm, and terrify Deſpair.
The low'ring dæmon ſtartles at the ſound,
Stalks off in ſullen mood, and treads unhallow'd ground.

V.

Now, now the note ſhe ſwells, and ſings of arms,
Heav'ns! how the noble air my ſpirit warms!
I feel, I feel my courage glow,
And ruſh in thought to meet the foe.
Methinks I ſee the martial plain
Enſanguin'd o'er with heaps of ſlain:
Heroes and ſteeds in wild confuſion roll,
And terror ſeize on all, but Fred'rick's daring ſoul.

VI.

See! while the Goddeſs plays, around her throng
The joy-ſtruck quadrupeds to hear the ſong.
Delighted neighs the conſcious Steed,
The hungry Bull forgets to feed,
Yon Stag is tame. The dappled Fawns
Exult, and bound along the lawns.
Enamoured Eccho in the diſtant vale,
Anſwers her ſiſter's voice in ev'ry ſoften'd gale.

Having charmed the fierceſt brutes, and even the *deaf** dder, in the next ſtanza, he thus concludes the Ode, with the elancholy change of Nature's countenance, at the expira-ion of the concert.

VIII.

—But ah! ſhe ſtops her ſoul-enchanting ſtrain,
And ſoars to her celeſtial throne again.

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* See Pſalm lviii. v. 4.

——— ——— ——— ere morn
Affright *thine* eye, and rob me of thy note. P. 60.
Long have I wanted *thine* immortal aid. 66.

In the firſt of theſe inſtances this ſeems much more allowable than in the laſt, where the *Hiatus*, if any, is very inconſiderable. Beſide which, he may reflect, that great liquidity is not the fault of our language. The ear muſt judge whenever this change is neceſſary to Euphony in verſe, and the judgment can only then encourage it. For if it were propoſed as a grammatical emendation in our language, we ought equally to retain *his'n*, *your'n*, and the like provincial uncouthneſs in ſome other words.

Upon the whole, nevertheleſs, this little Miſcellany may be termed very agreeable, and allowed to contain many evidences of the Author's good principles, good ſenſe, and good nature; which muſt have contributed to the competent liſt of Subſcribers to his work, and have commodiouſly eked out the half guinea per week, of which our poetical Clerk, not very unreaſonably, complains, in a Note. And ſhould his complaints be alſo extended to our little ſtrictures, we can truly aver, we have no pleaſure in magnifying ſmall faults, nor in multiplying few; tho' we acknowlege we ſometimes indulge ourſelves in ſuch occaſional obſervations, by the injunction of a critical Judge, who ſays,

> Be Niggards of advice on no pretence,
> For the worſt avarice is that of ſenſe.

Four ELEGIES *deſcriptive and Moral.* 4to. 1s. Buckland, Dodſley, &c.

THESE elegant little pieces fully correſpond to their title: the deſcriptions are truly poetical; and the morality ſo happily interwoven with them, as to ſeem almoſt neceſſarily connected with the ſubject; while the melodious gravity of the verſe, and the agreeably melancholy ſpirit of the ſentiments and expreſſion, compoſe a very decent and ſuitable garb for the elegiac Muſe. They are profeſſed to have been written, each at the different ſeaſon of the year which it deſcribes, and on which it meditates; ſuch a circumſtance probably co-operating a little to the more exact delineation of their reſpective objects: as an excellent Painter would certainly chuſe to form a portrait rather from the preſent and living ſubject, than from the ſtrongeſt ideas of it, which his memory and imagination could afford him.

The firſt, written at the approach of Spring, having painted the generally agreeable ſcenery of it, and the frequent abſence of ſuch ſcenery in our climate, morally reflects, that the utmoſt graces of the moſt genial Spring will afford little enjoyment, where there is a foundation for the prevalence of gloomy reflections within; though free from ſuch, the Poet, with a happy conſciouſneſs, ſays of himſelf;

I ſhun the ſcenes where madd'ning Paſſion raves,
Where Pride and Folly high dominion hold,
And unrelenting Avarice drives her ſlaves
O'er proſtrate Virtue in purſuit of gold :

The graſſy lane, the wood-ſurrounded field,
The rude ſtone fence, with fragrant wall-flowers gay,
The clay-built cot, to me more pleaſure yield
Than all the pomp imperial domes diſplay.

Yet admitting, that notwithſtanding this, the dread of death continually alarms him; and even complaining, that all the brute creation ſeem exempted from this embittering apprehenſion peculiar to mankind, he thus corrects his own murmurs.

Ah ceaſe—no more of Providence complain !
'Tis ſenſe of guilt that wakes the mind to woe,
Gives force to fear, adds energy to pain,
And palls each joy by Heav'n indulg'd below :

Why elſe the ſmiling infant-train ſo bleſt,
Ere dear-bought knowlege ends the peace within,
Or wild deſire inflames the youthful breaſt,
Or ill Propenſion ripens into Sin ?

This leading him to an expoſtulation, whether there be no power capable of expelling this conſtant, internal horror, he ſatisfactorily anſwers himſelf in the following pious and poetical concluſion of this firſt Elegy.

Yes, thoſe there are who know a SAVIOUR's love
The long-loſt joys of EDEN can reſtore,
And raiſe their views to happier ſeats above,
Where fear and pain and death ſhall be no more :

Theſe grateful ſhare the gift of Nature's hand ;
And in the varied ſcenes that round them ſhine,
(The fair, the rich, the awful, and the grand)
Admire th' amazing workmanſhip divine.

Blows not a flow'ret in th' enamell'd vale,
Shines not a pebble where the riv'let ſtrays,
Sports not an inſect on the ſpicy gale,
But claims their wonder and excites their praiſe.

For them ev'n vernal Nature looks more gay,
For them more lively hues the fields adorn;
To them more fair the faireſt ſmile of day,
To them more ſweet the ſweeteſt breath of morn.

They feel the bliſs that Hope and Faith ſupply;
They paſs ſerene th' appointed hours that bring
The day that wafts them to the realms on high;
The day that centers in eternal ſpring.

The ſecond Elegy, written in the hot weather July 1757, thus pictureſquely expreſſes the effects of exceſſive and unuſual heat in this iſland.

Loſt is the lively aſpect of the ground,
Low are the ſprings, the reedy ditches dry;
No verdant ſpot in all the vale is found,
Save what yon ſtream's unfailing ſtores ſupply.

Where are the flow'rs that made the garden gay?
Where is their beauty, where their fragrance fled?
Their ſtems relax, faſt fall their leaves away,
They fade and mingle with their duſty bed:

All but the natives of the Torrid Zone,
What Afric's wilds or Peru's fields diſplay,
Pleas'd with a clime that imitates their own,
They lovelier bloom beneath the parching ray.

The ſubſequent ſtanza gives us almoſt a ſenſation of the Poet's corporeal heat while he wrote it, and naturally reminds us of Virgil's* wiſh in the like ſituation; and to which, abſtracted from the veneration which antiquity and death (thoſe Mitigators of Envy) have ſuperadded to the real merit of deceaſed Poets, we think it very little, if at all, inferior.

O for ſome ſecret ſhady cool receſs!
Some gothic dome, o'er hung with darkſome trees,
Where thick damp walls this raging heat repreſs;
Where the long iſle invites the lazy breeze.

He endeavours, however, to render all this fervour ſupportable, by juſtly reflecting, that it is conſiderably leſs than what the Arabs and Americans endure; and concludes this beautiful Elegy in theſe rational and pious ſtanzas.

Leſt man ſhould ſink beneath the preſent pain;
Leſt man ſhould triumph in the preſent joy;
For him th' unvarying "laws of heav'n ordain,"
Hope in his ills, and to his bliſs alloy.

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* O quis me gelidis ſub montibus Hæmi
Siſtat, et ingenti ramorum protegat umbra!

Fierce and oppreſſive is the Sun we ſhare,
  Yet not unuſeful to our humid ſoil;
Hence ſhall our fruits a richer flavour bear,
  Hence ſhall our plains with riper harveſts ſmile.
Reflect and be content—for mankind's good
  Heav'n gives the due degrees of drought or rain;
To morrow ceaſeleſs ſhow'rs may ſwell the flood,
  Nor ſoon yon ſun riſe blazing fierce again:
Ev'n now behold the grateful change at hand,
  Hark, in the Eaſt loud bluſt'ring gales ariſe;
Wide, and more wide, the dark'ning clouds expand,
  And diſtant light'nings flaſh along the ſkies:
O in the awful concert of the ſtorm,
  While hail and rain, and wind and thunder join!
Let the great Ruler's praiſe my ſong inform,
  Let wonder, rev'rence, gratitude be mine.

After a very juſt and rural deſcription of Harveſt in the third Elegy, part of which may be called a kind of Georgic, like ſome of the Elegies of Tibullus, we meet with the following proper addreſs, and juſt, tho' obvious, reflection:

——— ——— ——— Ye rural Lords
  Whoſe wide domains o'er Albion's iſle extend;
Think whoſe kind hand your annual wealth affords,
  And bid to Heav'n your grateful praiſe aſcend.
For tho' no gift ſpontaneous of the ground,
  Roſe theſe fair crops that made your vallies ſmile,
Tho' the blithe youth of every hamlet round,
  Purſu'd for theſe thro' many a day their toil;
Yet what avail your labours, or your cares?
  Can all your labours, all your cares ſupply,
Bright ſuns, or ſoft'ning ſhow'rs, or tepid airs,
  Or one indulgent influence of the ſky?

He digreſſes in the ſequel to deſcribe the preſent forlorn and barren ſtate of Paleſtine, once flowing with wine and oyl, and rich from various culture; and next pourtrays the miſery and depreſſion of modern Greece; which, tho' once, like his Albion, the ſeat of liberty, of arts, and arms, yet now

There Freedom's praiſe no more the valley chears,
  There patriot War no more her banner waves;
Nor Bard, nor Sage, nor martial chief appears,
  But ſtern Barbarians rule a land of ſlaves.

This Elegy concludes with the following affectionate Apoſtrophe to, and aſpiration for, his country.

O ALBION! wouldſt thou ſhun their mournful fates,
  To ſhun their follies and their crimes be thine;

And woo, to linger in thy fair retreats,
The radiant virtues, progeny divine!
Bright Truth, the nobleſt of the ſacred band,
Sweet Peace, whoſe brow no ruffling frown deforms,
Fair Charity, with ever open hand,
And Courage, ſmiling 'midſt a thouſand ſtorms.
O haſte to grace our iſle, ye lovely train!
So may the Pow'r whoſe hand all bleſſing yields,
Give her fam'd glories ever to remain,
And crown with annual wealth her laughing fields!

In the laſt Elegy, written at the approach of Winter, our elegiac Poet is reduced, through its few pleaſing appearances, to deſcribe it negatively, by reviving our ideas of the fugitive beauties and advantages of the other ſeaſons, which this wants; tho' not without an indirect commendation of its ſalubrity, compared with the frequent and ſudden mortality of thoſe torrid regions which have no winter.

There oft as toiling in the Maizey fields,
Or homeward paſſing on the ſhadeleſs way,
His joyleſs life the weary lab'rer yields,
And inſtant drops beneath the deathful ray.
Who dreams of Nature free from Nature's ſtrife?
Who dreams of conſtant happineſs below?
The hope-fluſh'd Ent'rer on the ſtage of life;
The Youth to knowlege unchaſtiſed by woe.

And here penſively indulging, as it were, a while in his moral melancholy, to which he ſuppoſes the horrors of Winter ſuited; he makes a judicious tranſition to a ſerene and compleat concluſion of his work, by theſe beautiful ſtanzas which ſignify, that the *ſunſhine of the ſoul*, as our Ethic Poet happily terms it, will render every ſcene, and every ſeaſon, delightful.

Enough has Heav'n indulg'd of joy below,
To tempt our tarriance in this lov'd retreat;
Enough has Heav'n ordain'd of uſeful woe,
To make us languiſh for a happier ſeat.
There is, who deems all climes, all ſeaſons fair,
There is, who knows no reſtleſs paſſion's ſtrife;
Contentment, ſmiling at each idle care;
Contentment, thankful for the gift of life;
She finds in Winter many a ſcene to pleaſe;
The morning landſcape fring'd with froſt-work gay;
The ſun at noon ſeen thro' the leafleſs trees,
The clear calm ether at the cloſe of day———
—She bids for all our grateful praiſe ariſe,
To him whoſe mandate ſpake the world to Form,

Gave Spring's gay bloom, and Summer's chearful ſkies,
And Autumn's corn clad field, and Winter's ſounding
ſtorm.

An elegant verſion of the eighth Pſalm is annexed, as a Hymn of Praiſe to the Creator and the Ordainer of the Seaſons.——We ſhould not omit, that the title-page is adorned with a pretty piece of ſculpture, exhibiting the Earth as a Matron receiving flowers, fruits, and corn from three boys, repreſenting three of the Seaſons. The firſt of them is winged like a Cupid, perhaps to ſignify the Spring as the ſeaſon of Generation, when the earth may be ſuppoſed to conceive (by the inſtrumentality of the ſun) from the love and care of the Creator for all his creatures; as the ancient Poets conceived of their Jupiter—*Conjugis in gremium lætæ deſcendit.*—Winter is not perſonated, poſſibly becauſe he is conſidered rather in a privative character, and as having nothing to preſent. At the bottom of the Hymn is a noted emblem of the Reſurrection in ſculpture; repreſented by an old man pointing to a butterfly, transformed from a reptile or chryſalis, and flying upwards.

ACCOUNT OF FOREIGN BOOKS.

Inſtitutions Politiques. Or, Political Inſtitutes, by Baron de Bielfield. *Continued from page* 547 *of our laſt Appendix, juſt publiſhed.*

THE ſecond volume of this elaborate and comprehenſive work, treats of the general Intereſts of States, as they ſtand related to each other; and is divided into fifteen chapters.

In the firſt, the Author lays down rules for the political conduct of Sovereigns; as well thoſe of Republics as Monarchies: entering into a minute detail of the reſolutions and cautions neceſſary to be taken, in regard to the moſt important circumſtances of Government.

In his animadverſions on this head, he takes occaſion to cenſure very freely the Politics of Machiavel; which he condemns, as abounding in maxims falſe, iniquitous, and unjuſt: Maxims, ſays he, that are for the moſt part purely hypothetical, and which he deduces from no fixed principles; but, like a Pedant, ſupports merely by examples taken from the Greek and Roman hiſtories, or borrowed from the conduct of ſome petty Italian Prince, who, deſtitute of natural aids to ſupport his power and deſpotiſm, found himſelf reduced to the pitiful reſources of cruelty and cunning.

He thinks alſo, that the world hath done too much honour, both as a Writer and a Politician, to one who pretended to teach an art without method or principles, and whoſe works conſiſted only in a few ingenious reflections, *floating up and down amidſt a ſea of words.*

We will not take upon us to ſay, how far the Baron is right in his ſtrictures on the works of this celebrated Florentine; his honeſt indignation againſt the intriguing Stateſman, may probably have carried him too far, in paſſing his judgment on the Writer. We believe all ſuch as are verſed in matters of Government, and poſſeſs in any degree a juſt knowlege of mankind, will ſubſcribe to the eulogium paſſed on Machiavel by Baron Monteſquieu; who beſtows on him, in his *Spirit of Laws*, the title of *Grande Homme:* an appellation that ſeems to give no little offence to our Author; who thinks it too diſtinguiſhing to be applied to mere literary merit*.

If Machiavel, ſays he, may be ſaid to lay juſt claim to this title, it muſt either be allowed, that a man may be deemed illuſtrious, without having regard to truth or juſtice; or, that the deteſtable maxims which diſgrace his writings, are uſeful, true, and conformable to the principles of moral virtue. The greateſt Geniuſes are, like Monteſquieu, ſometimes dupes to their own ingenuity, as well as to that of others; and admire often that which has nothing to recommend it but ſubtilty of argument, and brilliancy of ſtile. I can readily allow, that States are not governed by repeating *Pater-noſters*; but, at the ſame time, it muſt be allowed me, that they would be governed as ill by hitting off *Bons-mots.*

There is a good deal of truth in what the Baron ſays on this ſubject; but it is alſo a truth, that Machiavel's genius was of a very different caſt; and men are generally apt to enhance their own ſpecies of merit, at the expence of that of others. Indeed, with men of a ſedate, ſyſtematical turn, ſubtilty of reaſoning, refined notions, and brilliancy of expreſſion, loſe their force. Preciſion and regularity are the only objects to which they attend, and of whoſe beauties they are ſenſible: hence Monteſquieu, a kindred genius, perceived doubtleſs, a great deal more in Machiavel than Baron de

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* Our Author ſeems alſo unwilling to allow any great ſhare of this kind of merit, to a man who has endeavoured to inculcate maxims ſo deſtructive to the ends of ſociety, and the good of mankind.

Bielfeld has been as yet able to diſcover. And as to the Morality of his Politics, our Author himſelf allows, that rather the *uſeful* than the *juſt*, is the object of this ſcience; by which it is plain he himſelf ſuppoſes they do not always go together.

In the ſecond chapter, the Sovereign is ſhewn the neceſſity of a Council, and directed in the choice of Miniſters, proper for the various departments of the adminiſtration.

In the third, the Author enters into the particular objects of the department for foreign affairs.

In the fourth, he conſiders the power of States, and their political views reſpecting other nations: ſhewing, that neither great extent of territory, a vaſt number of inhabitants, or immenſe riches, tend univerſally to their ſtrength. On the contrary, he ſhews, that, in many caſes, theſe circumſtances operate to their weakneſs and deſtruction; and lays down the following characteriſtics as thoſe of a powerful nation.—It ſhould be of a moderate extent; well peopled; well ſituated; and well allied; its people commercial, warlike, and induſtrious; and laſt of all, it ſhould be wiſely governed. He lays it down alſo as a maxim, that no State can be poſſeſſed of any great abſolute ſtrength under a democratical form of government.

With reſpect to the political ſyſtems which States ſhould adopt in regard to each other, we think our Author has fallen into a miſtake; at leaſt the doctrine that might be founded on his arguments, ill agrees with that ſpirit of juſtice and humanity which is profeſſed throughout the reſt of his work.

He ſays, that ‘ every State may, and ought, to take all ſuch ‘ lawful means as may appear neceſſary either for its pre‘ ſervation, or the increaſe of its abſolute or relative power.’

A State, however, may be ſometimes ſo ſituated, that it ſhall have no means whatever to increaſe its *relative* power, without attempting to reduce that of its more flouriſhing neighbours. But if the ſtrength of ſuch neighbouring States be owing to no encroachments, but to the happier government, ſituation, or the greater induſtry of their people, it does not appear to us, that the principle of ſelf-preſervation, on which our Author founds his rule, juſtifies the weaker State in making war on, or entering into combinations to reduce, the ſtronger.

It is a kind of abſurdity, therefore, to ſay a State ought, in theſe circumſtances, to take means that do not ſubſiſt; it is alſo dangerous to inculcate ſuch a principle; as Sovereigns are already too apt to conceive there exiſts a neceſſity for doing what they wiſh to have done; and it is an old maxim in politics, too often wreſted to the worſt purpoſes, that *neceſſitas jus dabit.*

It had been more conformable, therefore, to our Author's general diſpoſition and the rights of humanity, had he confined himſelf in the above rule to the *abſolute* power of States; which they are doubtleſs authoriſed, and ought to take all lawful means to increaſe. But when a State is reduced ſo low in its relative ſtrength, as to have no means of raiſing itſelf but by pulling down others, it is an indication of a natural decay; and there is no doubt but the people in general would be more ſecure and happy, in being united to ſome other State, than in ſtruggling to maintain the independency of their own.

In chapter the fifth, the Author treats of the reciprocal engagements of Sovereigns in general, of the uſe of alliances, and the neceſſity of preſerving an equilibrium in the balance of power.

In chapter the ſixth, he enters into a particular conſideration of the nature and uſe of alliances; as alſo of the form of treaties, with their preliminaries and ratification.

In the ſeventh, he treats of the intereſting ſubjects of *Peace* and *War*, and the various objects relative thereto.

In the eighth, of the arts of Negociation in general.

In the ninth, tenth, and eleventh, of Ambaſſadors, their Prerogatives, Inſtructions, and Retinue: of all things relating to which our Author gives a minute detail; we paſs it entirely over, however, as unintereſting to our Readers in general, how uſeful ſoever it may prove to ſuch as are employed in foreign embaſſies.

In chapter the twelfth, the Baron lays down inſtructions for the political conduct of Ambaſſadors and Envoys, at the ſeveral Courts where they reſide; in which he ſeems to diſplay a conſummate knowlege of miniſterial buſineſs, and the manners of Courts.

Chapter the thirteenth, treats at large of the ceremonials obſerved between different Sovereigns and Courts, and of thoſe which each Court has adopted for itſelf in particular. Admitting the neceſſity and uſe of Ceremony among people of different ranks, our Author juſtly ridicules the making them matters of ſuch great importance, as they are at ſome Courts in Europe. With this view he cites a pleaſant, tho' it proved in the end a tragical, example of the formality which the Spaniards heretofore tenaciouſly obſerved in this reſpect.

As Philip the third was one day ſitting gravely by the fire, on which the fuel had been thrown in too great a quantity, he found himſelf in danger of being ſtifled with heat. It was, however, beneath the dignity of his Majeſty to riſe and call any one to his relief; and as the Officers in waiting were abſent, and no domeſtic durſt enter the apartment, he ſat broiling a conſiderable while, till the Marquis of Pohar came up; whom the King immediately ordered to put out the fire. But the Marquis excuſed himſelf, as, according to the *Etiquette*, or Ceremonial of the Court, he ſhould therein invade the province of the Duke of Uſſeda, whom it was neceſſary to call for that purpoſe. The Duke was abſent, the fire increaſed, and the King rather than derogate from his dignity, kept his ſeat, till his blood was inflamed to ſuch a degree, that an Eryſipelas broke out the next day on his head, attended with a fever, that carried him off, in the twenty-fourth year of his age.

In the fourteenth chapter, the Writer comes to the ſcience of Political Arithmetic; which he conſiders under ſix heads, viz. 1. Its riſe and progreſs; 2. its ſeveral objects; 3. the degree of certitude of which it is capable; 4. its application; 5. the principles on which it is founded, and laſtly, its operations.

We are indebted, ſays the Baron, for this ſcience, to the Engliſh nation, which has produced a number of ingenious Writers on this ſubject; nor leſs ſo to the Dutch, who have carried the arts of political calculation to a great length. The French have alſo had their Du Tot, Melon, and others. He mentions the writings of the principal, and points out ſome of their defects, diſplaying, on the whole, an intimate acquaintance with all that has been written on the ſubject. In this chapter the Author treats particularly of the Chances of Lives, and has inſerted ſeveral tables to facilitate the negociation, and aſcertain the value, of Annuities, &c.

In his remarks on the famous controverſy about the number of people of ancient and modern times, which has been ſo ingeniouſly treated by Mr. Hume, and others of our own countrymen, our Author reaſons on phyſical principles, or rather indulges himſelf in conjectures, which have betrayed him into a very extraordinary concluſion; which is, that ‘the ‘number of men inhabiting the globe, hath been in all ages ‘nearly equal.’

The number of inhabitants computed at preſent to be contained in the known world, at a medium, taken from the ſeveral calculations of Riccioli, Specht, Suſmilch, and others, he makes amount to about nine hundred and fifty, or a thouſand millions; as in the manner following.

In Spain and Portugal	10	Millions.
France	20	
Italy and the adjacent iſles	8	
Great Britain	8	
Germany, the Netherlands and Switzerland	30	
Denmark, Sweden, and Norway	6	
Ruſſia, with its conqueſts,	18	
Poland, Bohemia, Hungary, and Turky in Europe	50	
Thus Europe contains	150	Millions.
Again, Aſia, comprehending China, and the Indian iſles	500	Millions.
Africa,	150	
America,	150	
In the whole	950	Millions.

In the fifteenth and laſt chapter, our Author conſiders the fall of States, and the various cauſes that tend to their decay. But, having extended this article to a conſiderable length, we ſhall here cloſe our account of this volume, waiting for the appearance of the *third*, which will compleat the Baron's work.

Anecdotes du Sejour du Roi de Suede a Bender: ou Lettres de Mr. Le Baron de Fabrice, *pour ſervir d' eclairciſſement a l'Hiſtoire de Charles* XII. 8vo. Hambourg, for Herold. 1760. Or,

Anecdotes relating to the Reſidence of King Charles the XIIth of Sweden, at Bender, &c.

THE reſidence of Charles the twelfth at Bender, is, doubtleſs, the moſt remarkable period of his life. An exact and circumſtantial account of his uncommon behaviour, therefore, and the conſequences of his obſtinately perſiſting to remain

main there, in oppoſition to the remonſtrances of the Ottoman Court, cannot fail of affording a conſiderable ſhare of entertainment to ſuch as are curious of anecdotes relating to this very extraordinary perſonage. The circumſtance alſo of their being written by a Miniſter who perſonally attended on this Monarch, during that critical conjuncture, and who deſcribes the ſeveral tranſactions as they daily happened under his own eye, gives them not only the ſanction of undoubted authenticity, but renders their peruſal ſtill more agreeable and intereſting.

As a tranſlation of theſe Letters, however, is advertiſed, we ſhall defer any farther account of them till that be publiſhed; hoping to find their Engliſh dreſs ſomething more decent than their French one, which is, indeed, in many places, but inelegant and ſlovenly.

MONTHLY CATALOGUE,

For JULY, 1760.

MISCELLANEOUS.

Art. 1. *Candid and critical Remarks on the Dialogues of the Dead. In a Letter from a Gentleman in London to his Friend in the Country.* 8vo. 1 s. 6 d. Kearſley.

WE ſcarce know how to characteriſe theſe Remarks, they are ſo very unequal and inconſiſtent. In a few inſtances, the Remarker ſhews ſome degree of critical taſte and diſcernment, but his beſt qualities are ſullied by an odious appearance of envy and malignity. Indeed, after all his pretence to criticiſm, his pamphlet may be more properly called an abſtract of, than a criticiſm on, the Dialogues. He has given a ſummary of the contents of each, and concluded with ſome general ſtrictures, which amount to little more than a profeſſion, that they are not to *his taſte*. With reſpect to the firſt Dialogue in particular, which, perhaps, is not ill placed by way of excellence, after admitting that the ingenious Author has given proofs of a ' very careful inſpection into, and a very diſtinct and judicious idea of hiſtorical facts,' he concludes with aſking,—' To ' what purpoſe all this learning has been ſo laviſhly diſpenſed, but to ' point out, what no one who knows the leaſt of the Engliſh ſtory ' is not moſt thoroughly convinced of, viz. that there were faults on ' both ſides; and that as in the Church, ſo alſo in the State, no evil ' is more to be feared than an enthuſiaſtic and rancorous zeal.'

Granting, however, that the deductions in this Dialogue were not new, yet we may aſk this ſagacious Hypercritic, where is the literary compoſition, to which his objections are not equally applicable? There are few truths which men of ſenſe and diſcernment are not convinced of; but is it no ſatisfaction to ſuch, to find their opinion confirmed by an able, elegant, and judicious Writer, to ſee their ſentiments illuſtrated by a pleaſing variety of appoſite and ſtriking remarks; and to converſe with the Worthies of Antiquity in that genuine caſt of character, which they have always ſuppoſed them to bear when alive?

In his ſtrictures likewiſe on the ſixth Dialogue, our Remarker damns with faint praiſe. He acknowleges, that the characters of the Engliſh Duelliſt and the North-American Savage, are happily drawn, and that the Author of the Dialogues has fixed on the *happieſt* idea imaginable, to ſhew that *ideal honour* is *real infamy*, &c.—Neverthelеſs, he ſeems vain enough to imagine, that he has hit on a *happier* idea to anſwer this good end.—'Suppoſe,' ſays he, 'inſtead of making the Duelliſt a Gambler, and introducing almoſt ' every other bad quality in his character, he had been repreſented as ' a man of moral integrity, and of mental abilities, &c. would not ' the Author's purpoſe have been more fully anſwered?'—This objection, indeed, at firſt ſight, ſeems ſpecious: but we may aſk the Remarker, in return, where would there have been room for ridicule, had the Duelliſt been made a Gentleman of ſuch a diſpoſition? The Author of the Dialogues, in our opinion, has done very judiciouſly in making the Duelliſt quite devoid of every great and good quality; and the ſuppoſition that none but men of ſuch characters engage in thoſe infamous and bloody conteſts, gives additional force to the moral he would inculcate. If, as the Remarker inſinuates, men of ſtrong ſenſe and real worth have been ſometimes hurried into ſuch a deteſtable practice, inſtances of this kind, which happily are very few indeed, ought rather to be ſuppreſſed than publiſhed: and their examples are more to be deplored than ridiculed.

Admitting, however, that our Remarker's criticiſm has been juſt, yet ſurely he muſt be very aſſiduous in pointing out blemiſhes, who could venture to mark this as one. The eye of Candour is always blind to little defects, amidſt a greater number of ſtriking beauties. Horace would have told him—*Non ego paucis offendor Maculis, &c.* But it ſeems that the fame attending the ingenious Author of the Dialogues, has drawn down the ſeverity of our Remarker upon him, as we may learn from the following curious reflection.

'Previous,' ſays he, 'to our entering into a *Critique* on the works ' of any Author, it is neceſſary that we ſhould enquire in what rank ' of conſideration he ſtands with the public: for though *merit* is by ' no means increaſed or leſſened by ſuch diſtinction, yet the *fame* ' which ſhould attend on ſuch *merit* is much too often wholly dependent on it.' As we have not the honour to know our Remarker, we can only gueſs 'in what rank of conſideration he ſtands with the ' public.'—If we were aſſured, however, that he is a beardleſs Critic, or, as he phraſes it, 'a maiden Author,' this circumſtance, to uſe his own words, 'might urge us to beſtow on him that ſunſhine ' of encouragement, which may in time cheriſh the ſpringing plant ' to a more noble growth.' If, on the contrary, we could ſuppoſe him a Writer in any eſteem, we ſhould, to quote him again, ‘ be rather more rigid, from a generous reſentment at ſeeing only droſs produced by a mine capable of furniſhing perfect ore.’ We therefore intreat him, the next time he ſtarts into print, to favour us with his name in the title page, that we may know how to deal with him for the future.

Art. 2. *An Analyſis of the Philoſophical Works of Lord Bolingbroke*, by the late unfortunate Earl Ferrers, for his private Entertainment: *To which is prefixed, a Parallel of Earl Ferrers's Caſe, with that of Lord Santry, a Peer of Ireland, both convicted of Murder: And a Sentimental Letter to a Friend.* 8vo. 2s. Burd.

That the ſhameleſs Scribbler of theſe ſheets, ſhould have ſo little conſcience as to obtrude them on the public as the work of the late unfortunate Earl, is not matter of ſurprize to us; though we cannot but admire his courage, in not dreading the conſequences of ſuch a barefaced impoſition. As to the Analyſis, it is nothing more than a bungling incoherent abſtract of Lord Bolingbroke's Philoſophy, and might be more properly ſtiled Bolingbroke's Aphoriſms.

With reſpect to the ſentimental Letter, ſuppoſed to have been written by the late Earl to his friend, that unfortunate Nobleman is made to lament his diſſolute manner of life, and to expreſs a kind of foreboding of the fatal conſequences of his debauched habit. He is farther ſuppoſed to acquaint his friend, that he has read Lord Bolingbroke's philoſophical works carefully, and approves his doctrine; but thinks it is too good to be made matter of public property.—That it is a philoſophical ark, containing the trueſt notions of the Deity; therefore is too ſacred to be expoſed to vulgar eyes.—That, moreover, all innovating attempts to rectify or ſublime their received manner of worſhip, only ſerves to perplex, and are oftener productive of evil than good.—If we could imagine that theſe ſentiments were really penned by his Lordſhip, we ſhould be ſorry that this Letter was not produced at his trial; for certainly a man can ſcarce give ſtronger marks of inſanity, than to contend, that becauſe a work ‘ contains the *trueſt* notions of the Deity, *therefore* it is too ſacred to be expoſed to vulgar eyes.’ This is ſuch a compound of knavery and flighty nonſenſe, as is only worthy the pen of a half-witted Scribbler, who affects the ſtile of a Lunatic.

As to the Parallel, it only tends to ſhew what every one knows, that the unfortunate Earl received rigid juſtice, while offenders in the ſame predicament have met with partial favour. In few words, the circumſtance of Lord Ferrers having mentioned Bolingbroke's works in his way to the laſt ſtage of his life, has given occaſion to this baſely induſtrious ſon of Grub-ſtreet, to ſwell a two ſhilling pamphlet with ſcraps and ends of philoſophy. We wiſh that all ſuch wretches, who make literature ſubſervient to the purpoſes of fraud and impoſition, were cloſely confined, and condemned to ſwallow their own works, without any other ſuſtenance. Their ſtupidity might excite pity, did not their knavery provoke reſentment.

Art. 3. *The preſent State of Letters. In an Epiſtle to a Friend.* 8vo. 6d. Thruſh.

If we were to judge of the ſtate of Letters from this Epiſtle, it is at a low ebb, indeed. This Witling is ſo little qualified to judge of the State of Learning, that he does not even know what has been publiſhed. If he did, he could not have the confidence to ſay, that 'ſcarce a book of ſcience has been publiſhed *for this many a month*.' Had he only read the Advertiſements, he would have found, that ſeveral books of ſcience have been publiſhed within *this many a month*, to uſe his own Abigail ſtile. In ſhort, he neither ſeems to know what has been written, or to have a capacity for judging of literary merit.

Art. 4. *An* APPENDIX *to the Twenty-ſecond Volume of the* MONTHLY REVIEW. 8vo. 6d. Griffiths.

Contains the general TABLE of Articles in the ſaid volume, and a copious INDEX of remarkable paſſages; together with the following Articles.

Macquer's Chronological Abridgment of the Roman Hiſtory—Baron Bielfield's Political Inſtitutions—Aſgill's apologetical Oration—Tilſon on the Multitude of Holidays in Ireland—Riou on the Architecture of Stone Bridges—Triſtram Shandy at Ranelagh—Adventures of a Black Coat—Kitty Fiſher's Miſcellany—Memoirs of Lord Ferrers—Rouſſeau's Diſcourſe on a Prize-Queſtion at Geneva—The Soldier's Amuſement—Authentic Regiſter of Britiſh Succeſſes—Explanatory Remarks on Triſtram Shandy—Triſtram Shandy in a Reverie—Flemyng's Diſcourſe on Corpulency—and his Diſſertation on James's Fever-powder—Pike's Scripture Account of Juſtifying Faith—Stebbing's Sermons, vol. II.—Muſcutt's Sermons—Dodwell's two Sermons on Providence—Taylor's Eſſay on the Beauty of Divine Oeconomy—Mears's Supplement to his Explanation of the Lord's Supper—Letters to the Authors of the Review, viz. 1ſt, from the Rev. Mr. Richard Harriſon; 2d, from the Rev. Mr. Matthew Pilkington, with an incloſure to Mr. Spearman; 3d, from the Rev. Mr. Edward Watkinſon.

Art. 5. *An Apology for the Servants.* By Oliver Grey. *Occaſioned by the Repreſentation of the Farce called* High Life below Stairs, *and by what has been ſaid to their Diſadvantage in the public Papers.* 8vo. 6d. Newbery.

As this Apology was originally, and but lately, printed in the News-papers, it requires no particular mention here. We ſhall only obſerve, that Mr. Grey has a good deal to ſay for himſelf, and his brethren of *the Cloth*.—With reſpect to the cuſtom of giving Vails to Servants, and whether or not it be expedient and proper to drop it, much may be, and much has been, ſaid on both ſides the queſtion; which, we think, a very difficult one to determine.

Art. 6. *The Life and Opinions of Miſs Sukey Shandy. In a Series of Letters to her dear Brother, Triſtram Shandy, Gentleman.* 12mo. 2s. Stevens.

Obſcene, dull, and deſpicable.—A Writer in one of the Magazines obſerves, that "if Triſtram Shandy has done any miſchief, it "is in raiſing ſuch a ſwarm of filthy Pamphleteers." This is certainly one of the bad conſequences following the licentious manner in which that Writer has indulged himſelf; and Mr. S—— is ſo far reprehenſible for it, as every man, and more eſpecially a Teacher of men, ought to be rendered accountable for the bad example he ſets to others.

Art. 7. *The Minor, a Comedy*; by Mr. Foote: *as it is acted at the New Theatre in the Hay-market.* 8vo. 1s. 6d. Coote, &c.

The ſpirit of Puffing, which ſo ſtrongly characterizes the preſent age, is become ſo univerſal, that almoſt every claſs of mortals appears to be moved by it. In time paſt, it was chiefly confined to Quack-Doctors, Bookſellers, and advertiſing Taylors; but now even the Wits of the town are ſeized by it; and every Farce-writer oſtentatiouſly ſtiles his *petit piece* of three acts, a COMEDY!—This of Mr. Foote's is one of the number; but it no more deſerves the title of a Comedy than the Stage Coach, the Devil to pay, or any of thoſe inferior dramatic productions, which uſually appear as the humble attendants upon works of the higher order—the Tragedies and Comedies of *five Acts*.

The ſucceſs of the preſent performance, during the repreſentation, aroſe from the Author's extraordinary talent at mimickry; but it is not calculated to pleaſe equally in the peruſal. The principal objects here ridiculed are, a noted Bawd, and a firſt rate Auctioneer; who, it is generally agreed, were exquiſitely *taken off*; but the ſatire levelled at the great Leader of the Methodiſts, ſeems to be extremely out of character. It is no leſs unjuſt to Mr. W———, than abſurd, to ſuppoſe a man of his penetration, either conniving at, or being the dupe of, an old Bawd's hypocriſy, in continuing to follow her iniquitous occupation, while ſhe frequents the tabernacle, and cants about the new Birth. And when we are told that an occaſional Hymn is given out, and a thankſgiving Sermon preached, on occaſion of mother Cole's (Douglas's) recovery from ſickneſs; who can forbear ſmiling—not with approbation of the conceit, but with contempt for the Author of ſuch improbable ſcandal?—We deſpiſe and abhor all enthuſiaſtic flights, and high pretenſions to extraordinary ſanctity, as much as Mr. Foote can do; but without entering into the enquiry whether or not theſe are proper objects of play-houſe ridicule, it is moſt certain, that no man, or body of men, ought to be charged with more than they are guilty of; and that there is not a juſter maxim in the moral world, than---'GIVE THE DEVIL HIS DUE.'

Art. 8. *A Compleat Catalogue of all Books and Pamphlets publiſhed for ten Years paſt; with their Prices, and References* *to their Characters in the Monthly Review. The whole forming a General Index to all the Articles in the firſt twenty Volumes of the ſaid Review, viz. from its Commencement in May* 1749, *to June* 1759, *both incluſive.* 8vo. 1s. 6d. Griffiths.

The Poſſeſſors of our firſt *twenty Volumes* will ſcarce need to be informed of the uſefulneſs of having a comprehenſive view of all the articles they contain, digeſted under one Alphabet. Independent of the Review, it furniſhes a Priced-Catalogue of every publication within that period of time; as the title imports.

Art. 9. *Did you ever ſee ſuch damned Stuff?* 12mo. 2s. 6d. Seyffert.

No, never *!——This Author is an honeſt one, and fairly warns his Readers what they are to expect.

* As ſome of our Readers may poſſibly think the plain anſwer we have given to our Author's interrogatory title-page, inſufficient for an account of the work, we ſhall here add, that it is a ſilly kind of obſcene Fairy Tale, deviſed as a new mode of publiſhing Bawdry, that vileſt and moſt unmanly ſpecies of writing. But, while there are Readers for ſuch ſort of Books, we may depend upon it, there will never be a ſcarcity of ſuch books to read.—In France, where the Preſs is under reſtraint, they abound with them more than we do: they are the prevailing taſte of the nation; and the people *will* have them.————N. B. This *damn'd Stuff* is originally of French extraction.

Art. 10. *Yorick's Meditations upon intereſting and important Subjects.* 12mo. 1s. 6d. Stevens.

A lively Prattle-box here rattles away, in imitation, as he thinks, of the Author of Triſtram Shandy. But, every Jeſter is not a Yorick.

Art. 11. *Converſations on the Plurality of Worlds*, by M. de Fontenelle. *A new Tranſlation*, by a Gentleman of the Inner Temple. 8vo. 6s. Withy.

We have now three tranſlations of this well-known performance, of the very ingenious M. de Fontenelle. The firſt was done by the celebrated Mrs. Aphra Behn. This is the moſt ſpirited and elegant of the three. The ſecond, however, reads better than the third; which, tho' the laſt, is by no means the moſt improved, with reſpect to the language. The new tranſlation has, nevertheleſs, ſome things to boaſt, in which the two former are deficient; for it is illuſtrated with a great number of copper-plates; and each dialogue is accompanied with many additions, collected from the works of later Writers, as improvements upon what M. de Fontenelle has given us. Theſe things may prove highly acceptable to young aſtronomical Readers in general; as well as to many others, who are not poſſeſſed of the original books from whence theſe collections are extracted.

Art. 12. *A Genuine Letter from a Methodiſt Preacher in the Country, to Laurence Sterne, M. A. Prebendary of York.* 8vo. 1s. Vandenberg.

Nonſenſical and prophane.

POETICAL.

Art. 13. *Modern Honour, a Poem, in two Cantos. Suppoſed to be written* by Dean Swift, in 1740, *and addreſſed to Mr. Pope.* 4to. 1s. 6d. Baldwin.

Has neither the humour, the ſpirit, the force, nor the freedom of Swift. The Writer, whoever he was, ſatirizes, in the hackneyed ſtrain, the NOBILITY for not paying their debts, except debts of *honour*, i. e. gambling debts; the LADIES, for their exceſſive attachment to Cards; the PATRIOTS, for ſacrificing public ſpirit to private intereſt; the CLERGY, for Simony, want of charity and love of preferment; the LAWYERS, for double-dealing; the PHYSICIANS, for their ignorance and grimace; the MILITARY Gentlemen, becauſe

> They *never* riot, game. and whore,
> Blaſpheme, and leave unpaid a ſcore.

This is the buſineſs of the firſt Canto. The ſecond opens with an invective againſt Courtiers, particularly the late Lord Oxford * and his adherents; from whom he makes a tranſition to our *dear Allies* the Dutch; for whom he ſeems to have a great averſion. From Holland he ſcampers back to Newmarket; where he takes a cut at the Jockies, and preſently after he falls ſouſe into a panegyric upon our Highwaymen, as one of the more honourable profeſſions. Hence, changing the ſcene once more, he expatiates largely on the Trim of our modern domeſtic ſervants. warmly inveighs againſt the cuſtom of giving them vails; and ſhews what evil conſequences ſpring from it. From the Men-ſervants he turns to the Maids; and from them again to the Mercers, Milliners, Taylors, and Broughton's Boxing booth: concluding with a tale of Mother Douglas the Bawd, which the Author doubtleſs miſtook for a humourous one.

If, after this account, our Readers deſire a ſpecimen more ample than the ſingle couplet we have already extracted, we give them the following prophetical fling at the Dutch, which is more in the ſpirit of Swift, than any other part of the poem.

> The States were form'd for ſhort duration,
> And, for our ſins. to plague the nation.
> Her High and Mighty Lords will be
> DE-WITTED ſoon, I hope to ſee.

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* The Reader will bear in mind, that the poem is ſaid to have been written about the year 1740.

Since *Louis d' Ors* run current round,
We know which way the States are bound,
And prophecy their future evil,———
A King from Paris or the Devil.
If Holland is by France undone,
The Dutch to drier climes may run,
Or cut their dykes, and then the Hogs
Be metamorphoſed into Frogs.———

Art. 14. *A Noſegay and a Simile for the Reviewers; a Lyric Epiſtle.* 4to. 6d. Cooper.

Whimſical banter, in the ſtile of the two ſtrange kind of Lyric Epiſtles (and, we ſuppoſe, by the ſame Author) mentioned in the Review for May laſt, page 437. The Writer is a merry Wag, and mingles ſo much good humour with his anger, that, we imagine, no body can be diſpleaſed with his preſent of a Noſegay, altho' it only conſiſts of a bunch of Nettles.———N. B. It does not ſeem to have been intended for the Monthly Reviewers; ſo that *they* have nothing to thank him for.

RELIGIOUS *and* CONTROVERSIAL.

Art. 15. *A Letter to the Rev. Mr. B——n, an eminent Diſſenting Miniſter in Norwich; occaſioned by the Peruſal of two Volumes of Diſcourſes*[*] *which he lately publiſhed.* By a Believer in God and a Future State. 8vo. 6d. Wilkie.

The deſign of this Epiſtle, the Author tells us, is to ſhew, that he cannot receive Chriſtianity upon Mr. B—n's terms. He acknowleges his belief in one God, an impartial future judgment, and a future ſtate; but confeſſes, that he is no Believer in Chriſtianity, to the morality of which, however, he has no objection. He charges Mr. B—n with affirming, that the Chriſtian religion is only a diſcovery of a future ſtate of exiſtence, and of a judgment which is to be exerciſed towards men by Chriſt Jeſus; which cannot be defended, he thinks, without treating the New Teſtament with a partiality and violence no true Chriſtian can ſupport. Nothing, he repreſents, could have influenced Mr. B—n to have confined the term Goſpel to a future ſtate, and judgment by Chriſt, contrary to its general acceptation with the Writers of the New Teſtament, and the univerſal ſenſe of the Defenders of the Chriſtian ſyſtem, but an unjuſtifiable fondneſs for ſingularity, or a conſciouſneſs of its being a *hard taſk* to defend the *whole* of the religion of Jeſus.

He endeavours to ſhew, that the doctrine of *atonement*, of the *corruption* of human nature, of the *influences of the Spirit*, &c. are doctrines of Chriſtianity, and concludes his Epiſtle in the following manner.

' Thus have I given you ſome ſpecimens of the doctrines of the ' Goſpel, that are evidently deducible from it, if you will take it in ' its eaſy and natural interpretation. Theſe, with many others I might have produced, you have omitted in your late performance. As you appear to be a man of great frankneſs, boldneſs, and integrity, you will not diſlike to be repreſented as you really are.

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[*] For an account of theſe excellent Diſcourſes, ſee Review, vol. XXII. p. 14.

‘ Now, Sir, I ſhall not point out the abſurdity of theſe doctrines, becauſe you will acknowlege it too notorious to men of enlarged thought. It is your buſineſs then, if you think it worth your attention, and are able, to ſhew me and others—That the books of the New Teſtament do not contain theſe doctrines, by true criticiſm, and pertinent interpretations, otherwiſe I continue to reject Chriſtianity upon your terms.

‘ I ſubmit what is here propoſed to you with great plainneſs, unto every impartial perſon who may give this pamphlet a peruſal. Let them compare it with the Goſpel in any language, and judge whether I have given it any forced interpretations, or treated it with ridicule, as ſome of my brethren have done.

‘ If in my animadverſions upon your performance, there are any expreſſions too ſevere or contemptuous, and below a Gentleman and Scholar, you will be pleaſed to obſerve, they are every one borrowed from your own writings. I uſe them with the ſame authority you do.

‘ It is lawful to fight a man with his own weapons. A perſon generally ſees his own faults beſt in another.

‘ You may aſſure yourſelf, that what I have written concerning the ſenſe of the Scripture, is not taken from any Creeds, Confeſſions, Catechiſms, or Syſtems, to maintain the intereſt of a party, but what has been ſuggeſted, as far as I can judge, by the moſt apparent and eaſy ſenſe of the Goſpel. If it does not contain theſe doctrines, I could affirm, I think upon a death-bed, that it muſt be all an inexplicable riddle, never intended for the common uſe of mankind, and unintelligible to all, but the moſt accompliſhed Scholars, And, indeed, liable to be moſt wretchedly abuſed too, by far the greater part of theſe, as the hiſtory of the Church will demonſtrate. But if this be the character of a Revelation from Heaven, I am dreadfully miſtaken: or if this be the doctrine of Inſpiration, you muſt allow me the liberty of rejecting it.

‘ Permit me to add, I cannot poſſibly conceive how you can preach Chriſtian morality from Chriſtian principles, if you reject theſe tenets. Becauſe it is inconteſtibly evident to me, that the New Teſtament Writers fetched moſt of their arguments to inforce it, from the redemption of Chriſt, and excited men to action with abſolute promiſes of aſſiſtance from the influences of the Spirit.

‘ I take my leave of you, by heartily wiſhing you ſafe to the heavenly ſtate, where I hope you will meet with a ſincere worſhipper of the great God, and a believer of a future ſtate.’

Art. 16. *A Sketch of Moral Philoſophy; or an Eſſay to demonſtrate the Principles of Virtue and Religion upon a new, natural, and eaſy Plan.* By John Taylor, late of Norwich. 8vo. 1s. Waugh.

This Sketch, we are told in the preface, was originally deſigned for young Students, as an introduction to the reading of *Wollaſton's*

Religion of Nature delineated, and is now publiſhed chiefly for their uſe.—The Author's principal deſign in it is, to eſtabliſh and explain the principles relating to the foundation, or primary reaſon, of Virtue. Now the primary reaſon, or foundation of Virtue, we are told, is that principle, which being ſuppoſed, Virtue, or action morally right, neceſſarily reſults; and which being taken away, there remains no ground, nor reaſon for Virtue.

This principle, according to the Doctor, ſhould have the following properties. 1. It ſhould be ſo demonſtrative, as to lay the mind under the ſame force of evidence as any demonſtrated propoſition in Euclid. 2. It ſhould be an univerſal principle, at all times, and in all places, to all moral Agents invariably the ſame; otherwiſe Virtue will be uncertain and precarious. 3. It ſhould be perfectly conſiſtent with liberty or freedom of choice. Otherwiſe it will, in its own nature, be deſtructive of Virtue or Morality.—The Sketch now before us is an Eſſay towards repreſenting the foundation of Morality in a manner agreeable to thoſe properties.

As the Doctor proceeds in an analytical method, by Definitions, Axioms, Corollaries, Propoſitions, &c. it is impoſſible to give our Readers a regular abſtract of what he has advanced. We ſhall content ourſelves therefore, with referring thoſe who are fond of ſuch enquiries to the work itſelf, which is written with judgment and accuracy; ſhews that the Author has thought much upon his ſubject; and may be of great ſervice to young Students, for whoſe uſe it is principally intended, as it will naturally lead them to purſue their enquiries into moral ſubjects, in a more clear and diſtinct method than is generally done.

Art. 17. *Tyburn Saints, doubtful Characters. A Letter inſcribed to the Rev. Mr. John Stevens, occaſioned by his Sermon on Robert Tilling, late Coachman to Samuel Lloyd, Eſq; who was hanged at Tyburn, April* 28, 1760. 8vo. 6d. Henderſon.

Contraverts Mr. Stevens's myſtical notions of Chriſtianity, and blames him for the improper uſe he made of his office, in attending upon the unhappy Fanatic above-mentioned. He obſerves, that the religion of a *Hottentot* is every whit as good as Mr. Stevens's account of Chriſtianity; and cautions him 'againſt bringing reproach and ſcandal *on the Croſs of Chriſt*, by treating the doctrine of a crucified Jeſus in a manner moſt diſhonourable to God! thereby rendering it a reaſon of offence,' &c. We are ſorry to ſee ſo much good ſenſe expended to ſo little purpoſe: for, talking *reaſonably* to ſuch men as this Mr. Stevens, is but caſting pearls before—— thoſe who are utterly ignorant of their value.

Art. 18. *The Reaſon, Deſign, and End of the Sufferings of Chriſt: Or, Divine Wiſdom and Goodneſs diſplayed in the Death of Jeſus. A Diſcourſe dedicated to thoſe Deiſts who diſbelieve the Chriſtian Religion.* 8vo. 6d. Fenner.

This Diſcourſe, we doubt not, was honeſtly deſigned to conciliate the minds of Deiſts to the Goſpel-ſcheme, but it does not ſeem to us to be ſufficiently calculated to anſwer the end propoſed by it.

THE

MONTHLY REVIEW,

For AUGUST, 1760.

Philoſophical Tranſactions, giving ſome Account of the preſent Undertakings, Studies, and Labours of the Ingenious in many conſiderable Parts of the World. Vol. LI. *Part* I. *for the Year* 1759. 4to. 12s. Davis and Reymers.

AGREEABLE to the method we have before taken, of ſpecifying the ſeveral papers under different claſſes, and which we intend to purſue in giving an account of the *Philoſophical Tranſactions*, we ſhall arrange the articles contained in this volume, under the ſeveral heads to which their ſubjects reſpectively appertain; beginning with the MATHEMATICAL.

ART. I. *The greateſt Effect of Engines with uniformly-accelerated Motions, conſidered.* By Francis Blake, Eſq; F. R. S.

Moſt Writers on the *Maximum*, or the greateſt effect in a given time, of Engines, ſuppoſe the working parts of the machine to retain their direction, and be uniformly moved therein, as in the action of grinding; where the ſums of the reſiſtances and impulſes being brought to balance, the latter are juſt ſufficient to prevent a decay of motion: in which caſe, the load of an engine, when the effect is a *Maximum*, and the force a current, is determined by computation to be *four ninths* of the weight which would cauſe the engine to reſt. But, this problem being ſuited only to an uniform velocity both in the lever and obſtacle, Mr. Blake has conſidered ed in this paper, the caſe of an uniformly accelerated one in repeated vibrations; which is adapted to the Steam-engine, and is of no leſs importance than the other; determining that the load, to be raiſed for the greateſt effect in the Steam-engine, will be juſt half of what is ſufficient to balance the atmoſphere.

Art. 4. *A new improved Silk Reel.* By the Rev. Samuel Pullein, M. A.

The great point in reeling Silk from the Cocoons, is to prevent, what is called in the Silk countries, the *Vitrage*, or the ſticking together of the threads on the Reel; which, on account of the natural gum of the ſilk, ſoftened by the heat of the water out of which it is reeled, it is apt to do. To prevent this, ſeveral contrivances have been made in the Reel; all which, however, were defective. The advantages of Mr. Pullein's over thoſe in uſe, are obvious; but, as it is impoſſible for us to make his deſign underſtood without plates, we refer the curious to the Tranſactions themſelves, for a compleat account of this ingenious contrivance.

Art. 13. *A Letter from Edward Delaval, M. A. and Fellow of Pembroke Hall, Cambridge, to Mr. Benjamin Wilſon, F. R. S. containing ſome Electrical Experiments and Obſervations.*

It is with pleaſure that we ſee a rational and philoſophic theory of Electricity making its way into the world, by the help of a number of well-imagined, accurate, and properly digeſted experiments. As we ſhall have occaſion, however, to take notice of this ſubject again, in a ſubſequent article, we ſhall paſs over theſe experiments as tending to the ſame purpoſe.

Art. 18. *An Experimental Enquiry concerning the natural Powers of Water and Wind to turn Mills, and other Machines, depending on a circular Motion.* By Mr. J. Smeaton, F. R. S.

This very long paper is divided into three parts: The *firſt* treating of Under-ſhot Water-wheels, and the relation between their Powers and Effects; the whole illuſtrated with Drawings of the Model by which the Experiments were made; and rendered uſeful by Tables, adapted to a regular theory formed thereon.

The *ſecond* part treats in like manner, of Over-ſhot Water-wheels; and the *third*, of the Conſtruction and Effects of Windmill-Sails. But it is impoſſible for us to give here any ſatisfactory abſtract of theſe Papers, which muſt have coſt the Writer a great deal of time and labour; and are every way worthy of that moſt ingenious Mechanic their Author.

Art. 35. *Experiments on the Tourmalin, or Aſh-ſtone.* By Mr. Benjamin Wilſon, F. R. S. *In a Letter to Dr. William Heberden, F. R. S.*

'The more I am acquainted with Electricity,' ſays Mr. Wilſon, 'the more I admire a wonderful ſimplicity which 'ſeems to prevail in Nature, at leaſt in this part which 'abounds with phænomena of a very curious kind; whereof 'many that have paſſed under my examination of late, are 'ſo extremely nice, that I avoid venturing to relate them, 'becauſe I would not willingly ſubject myſelf to the cenſure 'of incautious Obſervers.'—It is not impoſſible, however, that the cenſure this Gentleman would avoid, will fall upon him, for the publication of the Experiments before us, many of which appear ſufficiently nice to puzzle incautious Obſervers. As the deſign with which they are begun and purſued, as well as the concluſions drawn from them, are, nevertheleſs, extremely juſt and philoſophical, we doubt not but all thoſe Theoriſts, who are capable of applying theſe elegant diſcoveries in the minutiæ of Nature, will think themſelves extremely obliged to the attention Mr. Wilſon has paid them.

There are alſo beſide the Experiments on the Tourmalin, ſeveral Obſervations in this Paper well worthy the peruſal of the Electricians. In the firſt place, the Writer attempts to ſettle a diſpute ſubſiſting among theſe Gentlemen, concerning the two Electricities. 'Poliſhed Glaſs,' ſays he, 'upon being rubbed properly, has been ſuppoſed to *give* an Electricity to bodies, and thoſe bodies that receive it from the 'glaſs, are ſaid to be electrified *plus*. Whereas Wax, Amber, &c. upon being rubbed in the ſame manner, have, on 'the contrary, been ſuppoſed to *receive* an Electricity from 'bodies, and thoſe bodies which part with it are ſaid to be 'electrified *minus*. But no experiment, that I know of, has 'yet appeared to determine which of theſe Electricities does 'really electrify *plus*, and which of them does really electrify '*minus*; though it happens that the fact turns out juſt as 'they have all along ſuppoſed.

'In a ſecond treatiſe upon the ſubject of Electricity, that 'I publiſhed in the year 1748, ſeveral Experiments were produced, to ſhew that all bodies are ſurrounded with a Me-

‘ dium, which is *of an exceeding elaſtic nature, and extends but to a very ſmall diſtance from the body* when it is not diſturbed by heat, or other cauſes. Since that, other experiments of the like kind have been publiſhed in a work, wherein my late worthy friend Dr. Hoadley was concerned with me. Among the proofs therein given, is a curious one, which I obſerved in the Torricellian Vacuum, where the appearance was remarkably ſenſible. And what is more ſingular, that ſame appearance not only proves the exiſtence of a Medium, at or on the ſurface of bodies, but at the ſame time determines which of the Electricities is truly *plus*, and which of them is *minus*.’

From this Experiment, which, indeed, is no leſs convincing than curious, it is determined that Glaſs, and ſimilar ſubſtances, electrify bodies *plus*, and Reſin, and the like, *minus*. On the remarkable appearance, however, above hinted at, in the Torricellian Vacuum, we conceive, Mr. Wilſon's reaſoning not ſo accurate as it might be. This appearance was that of an extraordinary light on the ſurface of the Mercury: from which he concludes, that all bodies are ſurrounded by a Medium which is of an exceeding elaſtic nature, and extends *but to* a very ſmall diſtance from the body.—That all bodies are ſurrounded by an elaſtic Medium, there are experiments enough to prove: but why ſhould this Medium extend *but to* a very ſmall diſtance from the body? If it be ſo very elaſtic, what confines it to the ſurface of ſuch body? Will it be ſaid *Gravity?* No body can be attracted that does not itſelf alſo attract; and as for the Gravity of any Medium that exiſts in a Torricellian Vacuum, it will hardly be inſiſted on. But it will be ſaid, perhaps, if the elaſtic medium extends equally throughout the diſtance between bodies, how came the light in the above caſe to be ſo much greater on the ſurface of the mercury than in any other part of the Vacuum?—To this queſtion, however, we may anſwer, *for a very good reaſon*, becauſe the current of the fluid was reſiſted by that ſurface and part of the light reflected. And that this is the reaſon is plain; becauſe, if that light were owing to any colliſion between the particles of the fluid and the particles of the ſuppoſed atmoſphere of the body, how comes it that where the fluid paſſes out of the body there is not the ſame phænomenon as at the ſurface where it paſſes in? Is it not obvious that it is, becauſe, as the Writer obſerves in the one caſe, it meets with no obſtacle, and, in the other, with a very great one?

Again, Mr. Wilſon controverts the opinion of Dr. Franklin, concerning the impermeability of Glaſs by Electricity, on which great part of the Doctor's ſcheme is founded; proving from experiments, that Glaſs is really permeable. Indeed the general tenour of Electrical experiments ſerves to prove, that there is no natural body ſo fully ſaturated with electrical fire as to admit no more; or ſo retentive of it, as not to ſubſiſt with leſs. The excited Electricity is alſo evidently *relative*; bodies being electrified apparently *plus* or *minus*, as the other bodies are with which the experiment is made.

Art. 36. *New Experiments and Obſervations concerning Electricity*, by Robert Symmer, Eſq; F. R. S.

This article conſiſts of four Papers; the *firſt* relating to the Electricity of the human body, and the animal ſubſtances, ſilk and wool. The *ſecond* treats of the Electricity of black and white ſilk; the *third* of the electrical coheſion, exemplified in that of two ſtockings electrified: and in the *fourth*, the Writer makes an eſſay towards the theory of Electricity; the operations of which, he conceives, depend not upon one ſingle poſitive power, according to the generally received opinion, but upon two diſtinct, poſitive, and active powers, which, by contraſting, and, as it were, counteracting each other, produce the various phænomena of Electricity. The experiments Mr. Symmer here communicates to the Society, are at once ſo ſimple and curious, that we ſhall juſt mention one or two of the moſt remarkable.

Having obſerved, as ſome others have done before, that upon pulling off his ſtockings at night, they frequently made a crackling or ſnapping noiſe; and in the dark emitted ſparks of fire; he proceeded to make experiments on various kinds of ſtockings, as thread, cotton, ſilk, and worſted; as alſo under different circumſtances, as worn ſingle, double, &c. the reſult of all which experiments ſeemed to prove, that a combination of ſilk and worſted was neceſſary for the production of Electricity. In this perſuaſion, he proceeded with his experiments to the following very ſingular one, which we ſhall give in his own words.

'I was at that time in mourning, ſo that my ſilk ſtockings 'were black, and under them I conſtantly wore thin white 'worſted. About the latter end of November I went out of 'mourning, and of courſe changed the colour of my ſtockings. On the ſecond of December, having put on a pair 'of white ſilk above the worſted, after I had wore them ſome hours, I reſolved to amuſe myſelf with a few experiments. The weather was remarkably favourable, and I had reaſon to expect a fine appearance of Electricity: but upon taking off my ſtockings, and pulling them aſunder, to my great aſtoniſhment I found they diſcovered no ſigns of electrical power; as I held them in my hands they hung down collapſed, and did not more attract one another, than before they were put upon my leg. I repeated the experiment two or three times, but with no better ſucceſs. An event I ſo little expected, diſconcerted me much. I ſaw I was no longer to aſcribe Electricity to the combination of ſilk and worſted; but I remained at a loſs to know to what I *ſhould* aſcribe it. At laſt, upon conſidering the circumſtances of this and other experiments, a conjecture occurred, that the Electricity in queſtion might depend upon the nature of different colours. In order to determine this, I thought it faireſt to make the trial in the ſame ſubſtances. Accordingly I had recourſe to the following experiment.

‘I took a pair of white ſilk ſtockings, and having warmed them at the fire, put them both upon the ſame leg. After I had worn them about ten minutes, I took them off, and pulled them aſunder, but diſcovered no ſigns of Electricity in either. I did the ſame with a pair of black ſilk, but to no other effect. I then proceeded to the deciſive trial. I put a black and a white ſtocking upon my leg, and wore them likewiſe ten minutes. I waited with ſome impatience to ſee the ſucceſs of my experiment, and in return had the ſatisfaction of obſerving, upon their being pulled aſunder, that each of them had acquired a ſtronger degree of Electricity than I had before ſeen: they were inflated ſo much, that each of them ſhewed the entire ſhape of the leg, and at the diſtance of a foot and a half they ruſhed to meet each other. I went through the ſame experiment with worſted ſtockings, and found that, as in ſilk, nothing but the combination of black and white produced Electricity. As I had often experienced the power of Electricity in the combination of black ſilk with white worſted ſtockings, there remained to try but that of white ſilk with black worſted, which anſwered as I expected, and ſeemed to compleat the demonſtration.’

Mr. Symmer farther obſerves, that of black and white ſilk ſtockings, the white are always electrified *poſitively*, and the black *negatively*. He tells us alſo, that he charged a ſmall phial, filled with quickſilver, with the Electricity of four ſtockings ſo ſtrongly, that by the exploſion he kindled ſpirits of wine, and felt the blow from his elbows to his breaſt.

This Gentleman's experiments alſo, regarding the coheſion of electrified ſtockings are new and curious; but we cannot afford more room for this article.

Art. 38. *An Attempt to account for the regular diurnal Variation of the horizontal Magnetic Needle, and alſo for its irregular Variation at the Time of an Aurora Borealis.* By John Canton, M. A. and F. R. S.

The diurnal Variation of the Needle, Mr. Canton has obſerved, is for the moſt part regular; at leaſt out of ſix hundred and three days obſervations, he found it was ſo in five hundred and ſeventy-four of them. That is, he found the abſolute Variation of the Needle weſtward, increaſed from about eight or nine o'clock in the morning, till about one or two in the afternoon, when the Needle became ſtationary for ſome time; after which that Variation decreaſed, and the Needle came back again to its former ſituation, in the night, or by the next morning. The diurnal Variation is *irregular*, when the Needle moves ſlowly eaſtward in the latter part of the morning, or weſtward in the latter part of the afternoon; alſo when it moves much either way in the night, or ſuddenly both ways in a ſhort time. Theſe irregularities happen ſeldom, and are always accompanied with an Aurora Borealis. To account for theſe Variations, Mr. Canton (beginning with the *regular*) remarks, that the attractive power of the Magnet *decreaſes* while the Magnet is *heating*, and *increaſes* while it is cooling. This he proves alſo by experiment; after which he gives the following reaſon for this phænomenon.

'It is evident, that the magnetic parts of the earth in the
' north on the eaſt ſide, and the magnetic parts of the earth
' in the north on the weſt ſide of the magnetic meridian,
' equally attract the north end of the Needle. If then the
' eaſtern magnetic parts are heated faſter by the ſun in the
' morning than the weſtern, the Needle will move weſtward,
' and the abſolute Variation will increaſe; when the attract-
' ing parts of the earth on each ſide the magnetic meridian
' have their heat increaſing equally, the Needle will be
' ſtationary, and the abſolute Variation will then be greateſt;
' but, when the weſtern magnetic parts are either heating
' faſter, or cooling ſlower, than the eaſtern, the Needle will
' move eaſtward, or the abſolute Variation will decreaſe;
' and when the eaſtern and weſtern magnetic parts are cool-

‘ ing equally faſt, the Needle will again be ſtationary, and ‘ the abſolute Variation will then be leaſt.’

The *irregular* Variation, as it muſt ariſe from ſome other cauſe than that of heat communicated by the ſun, Mr. Canton attributes to ſubterranean heat, which is generated without any regularity as to time; and which, when it happens in the North, will affect the attractive power of the magnetic parts of the earth on the north end of the Needle. Farther, the Aurora Borealis, which happens at the time the Needle is diſturbed by the heat of the earth, is here ſuppoſed to be the Electricity of the heated air above it.

Art. 39. *A Letter to the Right Hon. Hugh Earl of Marchmont, F. R. S. concerning the Sections of a Solid, hitherto not conſidered by Geometers: From* William Brackenridge, D. D. Rector of St. Michael Baſſiſhaw, London, and F. R. S.

It is impoſſible to make this article underſtood without the Diagrams; for which reaſon we refer the curious Geometrician to the work itſelf.

The Papers relating to NATURAL HISTORY *are,*

Art. 2. *Obſervations on the Growth of Trees.* By Robert Marſham, of Stratton in Norfolk, Eſq; *Communicated by the Rev. Dr. Hales.*

This Paper contains tables of the growth of ſeveral kinds of trees, in a certain time; with ſome remarks on the nature of the ſoil proper for their increaſe.

Art. 6. *Obſervations upon the Sea Scolopendre, or Sea Millepedes.* By John-Andrew Peyſſonell, M. D. F. R. S. *Tranſlated from the French.*

This inſect is very ſmall, and almoſt imperceptible; in its figure reſembling the Land Scolopendre, or, as Pliny ſays, to the Hairy Caterpillar, commonly called the Milleped Animal.

Art. 10. *An Account of a particular Species of Cocoon, or Silk-pod, from America.* By the Rev. Samuel Pullein, M. A.

As every diſcovery made, or propoſal calculated, for the utility of our country, or mankind, cannot be too extenſively known, we ſhall inſert the whole of this ſhort Paper; as it may, by that means, fall into the hands of many who might otherwiſe remain ignorant of it: among which many, if but one ſhould be found curious enough to fulfil the modeſt and ingenious Author's intention in the publication, we ſhall think ourſelves happy in having been inſtrumental, in the ſmalleſt degree, to the promoting ſo benevolent a deſign.

'Having lately ſeen the Aurelia of a particular ſpecies of 'Caterpillar, I judged from its texture and conſiſtence, that 'there might be procured from it a Silk not inferior to that 'of the common Silk-worm in its quality, and in its quan'tity much ſuperior. I have made ſome experiments on this 'new ſpecies of Silk-pod, which ſtrengthen this opinion.

'This pod is about three inches and a quarter in length, 'and above one inch in diameter; its outward form not ſo 'regular an oval as that of the common ſilk-worm; its con'ſiſtence ſomewhat like that of a dried bladder, when not 'fully blown; its colour of a reddiſh brown; its whole 'weight twenty-one grains.

'Upon cutting open this outer integument, there appeared 'in the inſide a pod compleatly oval, as that of the ſilk-worm. 'It was covered with ſome floſs-ſilk, by which it was con'nected to the outer coat, being of the ſame colour. Its 'length was two inches; its diameter nearly one inch; and 'its weight nine grains.

'The pod could not be eaſily unwinded, becauſe it was 'perforated by the Moth: but, upon putting it in hot wa'ter, I reeled off ſo much as ſufficed to form a judgment of 'the ſtrength and ſtaple of its ſilk.

'The ſingle thread winded off the pod in the ſame man'ner as that of the common ſilk-worm; ſeeming in all re'ſpects as fine, and as tough. I doubled this thread ſo often 'as to contain twenty in thickneſs; and the compound 'thread was as ſmooth, as elaſtic, and as gloſſy, as that of 'the common ſilk-worm. I tried what weight it would 'bear; and it bore fifteen ounces and a half, and broke with 'ſomewhat leſs than ſixteen, upon ſeveral trials. I then tried 'a thread of the common ſilk-worm, which was alſo com'poſed of twenty (in thickneſs it rather exceeded the other); 'and it broke always with fifteen ounces.

'I boiled a part of the Cocoon in water, for the ſpace of 'four hours, that I might know whether it was compoſed of 'a gum in any ſort mucilaginous; and I found that it was 'as indiſſoluble as that of the common ſilk-worm.

‘ The common ſilk-pod, with all its floſs, weighs uſually but three grains: and here is a pod which weighs ſeven times as much. If the outer coat, which weighed twelve grains, were all to be uſed only as floſs-ſilk, there remain nine grains, capable of being reeled; which is above three times as much as can be reeled from the common Cocoon. But I am of opinion, that when the pod is freſh, and not hardened by age, the whole outer coat may be reeled off: for the pod on which I made theſe trials was ſeven or eight years old.

‘ Upon enquiry, I have found that the Moth of this pod is called the *Iſinglaſs* by Marian. It is a very large Moth, being five inches from the tip of each wing extended. It differs from the Silk-moth, in that it has a proboſcis; which intimates that it feeds in its papilio ſtate; whereas the Silk-moth never eats.

‘ The Caterpillar which produces this pod is a native of America. It was found in Pennſylvania: the pod was fixed to the ſmall branch of a tree, which ſeemed to be either of the crab or hawthorn ſpecies.

‘ The leaf of the tree had alſo helped to ſupport the pod; for the mark of its ribs was apparent on the ſurface of the pod.

‘ I do not conceive that it will be at all difficult to find out the Caterpillar, or the tree it feeds on; or to reel ſuch a quantity of the ſilk as ſhall, when woven into ribband, more fully demonſtrate whether it be of that value which I judge it. For by comparing it with the Cocoon of the wild Chineſe Silk-worm, from which an excellent ſpecies of ſilk is made, I have no doubt of its being the ſame ſpecies; and would be glad if, by this Memorial, I could induce the people of America to make trial of it.’

Art. 17. *A Catalogue of the Fifty Plants from Chelſea Garden, preſented to the Royal Society by the worſhipful Company of Apothecaries; for the Year* 1758, *purſuant to the Direction of Sir Hans Sloane.*

Art. 21. *An Account of ſome Obſervations relating to the production of the Terra Tripolitana, or Tripoli.* By M. Hubner, F. R. S. Profeſſor of Hiſtory in the Univerſity of Copenhagen, &c. &c. *With Remarks on the ſame*, by Mr. Emanuel Mendez da Coſta, F. R. S.

Mr. Hubner is opinion, that Tripoli is a wood wholly petrified, and afterwards calcined by a ſubterraneous fire. On the contrary, Mr. Da Coſta thinks, and that on good grounds, that the calcination of petrified wood alone can never change it into Tripoli.

Art. 24. *An Account of ſome Experiments relating to the Preſervation of Seeds.* By John Ellis, Eſq; F. R. S.

As we have already given an account, in a former Review *, of Mr. Pullein's experiments, which are much of the ſame kind as theſe of Mr. Ellis, we ſhall extract only from this Paper, Dr. Linnæus's method, as communicated by him to Mr. Ellis.

"Seeds may be brought from abroad in a growing ſtate, if "we attend to the following method.

"Put your Seeds into a cylindrical glaſs bottle, and fill up "the interſtices with dry ſand, to prevent their lying too cloſe "together, and that they may perſpire freely through the "ſand; then cork the bottle, or tie a bladder over the mouth "of it. Prepare a glaſs veſſel, ſo much larger than that "which contains the Seeds, that when it is ſuſpended in it, "there may be a vacant ſpace on all ſides of about two inches "diſtance between both glaſſes, for the following mixture; "four parts of nitre, and one fifth part, of equal parts of "common ſalt, and ſal ammoniac: theſe muſt be well pounded, "and mixed together, and the ſpaces all round between "the outward and inward glaſſes well filled with it.

"This ſaline maſs, which ſhould be rather moiſt, will always "be ſo cold, that the Seeds in the inner glaſs will never "ſuffer, during their voyage, from the heat of the air.

"This experiment has been tried, and has not failed."

Art. 28. *Thoughts on the different Impregnation of Mineral Waters; more particularly concerning the Exiſtence of Sulphur in ſome of them.* By John Rutty, M. D.

Art. 37. *Some Obſervations relating to the Lyncurium of the Antients.* By William Watſon, F. R. S.

The deſign of this Paper is to ſhew, that the Lyncurium of the antients is the Tourmalin, or Aſh-ſtone of the moderns.

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* See Vol. XXII. p. 67.

Papers relating to ANTIQUITIES *and the* POLITE ARTS.

Art. 3. *An Account of ſome Antiquities found in Cornwall: In a Letter from the* Rev. William Borlace, M. A. F. R. S. *to Dr. Littleton.*

The curioſities here diſcovered were a Roman Patera with two handles, another without handles, a jug, a ſmall mill-ſtone, another ſtone with a hole in it, with fragments of horns, bones, leather, &c.

Art. 5. *Experiments on ſeveral pieces of Marble ſtained by* Mr. Robert Chambers. *In a Letter to Dr. Birch, from* Mr. Da Coſta.

From theſe experiments it appears, that Mr. Chambers, of Minching-Hampton in Glouceſterſhire, has diſcovered a method of ſtaining or colouring marbles in ſuch a manner, that the colours can be diſcharged only by calcination; acid menſtrua, tho' they work greatly on the ſtone, not being able to diſcharge the colours.

Art. 8 and 9. Contain *Experiments relating to, and Remarks on the Encauſtic Painting of the Antients.* By Mr. Joſiah Colebroke, F. R. S.

Of Count Caylus's method of encauſtic painting, and ſome improvements thereon, we gave our Readers an account, in the fifth article of our Review for April laſt. We ſhall not, therefore, make any extract from theſe experiments. The remarks ſeem to prove, that this method, or ſomething very much like it, was the encauſtic painting of the antients.

Art. 23. *Extracts of ſome Letters from* Signor Abbate de Venuti, F. R. S. *to J. Nixon, M. A. and F. R. S. relating to ſeveral Antiquities lately diſcovered in Italy.*

In making extracts from extracts we may ſeem, perhaps, to make too ſhort work of it, but the limits of our Review oblige us ſometimes to paſs over things too ſlightly for ſuch of our Readers as conceive the ſubjects ſo treated, of conſequence. We hope, therefore, the Antiquarians will be ſatisfied with our inſerting the two following ſhort paſſages, containing an account of the moſt remarkable diſcoveries communicated in theſe Letters.

" During my ſummer receſs at Viterbo, as I was tracing " out the remains of antiquity in the adjacent country, I

“ dropt, by mere accident, upon the ruins of Ferentum, a town of Etruria, different from that of the ſame name in Latium, near Mons Albanus. Here, beſides the walls of the city, conſiſting of wrought ſquare ſtone, I had the ſatisfaction of finding a temple built of the ſame materials, of neat workmanſhip, and a very elegant ſtile of architecture: but what ſurprized me more, was a theatre almoſt perfect, not only in the circular part of it, but alſo in that, which was taken up by the ſcene or ſtage. It had its porticos entire on the outſide, and likewiſe three entrances, anſwering to the *valvæ regiæ*, and the *hoſpitalia*, deſcribed by Vitruvius: ſo that nothing was wanting to render it compleat, but the *orcheſtra* and *pulpitum*.” ——

“ There has lately been diſcovered without the Porta Præneſtina (or Maggiore) about four miles from Rome, an old ſepulchral apartment, wherein were four ſarcophagus's, adorned with very curious relievo's. Two of them were of a large ſize; the other two of a ſmaller. On the firſt of the large ones was elegantly carved the Fight of the Giants, who are repreſented with thighs compoſed of ſerpents. The ſecond appeared to me to expreſs the Combat of the Amazons and Theſeus. Of the two ſmaller ſarcophagus's, one exhibited Bacchus in a chariot drawn by centaurs, and preceded by the whole chorus of the Bacchantes: the other ſeemed to be a battle (perhaps) between the Greeks and the Trojans; as one part of the figures had long beards, tunics, and long breeches: all of them were of exquiſite workmanſhip.

“ There has been lately dug up here an admirable ſtatue of Venus, with an elegant Cupid ſtanding upon a dolphin; as alſo ſeveral curious inſcriptions.”

METEOROLOGICAL *and* ASTRONOMICAL *Papers.*

Art. 7. *An Account of a Storm of Thunder and Lightning at Norwich, on the* 13*th of July* 1758. By Mr. Samuel Cooper.

Art. 11 and 12. *Thermometrical Accounts of the Weather for four Years, begun in September the Year* 1753, *as obſerved in Maryland*, by Dr. Richard Brooke, of that Province.

Art. 16. *An Account of the Comet ſeen in May* 1759. By Dr. Bevis and Nicholas Munckley, Eſq;

Dr. Bevis pronounces this Comet to be the ſame as that of the year 1682.

Art. 26 and 27, Contain *Several Accounts of the fiery Meteor which appeared on Sunday the 26th of November,* 1758, *between eight and nine at Night: Together with Remarks thereon.* By Dr. John Pringle, F. R. S.

This extraordinary Meteor is calculated to have been at leaſt half a mile in diameter; and its velocity a hundred times greater than the mean celerity of a cannon ball. It ſeems to have been vertical at Cambridge, or nearly ſo, and to have taken fire about the zenith of that place; proceeding thence directly almoſt N. W. by N. over ſeveral counties in England, and croſſing over the Solway Frith, between Carliſle and the town of Dumfries, into Scotland. In that kingdom it paſſed over the counties of Dumfries and Lanerk; over the latter of which and the borders of the ſhire of Air, about ten or twelve miles to the eaſtward of Auchenleek, part of its tail, which was ſeveral miles in length, ſeemed to break off, and to diſperſe in bright ſparks of fire; whilſt the head, into which the remainder of the tail was inſtantly gathered, moved on in the ſame direction, till coming over Fort William, in the ſhire of Inverneſs, after a courſe of about four hundred miles, it there ſuddenly diſappeared.

Art. 29. *An Account of the Effects of a Storm of Thunder and Lightning at Rickmanſworth in Hertfordſhire.* Communicated by Mr. John Van Rixtel, F. R. S.

Art. 30. *An Account of ſome extraordinary Effects of Lightning, in a Letter to Dr. Knight.* By Mr. W. Mountaine, F. R. S. *With Remarks on the ſame,* by the Doctor.

In this Paper Dr. Knight obſerves, that the received opinion, of the cold fuſion of metals by lightning, is a vulgar error. ‘ The inſtances,’ ſays he, ‘ that are moſt generally
‘ given of cold fuſion, are two; that of a ſword being melt-
‘ ed in its ſcabbard, and that of money being melted in a
‘ bag, both the ſcabbard and bag remaining unhurt. A great
‘ number of Authors have mentioned both the facts, without
‘ giving their own teſtimony, or that of any one elſe, for the
‘ truth of them, or deſcribing any of the other concomitant
‘ circumſtances. However, it ſeems poſſible, that lightning
‘ might produce effects ſufficiently ſimilar to theſe, to give
‘ riſe to ſuch reports, without our being obliged to have re-
‘ courſe to a cold fuſion to account for them.

‘ If at any time the edge or external ſurface of a ſword ‘ had been melted, whilſt the main part of the blade remained entire, it would have afforded ſufficient grounds to aſſert, ‘ in general terms, that the ſword was melted, and yet the ‘ ſcabbard might have remained unhurt; becauſe either the ‘ edge or ſurface of a ſword might be inſtantly melted by ‘ lightning, and cooled ſo ſuddenly, as to make no impreſſion ‘ of burning on the ſcabbard. Metals, as well as other bodies, will both heat and cool ſooner, in proportion, as they ‘ are thin and ſlender. Very ſmall wire will inſtantly become red-hot, and even melt, and run into a round globule, ‘ in the flame of a common candle; and it is no ſooner removed out of the flame, but it is as inſtantly cool. The ‘ edge of a ſword, therefore, or even its ſurface, might be ‘ inſtantly melted by lightning, and being in contact, or rather ſtill united to the reſt of the blade, which might be ‘ ſtill cool, it would part with its heat too ſuddenly to produce any appearance of burning.’

Art. 31, 32, and 33, Contain *Accounts of a Meteor ſeen in ſeveral Places, October* 20, 1759, *of no very extraordinary appearance.*

Chirurgical *and* Medical *Papers.*

Art. 14 and 15, Contain *an Account of the Caſe of William Carey, aged nineteen, whoſe Tendons and Muſcles are turning into Bones.* By the Rev. William Henry, D. D. and F. R. S.

Art. 19. *An Account of the remarkable Alteration of Colour in a Negro Woman. In a Letter from* Mr. James Bate, Surgeon of Maryland.

This is a very ſingular relation of the metamorphoſis of a black woman into a white one. She was a native of Virginia, and continued black to the age of twenty-five, being remarkably black, healthy, and of a ſtrong and robuſt conſtitution. She is now forty, and has for fifteen years paſt been gradually changing white. In her preſent ſtate, four parts in five of her ſkin are white, ſmooth, and tranſparent, as in a fair European, elegantly ſhewing the ramification of the ſubjacent blood-veſſels: the parts remaining ſooty, daily loſe their blackneſs, and in ſome meaſure partake of the preſent prevailing colour; ſo that a few years will, in all probability, induce a total change.

Art. 20. *The Caſe of a paralytic Patient cured by an Electrical Application; incloſed in a Letter from* Dr. Himſel at Riga, *to Dr. De Caſtro.*

This is the caſe of a lad of twenty years of age, who, when five years old, loſt the uſe of his arm by the palſy, and never had it again till electrified in the year 1752, when he was ſo benefitted by the operation, that he could not only lift forty pounds weight, but alſo write his name, Andrew Mauve, with a crayon, with the ſame hand he had not been capable of moving for fifteen years before.——*Quære*, Whether Maſter Andrew learned to write before he was lame, or after he was cured; or whether thoſe Writing-Maſters, who advertiſe to teach grown Gentlemen and Ladies to write in a few hours, do not inſtruct their Pupils by electrifying them?

Art. 22. *A remarkable Caſe of an Empyema.* By Mr. Joſeph Warner, F. R. S. and Surgeon to Guy's Hoſpital.

Art. 25. *The Caſe of a very long Suppreſſion of Urine.* By Ambroſe Dawſon, M. D.

Art. 34. *An Account of two Stones of remarkable Shapes and Sizes, which, for the Space of ſix Years, were firmly lodged in the Urethra of a young Man, and at length ſucceſsfully cut out from thence. Addreſſed to the Royal Society, on Thurſday December* 13, 1759, *at which Meeting the Stones themſelves, and a Drawing of the Stones, were preſented to the Fellows of the Society*, by Joſeph Warner, F. R. S. and Surgeon to Guy's Hoſpital.

A drawing of theſe Calculi is added to this Paper, with an account of the weight and ſpecific gravity of each.

The Law of Nations; or Principles of the Law of Nature: Applied to the Conduct and Affairs of Nations and Sovereigns. By M. de Vattel. *A Work tending to diſplay the true Intereſt of Powers. Tranſlated from the French.* 4to. 12s. Richardſon, &c.

THE very ſenſible Author of this work ſets out, in his preface, with obſerving that the Law of Nations, tho' a ſubject ſo noble and important, has not been hitherto treated with all the care it deſerves; and that therefore the greateſt part of mankind have only a vague, incompleat, and, very often, even a falſe notion of it. Indeed, the generality of Writers, and even ſome of the firſt repute, comprehend under the name of *the Law of Nations*, only certain maxims and cuſtoms, which have taken place between different nations, and become obligatory, by their mutual conſent. But this, as Mr. Vattel juſtly remarks, is to confine within very narrow bounds, a law ſo extenſive in its nature, and in which the whole human race is ſo nearly concerned. There can be no doubt that the Law of Nations is a natural law; the Law of Nature being no leſs obligatory to States, or men united in political ſociety, than to the individuals that compoſe that ſociety. To form an exact knowlege, however, of this law, we are told it is not ſufficient to know what the law of nature preſcribes to individuals: as the application of a rule to various ſubjects, can no otherwiſe be made, but in a manner agreeable to the nature of each ſubject; whence there reſults a natural law of nations as a particular ſcience, conſiſting in a juſt and rational application of the law of nature to the affairs and conduct of nations and ſovereign Princes. All thoſe treatiſes, therefore, in which the law of nations is blended and confounded with the ordinary law of nature, are incapable of conveying a juſt idea, or ſolid knowlege, of the law of nations.

The Romans have not unfrequently confounded the law of nations with the law of nature; nor does even Juſtinian's definition of the law of nations, when he diſtinguiſhes between that, the law of nature, and the civil law*, come up to our Author's idea. Grotius, he thinks, had a glimpſe of the truth; and he believes Hobbes to have been the firſt who gave a diſtinct, tho' imperfect, idea of the law of nations†. Puffendorf ſubſcribes abſolutely to the opinion of Hobbes; and Barbeyrac gives more explicitly his ſentiment on the matter. There are laws, (ſays he, in his comment on Grotius) common to all nations, which ought to be obſerved by them in regard to each other; and if theſe laws be called that of nations, it may be done with propriety; but the conſent of different people is not the foundation of thoſe obligations, by which they are bound to obſerve that law; the principles and obligations of which are, in fact, the ſame as thoſe of the law of nature, properly ſo called: all the difference conſiſting in the application of one and the other.

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* Juſtinian's definition of each is as follows.—"*Jus naturale* eſt "quod natura omnia animalia docuit.—Quod quiſque populus ipſe "ſibi jus conſtituit vocatur *jus civile*: quod vero naturalis ratio inter omnes homines conſtituit vocatur *jus gentium*, quaſi quo jure "omnes gentes utantur."

† Lex quam, loquentes de hominum ſingulorum officio, *naturalem* dicimus, applicata totis civitatibus, nationibus, ſive gentibus vocatur *jus gentium*. HOBBES, de Cive.

This learned Commentator, however, did not ſee the full extent of the deſign of conſidering the law of nations, as ſeparate and diſtinct from the ordinary law of nature. This glory, ſays Mr. Vattel, was reſerved for Baron Wolfius; and as an improvement of his treatiſe on the law of nations, this before us is intended. We ſhall not, therefore, in giving our Readers an account of this performance, trouble them with a dry detail of its contents; as the ſeveral matters treated of in works of this kind are in all nearly alike; but content ourſelves with taking notice of the principal difference between Mr. Vattel's treatiſe and that of the great Maſter he profeſſes to have followed; by which means the more peculiar merits of the preſent work may be determined.

To begin with the moſt material points on which theſe Writers differ; Mr. Vattel entirely diſagrees with Wolfius, in his manner of eſtabliſhing the foundations of that ſpecies of the law of nations called *voluntary*; the idea of which the Baron deduces from a kind of grand Republic *(civitatis maximæ)* inſtituted by nature herſelf among nations, and of which they all are members: the *voluntary* law of nations reſembling the *civil law* of ſuch a grand Republic. ‘But this idea (ſays our Author) does not ſatisfy
‘ me, and I do not find the fiction of ſuch a republic, either
‘ very juſt, or ſolid enough to deduce the rule of a law of
‘ nations univerſally and neceſſarily admitted among ſovereign
‘ ſtates. I acknowlege no other natural ſociety among na-
‘ tions than that which nature has eſtabliſhed among all men.
‘ It is eſſential to all civil ſociety *(civitatis)* that each member
‘ has given up his right to the body of the ſociety, and that
‘ it has an authority of commanding all the members, of
‘ giving them laws, and of conſtraining thoſe who refuſe to
‘ obey. Nothing like this can be conceived or ſuppoſed to
‘ ſubſiſt between nations. Each ſovereign ſtate pretends to
‘ be, and actually is, independent of all others. They
‘ ought all, according to M. Wolfius himſelf, to be conſi-
‘ dered as ſo many individuals who live together in the ſtate of
‘ nature, and acknowlege no other laws but thoſe of nature,
‘ or of her author. Now nature eſtabliſhed a general ſo-
‘ ciety among all men, when ſhe laid them under an abſolute
‘ neceſſity of the ſuccours of thoſe in their own likeneſs, in

‘order to live like men; but ſhe has not expreſsly impoſed upon them the obligation of uniting in civil ſociety, properly ſo called; and if all followed the laws of this good mother, their being ſubject to civil ſociety would be of no uſe? It is true, men being far from voluntarily obſerving the rules of the law of nature, they have had recourſe to a political aſſociation, as the only proper remedy againſt the depravity of the multitude, as the only means of ſecuring the eſtates of the good, and of reſtraining the wicked: and the law of nature itſelf approves of this eſtabliſhment. But it is eaſy to perceive, that a civil ſociety between nations is not ſo neceſſary as between individuals. We cannot then ſay, that nature equally recommends it, much leſs, that ſhe has preſcribed it.’

Setting aſide, therefore, this chimerical, tho’ ingenious, notion of Wolfius, Mr. Vattel founds the voluntary law of nations, on the natural equality of nations and ſtates, in the following preciſe and ſatisfactory manner.

‘Since men are naturally equal, and their rights and obligations are the ſame, as equally proceeding from nature, nations compoſed of men conſidered as ſo many free perſons, living together in the ſtate of nature, are naturally equal, and receive from nature the ſame obligations and rights. Power or weakneſs does not in this reſpect produce any difference. A dwarf is as much a man as a giant; a ſmall republic is as much a ſovereign ſtate as the moſt powerful kingdom.

‘From a neceſſary conſequence of this equality, what is permitted to one nation is permitted to all; and what is not permitted to one, is not permitted to any other.

‘A nation has then a right to perform what actions it thinks fit, both when they do not concern the proper and perfect rights of any other, and when it is bound to it only by an *internal*, without any *perfect external* obligation, and is under no *external perfect* obligation. If it makes an ill uſe of its liberty, it offends; but others ought to ſuffer it to do ſo, having no right to command it to do otherwiſe.

‘Nations being free, independent, and equal, and having a right to judge according to the dictates of conſcience, of what is to be done in order to fulfil its duties; the effect of all this is, the producing, at leaſt externally, and among men, a perfect equality of rights between nations, in the adminiſtration of their affairs, and the purſuit of their pretenſions, without regard to the intrinſic juſtice of their

‘ conduct, of which others have no right to form a definitive judgment; ſo that what is permitted in one, is alſo permitted in the other, and they ought to be conſidered in human ſociety as having an equal right.

‘ Every one, in fact, pretends to have juſtice on his ſide in the differences that may ariſe, and neither one nor the other ought to intereſt itſelf in forming a judgment of the diſputes of other nations. The nation that has acted wrong, has offended againſt its conſcience; but as it may do whatever it has a right to perform, it cannot be accuſed of violating the laws of ſociety.

‘ It is therefore neceſſary, on many occaſions, that nations ſhould ſuffer certain things to be done, that are very unjuſt and blameable in their own nature, becauſe they cannot oppoſe it by open force, without violating the liberty of ſome particular ſtate, and deſtroying the foundation of natural ſociety. And ſince they are obliged to cultivate that ſociety, it is rightly preſumed, that all nations have conſented to the principle we have juſt eſtabliſhed. The rules that flow from this principle, form what Mr. Wolff calls *the voluntary law of nations*; and nothing prevents our uſing the ſame term, though we have imagined that we ought to deviate from that great man in our manner of eſtabliſhing the foundation of thoſe laws.’

Thus our Author ſhews it to be ſufficient in this caſe, that nations conform to what is required of them by the natural and general ſociety, eſtabliſhed among all mankind. Wolfius, indeed, ſays the rigour of this law of nature cannot be always followed in the commerce and ſociety of nations: changes muſt be made in it, which can only be deduced from his idea of a kind of grand republic of nations; whoſe laws, dictated by ſound reaſon, and founded on neceſſity, will regulate thoſe changes to be made in the natural and neceſſary law of nations, in the ſame manner as the civil laws determine thoſe that ſhould be made in a ſtate in relation to the natural laws of individuals.

Mr. Vattel denies the neceſſity of this conſequence; and undertakes to ſhew, that all the modifications and reſtrictions neceſſary to be introduced into the affairs of nations, according to the rigour of the law of nature, to form this voluntary law, are to be deduced from the natural liberty of ſtates, from the intereſt of their common ſafety, the nature of their mutual correſpondence, their reciprocal duties, and the diſtinctions of their internal and external, their perfect and imperfect, laws: and that by reaſoning nearly as Wolfius has done, with reſpect to individuals, in his treatiſe on the law of nature.

In the courſe of this work, indeed, we think our Author hath very clearly proved what is here advanced; having plainly demonſtrated, that both the *voluntary* and *neceſſary* laws of nations are eſtabliſhed by nature, tho' each in a different manner; the latter as a law which ought to be held ſacred by nations and Sovereigns, in all their actions; the former as a rule which their welfare and common ſafety oblige them to admit in their tranſactions with each other: which double law, founded on certain and invariable principles, is the principal object of the work before us.

Mr. Vattel rejects alſo, with a juſt ſenſe of their impropriety and evil tendency, the propoſitions of Wolfius, concerning the nature of *patrimonial* kingdoms; an abſurdity into which he conceives Wolfius himſelf fell, from adopting too implicitly, the notions of preceding Writers.

Again, our Author differs from Wolfius, about the uſe of poiſonous arms in war, which the latter has laid down as agreeable to the laws of nature. We ſhall quote the whole of what Mr. Vattel has ſaid, on the topics of aſſaſſinating and poiſoning an enemy; as it will give the Reader an idea of the manner in which this work is executed, by the pleaſing illuſtration of precept by example.

‘ Some have advanced, that in a right of taking away life, ‘ the manner is indifferent. A ſtrange maxim! but happily ‘ exploded by the confuſed ideas of honour only. I have a ‘ right in civil ſociety to puniſh a ſlanderer, to cauſe my property to be reſtored by him who unjuſtly detains it; but ‘ ſhall the manner be indifferent? Nations may do themſelves juſtice ſword in hand, when otherwiſe refuſed to ‘ them; ſhall it be indifferent to human ſociety that they employ odious means, capable of carrying deſolation through ‘ the whole earth, and from which the moſt juſt and moſt ‘ equitable of Sovereigns, however ſtrongly ſupported by ‘ others, ſhall not be able to preſerve himſelf? But in order ‘ to diſmiſs this queſtion with ſolidity, aſſaſſination is by all ‘ means to be diſtinguiſhed from ſurprizes, which in war are ‘ doubtleſs very allowable. Should a reſolute ſoldier in the ‘ night-time ſteal into the enemy's camp, get to the General's ‘ tent, and ſtab him; in this there is nothing contrary to the ‘ natural laws of war, nothing but what in a juſt and neceſſary war is commendable. Mutius Scævola has been praiſed

‘ by all the great men of antiquity, and Porſenna himſelf, whom he intended to kill, could not but commend his courage. Pepin, father of Charlemagne, having paſſed the Rhine with one of his guards, went and killed his enemy in his chamber. Whatever abſolute cenſures have been paſſed on ſuch bold ſtrokes, the end of them was only to flatter thoſe among the great, who are for leaving all the dangerous part of war to the ſoldiers and ſubalterns. Uſually, indeed, the Authors are puniſhed with ſome painful death; but it is becauſe the Prince or the General who is in this manner attacked, in his turn makes uſe of his rights, takes care of his ſafety, and by the example of torture endeavours to deter his enemies from attacking him otherwiſe than by open force. He may proportion his rigour towards an enemy according as his own ſafety requires. Indeed it would be more commendable on both ſides to diſclaim every kind of hoſtility which lays the enemy under a neceſſity of employing tortures for ſecuring himſelf from them. It may become a cuſtom, a conventional law of war. The generous Warriors of the preſent age diſlike ſuch attempts, and would never make the experiment, except on thoſe rare occaſions, when they become neceſſary to the very ſafety and being of their country.

‘ As to the ſix hundred Lacedemonians, who under Leonidas broke into the enemy's camp, and made their way directly to the King of Perſia's camp; their expedition was according to the common rules of open war. And the King could not treat them more rigorouſly than other enemies. A ſtrict watch baffles any ſuch irruption, ſo that it would be unjuſt to make uſe of tortures in their puniſhment. Accordingly at preſent they are only exerciſed againſt thoſe who convey themſelves by ſubtilty, alone, or in a very ſmall number, and eſpecially if diſguiſed. I therefore call aſſaſſination a treacherous murder; whether it be perpetrated by traitors, ſubjects of the perſon whom we cauſe to be aſſaſſinated, or of one's own Sovereign; whether it be executed by the hand of any other emiſſary, introducing himſelf as a ſupplicant, a refugee, a deſerter, or, in fine, as a ſtranger; and ſuch an attempt, I ſay, is infamous and execrable, both in him who executes it, and in him who injoins it. Why do we judge an act to be criminal, and contrary to the law of nature, but becauſe ſuch an act is pernicious to human ſociety, and the uſe of it would be deſtructive to men? Now what could be more terrible than the cuſtom of hiring a traitor to aſſaſſinate our enemy? Beſides, were ſuch a

‘ licentiouſneſs introduced, the moſt pure virtue, the friendſhip of the greateſt part of Sovereigns would not ſecure a ‘ Prince’s ſafety. Had Titus lived in the time of *the old man* ‘ *of the mountain*, all his tenderneſs for the happineſs of mankind, his punctual obſervance of peace and equity, the reſpect and adoration of every power, could have been no ‘ preſervative. On the firſt quarrel which the Prince of the ‘ *aſſaſſins* had taken into his head to raiſe againſt him, thoſe ‘ virtues, that univerſal affection, would not have ſaved him, ‘ and mankind would have loſt their darling. It is of no ‘ conſequence to ſay, that theſe extraordinary ſtrokes are ‘ permitted only in favour of right; ſince in their wars all ‘ pretend to have right on their ſide. Thus, whoever by his ‘ example contributes to the introducing ſo deſtructive a cuſtom, declares himſelf the enemy of mankind, and deſerves ‘ the execration of all ages. The aſſaſſination of William ‘ Prince of Orange was generally deteſted, tho’ the Spaniards ‘ had declared that Prince a rebel. And the ſame nation denied, as an atrocious calumny, the having the leaſt concern in that of Henry the Great, who was preparing for a ‘ war againſt them, which might have ſhook their monarchy.

‘ A treacherous poiſoning has ſomething more odious even ‘ than aſſaſſination; the effect would be more inevitable, and ‘ the uſe more terrible; accordingly it has been more generally deteſted. Of this Grotius has accumulated many inſtances. The Conſuls Caius Fabricius and Q. Æmilius rejected with horror the propoſal of Pyrrhus’s Phyſician to ‘ poiſon his Maſter, and even gave notice to that Prince, that ‘ he might beware of the traitor, haughtily adding, “ It is “ not to make our court to you that we give this information, “ but that we may not draw on ourſelves any infamy.” And ‘ they excellently ſay, in the ſame letter, that it is for the ‘ common intereſt of all nations not to ſet ſuch examples. ‘ It was a maxim of the Roman Senate, that war was to be ‘ carried on by arms, and not by poiſon. Even Tiberius ‘ himſelf rejected the propoſal made by the Prince of the ‘ Catti, that if poiſon was ſent to him he would deſtroy Arminius. And he received for Anſwer, that the Roman ‘ people chaſtiſed their enemies by open force, without having recourſe to wicked practices and ſecret machinations. ‘ Tiberius thus making it his glory to imitate the virtue of ‘ ancient Roman Commanders.

‘ This inſtance is the more remarkable, as Arminius had ‘ treacherouſly cut off Varius, with three Roman legions. ‘ The Senate, and even Tiberius himſelf did not think that poiſon was to be made uſe of even againſt a deceiver, or by way of retortion or repriſal. Aſſaſſination and poiſoning are therefore contrary to the laws of war, and equally exploded by the law of nature, and the conſent of civilized people. The Sovereign practiſing ſuch execrable means ſhould be accounted the enemy of mankind, and the common ſafety calls on all nations to unite againſt him, and join their forces to puniſh him. His conduct particularly authorizes the enemy, who had been attacked by ſuch odious means, to give him no quarter. Alexander declared, "That he was determined to purſue Darius to the utmoſt, and no longer as a fair enemy, but as a poiſoner and an aſſaſſin."

'The intereſt and ſafety of Commanders and Rulers, ſo far from countenancing ſuch practices, ſhould excite them to uſe all poſſible care to ſuppreſs them. It was wiſely ſaid of Eumenes, "That he did not think any General would, to gain a victory, ſet a pernicious example which might recoil on himſelf." And it was on this ſame principle that Alexander formed his judgment of Beſſus, who had aſſaſſinated Darius.

'The uſe of poiſoned arms may be excuſed with a little more plauſibility, at leaſt there is no treachery, no clandeſtine practice; however, this uſe is not the leſs interdicted by the law of nature, which does not allow us to multiply the evils of war. To get the better of an enemy's efforts he muſt be ſtruck, and if once diſabled, what neceſſity is there that he ſhould inevitably die of his wounds? Beſides, if you poiſon your arms, the enemy will follow your example. And thus, without any advantage to yourſelf for the deciſion of the quarrel, you will render the war more cruel and horrible. War is never permitted to nations but from neceſſity; all are to refrain from methods which tend to render it more deſtructive, and they are even obliged to oppoſe them. It is therefore with reaſon, and agreeable to their duty, that civilized nations have claſſed among the laws of war, the maxim which prohibits the poiſoning of arms. And all are warranted by their common ſafety, to ſuppreſs and puniſh the firſt who ſhould offer to break thro' this law.'

So far, indeed, is our Author from thinking the law of nature authorizes ſuch barbarous practices, that he recommends a very different behaviour: expreſſing himſelf in a manner which at once does honour both to the head and heart of the Writer.

'Let us never forget,' ſays he, 'that our enemies are men. If we are under the diſagreeable neceſſity of proſecuting our right by force of arms, let us not deſtroy that charity which connects us with all mankind. Thus ſhall we courageouſly defend our country's rights, without hurting thoſe of ſociety. Our courage will preſerve itſelf from every ſtain of cruelty, and the luſtre of victory will not be tarniſhed by inhuman and brutal actions. Marius and Attila are now deteſted; whereas we cannot forbear admiring and loving Cæſar; his generoſity and clemency almoſt preponderate againſt the injuſtice of his enterprizes. Moderation and generoſity redound more to the glory of a Victor than his courage; they are more certain marks of a ſoul truly great. Beſides the honour which infallibly accompanies this virtue, humanity towards an enemy, has been often attended with immediate and real advantages.

'Leopold Duke of Auſtria, beſieging Soleure, in the year 1318, threw a bridge over the Aar, and poſted on it a large body of troops. The river ſoon after, by an extraordinary ſwell of its waters, carried away the bridge: on which the beſieged haſtened with ſuch diſpatch to the relief of the men poſted on it, that they ſaved the greateſt part of them. Leopold relenting at this act of generoſity, raiſed the ſiege, and came to an accommodation with that State. The Duke of Cumberland, after the victory of Dettingen, appears to me ſtill greater than in the heat of the battle. As he was under the Surgeon's hands, a French Officer, much more dangerouſly wounded than himſelf, being brought that way, the Prince immediately directed his Surgeon to leave him, and aſſiſt that Officer. Did the Great know how ſuch actions endear them, and what reſpect reſults from ſuch humane conduct, they would ſtudy to imitate them, even tho' their ſentiments were not of a ſuitable elevation.

'At preſent the European nations ſeldom fail of making war with a great deal of moderation and generoſity. Theſe diſpoſitions have given riſe to ſeveral commendable cuſtoms, and which are frequently carried to the height of politeneſs. Sometimes refreſhments are ſent to the Governors of a beſieged town. It is not uſual to fire on the King's or the General's quarters. This moderation is always a gainer, when we have to do with a generous enemy; but it is no farther binding than as it does not hurt the cauſe we defend; and it is clear, that a wiſe General will, in this reſpect, regulate himſelf by junctures, by what the ſafety of

‘ the army and ſtate requires, by the greatneſs of the danger,
‘ and by the temper and conduct of the enemy. Should a
‘ weak nation or town be attacked by a furious Conqueror,
‘ threatening to deſtroy it, is it to forbear firing on his quar-
‘ ters? Far from it; that is the very place to which, if
‘ poſſible, every ſhot ſhould be directed.’

After having made theſe quotations, it is almoſt ſuperfluous to acquaint our Readers with the difference of method between that of Wolfius and the preſent performance. The dry, geometrical plan which the Baron purſued, in moulding his arguments into the form of propoſitions, not only made his work tedious and diſagreeable to the generality of Readers, but rendered it, in many reſpects, incompleat. He contented himſelf alſo, too frequently, with referring his Readers to his former works, for ſatisfaction in points which they might juſtly expect to ſee diſcuſſed in that before them. Our Author, on the contrary, has judiciouſly preferred a more popular plan, and has taken care to eſtabliſh, in a conciſe manner, the moſt important of thoſe principles of the law of nature which he has applied to nations. But we cannot give our Readers a more juſt conception of Mr. Vattel's general deſign, in the plan and execution of this work, than in his own words.

‘ The Law of Nations is the law of Sovereigns. It is
‘ principally for them, and for their Miniſters, that it ought
‘ to be written. All men, indeed, are intereſted in it; and
‘ the ſtudy of its maxims are, in a free country, proper for
‘ every Citizen: but it will ſignify little to inſtruct only pri-
‘ vate perſons, who are not called to the councils of nations,
‘ and who do not determine their ſteps. If the Conductors
‘ of States, if all thoſe who are employed in public affairs,
‘ condeſcended to apply ſeriouſly to the ſtudy of a ſcience
‘ which ought to be their law and their compaſs, what fruits
‘ might we not expect from a good treatiſe on the Law of
‘ Nations? We every day perceive thoſe of a good body of
‘ laws in civil ſociety: the Law of Nations is as much above
‘ the Civil Law in its importance, as the proceedings of na-
‘ tions and Sovereigns ſurpaſs in their conſequences thoſe of
‘ private perſons.

‘ But fatal experience too plainly proves, how little thoſe
‘ who are at the head of affairs trouble themſelves about what
‘ is right, where they hope to find their advantage. Con-
‘ tented with applying themſelves to Politics, that are often
‘ falſe, ſince they are often unjuſt; moſt of them believe

‘ they have done enough, when they have well ſtudied them. ‘ In the mean time, we may ſay of States, what has been ‘ long acknowleged in regard to private perſons; that there ‘ is no better and ſafer policy than that which is founded on ‘ virtue. Cicero, as great a maſter in the conduct of a State ‘ as in Eloquence and Philoſophy, did not content himſelf ‘ with rejecting the vulgar maxim, that the republic could ‘ not be happily governed without committing injuſtice; he ‘ went ſo far as to eſtabliſh the contrary as an invariable ‘ truth, and maintained, that no one could adminiſter the ‘ public affairs in a ſalutary manner, if he did not attach ‘ himſelf to the moſt exact juſtice.

‘ Providence, from time to time, gives the world Kings ‘ and Miniſters penetrated with this great truth. Let us not ‘ loſe the hope that the number of theſe wiſe Conductors of ‘ nations will one day be multiplied; and while we wait for ‘ it, let each of us labour in his ſphere, to bring on ſuch ‘ happy times.

‘ It is principally with a view of making thoſe reliſh this ‘ work, to whom it is of the moſt importance that they ſhould ‘ read and reliſh it, that I have ſometimes joined examples ‘ to maxims; and I have been confirmed in my opinion, by ‘ the approbation of one of thoſe Miniſters who are the en‘ lightned friends of the human race, and who alone ought ‘ to enter into the councils of Kings. But I have uſed this ‘ ornament with reſerve. Without ever endeavouring to ‘ make a vain parade of erudition, I have only been willing, ‘ from time to time, to relax the mind of my Reader, or to ‘ render the doctrine more ſenſible by an example; ſometimes ‘ to ſhew that the practice of nations is conformable to prin‘ ciple; and when I have found occaſion, I have endeavour‘ ed, above all things, to inſpire a love of virtue, by ſhew‘ ing it amiable, worthy of our homage, in ſome truly great ‘ men, and even moſt ſolidly uſeful, by ſome ſtriking paſ‘ ſages of hiſtory. I have taken the greateſt part of my ex‘ amples from modern hiſtory, as moſt intereſting, and to ‘ avoid repeating thoſe which Grotius, Puffendorf, and their ‘ Commentators have accumulated.

‘ As to the reſt, both in theſe examples and in my reaſon‘ ings, I have ſtudied to offend nobody, propoſing to obſerve ‘ religiouſly the reſpect that is due to nations and to ſovereign ‘ powers. But I have made it a ſtill more inviolable law to ‘ reſpect the truth and the intereſt of the human race. If ‘ the baſe flatterers of deſpotic power riſe up againſt my prin 'ciples, I ſhall have on my ſide the virtuous man, the friend 'of the laws, the man of probity, and the true Citizen.'

With reſpect to the tranſlation of this work, we are ſorry to obſerve, that it appears very ſhort of what the original deſerves: it is extremely unequal, and apparently executed by very different hands; the ſtile, in not a few places, being little inferior to the beſt in our language, while in others the Author's meaning is not only miſtaken, or rather confounded, but the language is even ſhamefully deficient in point of grammatical conſtruction.

The Medallic Hiſtory of Marcus Aurelius Valerius Carauſius, Emperor in Britain. By William Stukeley, M. D. Rector of St. George, Queen Square, Fellow of the College of Phyſicians, of the Royal and Antiquarian Societies. 4to. 2 Vols. 1l. 1s. Corbet.

THE learned Dr. Stukely has here, with great induſtry, compiled a Hiſtory of the Britiſh Emperor Carauſius, from the Medals ſtruck in his reign, and ſtill exiſting.

About forty years ſince Dr. Genebrier publiſhed at Paris, *Hiſtoire de Carauſius Empereur de la Grande Bretagne, Collegue de Diocleſian, & de Maximien preuvè par les Medailles.* The preſent Hiſtory, however, is entirely independent of the French one; ſince the elaborate Author aſſures us, that he would not peruſe what Dr. Genebrier had written, leſt he ſhould borrow from him: that through their ſeparate labours, the fund for the hiſtory of Carauſius might be enlarged.

In this treatiſe, Medals are conſidered in a new light: and the dates of them are more exactly aſcertained; by a careful attention to the Genius or Deity on the reverſe: on the particular feſtival of which, the Doctor eſtabliſhes it, that all Medals were ſtruck. To illuſtrate this, he has in the ſecond book given a correct Roman Kalendar, with which the plates of Medals may be compared.

As the execution of this work led its Author to a cloſe conſideration of the Mythology of the antients, he has traced their ſeveral Divinities backward, until he reſolves them all into the ancient progenitors of mankind, and Patriarchs of ſacred hiſtory.

'Collections of Coins,' ſays our Antiquarian, 'underſtood, are the touchſtone of Hiſtory, prove, regulate, il-

‘ luſtrate it. Sacred Hiſtory anſwers the whole buſineſs of claſſical Hiſtory, and extends infinitely further; therefore merits our ſpecial regard. The one does not interfere with the other; but as the diamond to the gold ring, gives the greateſt luſtre to it. We particularly ſhew from hence, that the foundation of all ancient, profane hiſtory, reſts upon the ſacred. Indeed ancient profane hiſtory is no other than a corruption of the ſacred. I chiefly regard at preſent their theology, which is the idolatry of the heathen world. It is certain that it comes to us only from the Greek mythology; and admirably well to be deduced, more eſpecially from the ancient Greek Coins. This being a moſt noble ſubject, might eaſily make an entire volume.

‘ It would be a commendable zeal, if ſome of opulent fortune would engrave what is thus pointed at. I ſhould readily give the proper deſcriptions. And here I make but a conciſe recital, to give the intelligent Reader a taſte for this kind of learning.

‘ If we take the right ſteps to find out the perſons enveloped in the maſk of old fable, we may obtain the heroic effigies of very many of the Patriarchs, and Progenitors of mankind: even from our very origin. We may go great lengths in diſcerning the pictures of the ancient temples, ſacred furniture of them, utenſils, and vaſes: and likewiſe of Kings of the Jews; and other perſonages we read of, in the holy ſcriptures, the moſt ancient, as well as beſt hiſtory.

‘ All our mythologic learning comes from the Greeks. It was the humour, and the manner of profane antiquity. Rightly judges Lactantius, *de Orig. error.* of this matter: “ That the old Poets were not wont directly to tell what is falſe; but involve and obſcure things, in their figurative way of writing.” Therefore I ſhall chiefly deduce out of them, what we have to offer on this ſubject, in quotation from the learned Vaillant's two volumes of colony Coins, Paruta's Sicilian Coins: and the admirable cabinet of Lord Pembroke. In theſe, we have the genuine reliſh of antiquity.

‘ I purpoſe here to be very brief. But enough is ſhewn to prompt the curious, to purſue it, through an infinite number of other Authors, of Coins and Sculptures.

‘ There were ſeveral Hercules's, the *moſt* ancient one; the *more* ancient one; the Egyptian, Arabian, Phœnician,

‘ Tyrian, Italian, Gallic, Britiſh. Theſe are all one and
‘ the ſame perſon, except the firſt. He has theſe different
‘ names, from the country where he was born; where King;
‘ where he ſojourned; built a city, a temple; where he
‘ conquered. There was a third, the lateſt, the Hercules of
‘ Greece, or Crete. Thus the excellent Diodorus Siculus
‘ reckons but theſe three of the name of Hercules.

‘ The idea of the *moſt* ancient Hercules is formed from
‘ that of Adam; bearded, rough, with the ſkin of a beaſt,
‘ to cover his nakedneſs; and a club in his hand, to fray the
‘ wild creatures from him. We find a true reſemblance of
‘ this our great Protoplaſt, in a Coin of Patræ, a city in
‘ Achaia, Vaillant's vol. I. p. 179. Again, p. 256, a Coin
‘ ſtruck at Cæſarea Paleſtinæ; again, p. 262, ſtruck at
‘ Corinth. A Protome, or half length of him, *Paruta di*
‘ *Noto*, plate 62, infinite buſts of Hercules, in old Coins
‘ and Sculptures, the pictures of our firſt parent.

‘ I could enlarge very much, to ſhew this idendity between
‘ the moſt ancient Hercules and Adam; and ſo likewiſe of
‘ the ſubſequent ones; but at preſent I forbear, as not be-
‘ ing the principal buſineſs.

‘ In the ſame firſt volume of Vaillant, p. 245, we have an
‘ adequate figure of Eve, holding the fatal apple in one hand;
‘ leans the other on a ſpear, as the mark of divinity. We
‘ excuſe the drapery. But in many ſhe is quite naked. She
‘ was conſecrated under the name of Hebe, the goddeſs of
‘ youth and beauty: Juventa of the Latins. So her huſband
‘ often had the apple in his hand, taken from the garden of
‘ Heſperides, the word ſeems corrupted from Paradiſe) guard-
‘ ed by a watchful dragon, and four nymphs; which are
‘ the four rivers recited by Moſes. A Coin repreſents Adam
‘ pomiferous in this manner. Vaillant, vol. II. p. 104,
‘ finely done in a Pembrocian Coin, p. 236, the ſerpent,
‘ tree, and nymphs; a Coin doubtleſs cut by a Chriſtian
‘ monetarius.’

Cain was the Ganymede of the antients, Cup-bearer at the feaſts of the Gods: Lamech, the firſt Bigamiſt, was the Jupiter of Mount Caſius: Tubal-Cain, Vulcan: Jubal, the inventor of muſic, was Pales the Shepherd: Apollo is originally taken from him, in the quality of the Harper.
‘ Noah was conſecrated after death, by ſuperſtitious poſterity,
‘ and called Deucalian; which means the God the Preacher,
‘ him the Mythologiſts make to be the firſt builder of tem-
‘ ples, and of cities; and firſt [who] reigned over men.

'The name of his wife was Beroe, called Pyrrha by the
'Greeks. In honour of her was founded the city Berytus,
'ſaid to be the moſt ancient city in the world: built by her
'ſon Ham, who is the Saturn of profane ſtory.'

Sem is celebrated under the picture of Mithras.

The heroic effigies of Ham is exhibited in innumerable Coins, under the name of Jupiter Hammon: often horned; the ram's horn meaning ſacred unction, regality. His ſon Phut, was Apollo Pythius: Miſraim the ſon of Ham, the Egyptian Oſiris: Canaan, their brother, is underſtood in all the figures of Mercury: Hamor his ſon, father of the powerful nation of the Amorites, was the great Jupiter of the antients: Tarſus, the ſon of Javan, grandſon of Noa, was the celebrated Neptune of old. From the perſonal appearance of Jehovah to the Patriarchs, the Heathens framed their Bacchus: the Egyptian Serapis, with the buſhel on his head, is the Patriarch Joſeph; the Deity of reviviſcence; in imitation of whom all our mummies are formed: Moſes, the Hebrew Legiſlator, is couched under the characters of Silenus, and Sylvanus of antiquity: Joſhua is the ancient Pan.

The twelve Signs of the Zodiac, were the banners of the twelve tribes of Iſrael, as they encamped in their paſſage through the wilderneſs. The table of ſhew-bread, part of the furniture of the Moſaic tabernacle, is ſeen imitated in ſeveral Heathen Coins. So the *Sedes Deorum*, denoting the preſence of a Deity; taken from that called the Mercy-ſeat on the Moſaic ark, whereon reſted the Shechinah; ſometimes has a thunderbolt laid on it, as in a Coin of Titus. This ſacred throne of the temple at Jeruſalem, and the two Cherubim, Titus placed in a temple at Antioch, as the *Chronicon Alexandrinum* informs us. Other parts of the ſacred ſpoils, as the golden candleſtic and ſhew-bread table, after being carried in triumph by Veſpaſian, were depoſited in the temple of Peace; whence they were taken by the Goths, in the ſaccage of Rome.

Theſe particulars are explained more at large in the book; with references to Authors and Cabinets, where vouchers for the corroboration of ſuch interpretations are to be found.

The ſeveral events in the ſeven years reign of Carauſius, are deduced, by our Author, from three hundred and ten Coins of this Emperor; many of them his own, and the reſt lent him from the cabinets of the Curious: a liſt of theſe obligations is prefixed to the work. We cannot but applaud the indefatigable induſtry of Dr. Stukeley, in the proſecution of a taſk ſo peculiarly circumſtanced: Carauſius reigning over a remote portion of the ancient Roman empire; the particular occurrances, many of them unintereſting or unknown to them, could not be expected to be recorded ſo fully at Rome; nor ſo juſtly, under the eye of that malicious rival in glory Maximian. The few ſcraps of hiſtory, therefore, which eſcaped the perſecution of Diocleſian, exhibit many tokens of partiality and miſrepreſentation; which are corrected by the patriotic care of this great Emperor's native Hiſtorian.

We decline giving any extract of a hiſtory written for the peruſal of Antiquarians; to whom extracts would prove unſatisfactory; as they would certainly be ſtill leſs agreeable to the generality of our Readers.

The origin of Money, as traced by our Author, ſerves to confirm his new ſyſtem of Medals; which promiſes a greater improvement of that branch of ſtudy, than has hitherto offered from the labours of thoſe, whoſe only attempts have been, to reduce Coins into various ſpecies and denominations, reſpecting their ſize and weight: with many trifling and vain attempts to accommodate their values to the ſtandards of modern times. This we ſhall preſent to our Readers, as a ſpecimen of the manner in which our Author perſues his enquiries.

‘ Money, ever accounted of a ſacred nature, was firſt made for ſacred uſe: when every one contributed to the public, quarterly ſacrifices. They that could not ſend a bull, or an ox, ſent a ram, a ſheep, a goat, a lamb or kid, a pair of pigeons, wild or domeſtic, or a piece of money; for the purpoſe of religion. Hence *pecunia* is derived from *pecus*. From the figure of an ox or ſheep impreſſed upon it; as both Pliny and Plutarch expreſly tell us. Indeed it was firſt ſtampt with the figure of the animal deſtined for ſacrifice.

‘ Theſeus, as all ancient Heroes, was a very religious man, and in that reſpect alſo affected to imitate Hercules. He inſtituted the great religious feſtival at Athens, at Midſummer-time, called Panathenea, where every one were to contribute a piece of money toward the ſacrifices: which money he ſtampt for that purpoſe with the figure of an ox, as Plutarch informs us. And thence an ox became the common name of a piece of money. This grand meeting,

ing, or panegyre, was but a patriarchal cuſtom revived in Greece: the ſame as celebrated here by our Druids.

‘The firſt ſyllable of the Latin word *Numus*, Money, being long, indicates, that it comes from *Numen*, as belonging to the Deity.

‘Theſe were patriarchal ſacrifices. In time they introduced other animals; as deer, ſwine, horſes, and even human; from corrupt notions of the Meſſiah.

‘I mentioned ſome Coins of the antients, with animals and parts of animals; with the ſacrificing-knife accompanying. P. 42, or the inſtruments uſed on that occaſion. Or Vaſes, temples, and the like, p. 43, 44, 45, of my IId chapter.

‘Afterward, when idolatry prevailed, the impreſs of their money on both ſides, was of Deities, ſacred things, vaſes, inſtruments of ſacrifice, altars, and ſymbols of like import, of which innumerable inſtances. The firſt money of the Romans was ſigned with Janus's head; the God of Time, paſt and future; in a word, Providence: which the Egyptians repreſented more conciſely by an Eye, in their ſacred writing. The ſhip on the reverſe of the Roman Coin, likewiſe meant Providence, in another ſymbol; and as the Egyptians likewiſe did.

‘Not that the firſt inhabitants of Italy learnt from the Egyptians, but from thoſe that were older than the Egyptians; and from whom the Egyptians themſelves learnt. This is the true cauſe of the miſtake in Grecian, and other Writers, running up the Egyptian antiquities too high. Thus we find in the moſt ancient Phœnician author Sanchoniathan, the true origin of this Roman figure of Janus.

“Cronus (Ham) was pictured with four eyes: two before, two behind; two waking, two winking, as in ſleep. Upon his head, two wings; one extended, as in flight; one let down, as at reſt.” The one, either of the eyes, or of the wings, means the power of Providence, in the act of creation; the other, what we properly call Providence, continuing the order of creation.

‘Of the eyes, we read the like in Balaam's expreſſion, who was a Druid. Numb. xxiv. 4. *he hath ſaid, who heard the words of God; who ſaw the viſion of the Almighty; falling into a trance, but having his eyes open.*

'Of the wings, one of the forms of the Druid temples was what I call the *alate*. One of which I reviſited this year with great pleaſure, no farther off than Naveſtock common, Epping foreſt, by Weald: one of the greateſt, and moſt ancient curioſities in Britain, made by the firſt Phœnician inhabitants. It is in form of a circle and wings; compoſed by mounds of earth, rampart and ditch: overgrown with foxgloves, the ſacred plant of the Midſummer ſacrifice. Near it, many braſs Druid Celts were found, ſome time ago; now in Mr. Lethullier's collection. I mentioned ſome of the moſt ancient Builders of this ſort of temples, p. 33. chap. II. Phvt, the ſecond Apollo. Obſerve we in our temple, one wing is extended; the other at reſt.

'Laſtly, as to the ſhip, on the reverſe of the Roman old money, *capita aut navim*; the old Greek and Roman Writers were ignorant of the true meaning. It is the emblem of Providence; of the ſmooth, regular, unſeen conduct thereof, in the order of the univerſe; the *magni machina mundi*. And this too is according to the Egyptian notions. As in the famous Iſiac table, which I have largely commented upon: it repreſents the myſtic temple of the Egyptians. Over the gate of the front or entrance, where was the dog's head and ring, the knocker is a boat pictured; this is the door of the terreſtrial world. The ſame boat over an inward gate of that part of the temple, which was the celeſtial world. Thus the Prieſts of the temple of Jupiter Ammon (Ham) carried their Deity in a boat, in the grand proceſſion before Alexander the Great, as Curtius writes. This is the meaning of the ſhip on the reverſe of the firſt Roman Money, with the head of Janus in obverſe.

'The ſtriking of the Roman Money was ever one prerogative of the Flamens, on account of the offices of religion. All the Common-wealth money, the conſular Coins, have the buſt of Rome, of Venus, or ſome other Deity. And after it received the buſt of an Emperor on the obverſe; the reverſe was ever reſerved for a Deity, for inſtruments of ſacrifice, ſacred veſſels, ſacred ſymbols, &c. So after Chriſtianity ſunk from its original purity, the Coins were ſtampt with heads of Chriſt, the Virgin, of Saints, Angels, Biſhops, and the like. Our Saxon Coins exhibit many ſuch. In France, often Saints and Relicks are on the Coins of particular diſtricts; the hand of the Protomartyr on the Coin of Beſançon, and of the people of Metz: of St. Martin at Tours, St. Nazarius in the coun-

‘ try of Autun, and the like. Still keeping up to its original intention, the ſacred character.’

From theſe, and other conſiderations, the Doctor draws this general inference—‘ That the ſtriking of Money was a religious work. That the moſt common impreſſion was intended to exhibit a particular Deity, the object of adoration of the city whereto the Coin belongs; and ſtruck in honour of that Deity, and on the days and times when they celebrated their religious rites thereto.’

As we have hinted before, he has given us the *Kalendarium Romanum* much more correct and enlarged, than elſewhere; upon which his hypotheſis greatly depends; for he aſſerts, that Roman Coins were ſtruck on the days of the Kalendar whereon the feſtival was celebrated, belonging to the Deity on the reverſe of the Coin. Whence they generally marked in the Kalendar, ſuch particular legends as theſe: *Abundantia aug. Adjutrix, Apollini Conſ. Comes, Concordia, Felicitas, Fides, Fortuna, Hilaritas, Spes,* and the reſt. It is obvious, theſe appear in the Coins of every Emperor; not owing to a ſterility of invention in the Mint-maſters, but on account of their being ſtruck on celebration of feſtivals, in the order of the Kalendar.

The *bigates, quadrigates,* denote the ſpectacles, races, celebrated on thoſe feſtival days.

Coins with Sc. *ob cives ſervatos* in a civic crown, were generally ſtruck on January 1, and preſented to the Emperor as new-year offerings.

Coins with a triumphal car, allude to the ſolemn cavalcade of the Conſuls to the Capitol, on proper feſtivals. The days are known in the Kalendar, by the type of the Divinity.

Thus, 13 January *Jovi Statori.* 1 February *Natalis Herculis.* 17 February *Quirinalia,* to Romulus. 23 February to Terminus, &c. Thus the Author proceeds thro' all the months. The proofs of theſe particulars are evidently demonſtrated in the examples of the Coins of three Emperors, Galba, Otho, Quintillus. Theſe he ſelects for conciſeneſs, being but ſhort reigns, and their dates variouſly reported in Authors; which, by means of their Medals, he ſettles with great preciſeneſs.

A religious view is ſeen throughout the whole. He ſpeaks of many feſtivals which laſted ſeven days, or fourteen days; the remains of the ſabbatic cycle.

The 3d of April is ſacred to Hebe, who is Eve. 27 April, to Serapis, who is Joſeph the Patriarch. 10 July to Leucothea, Eve. 15 September to Juventa, Eve. 25 December *Invicti Mithræ natalis*, who is no other than Meſſiah.

He lays it down as a maxim, that every legend of a Medal alluded to religion, ſacrifices, public ſpectacles, ſacred tranſactions, Deities. Thereto belong the animals uſed for offerings: and all theſe things are well illuſtrated in the Roman Kalendar annexed; which he has much improved by adding the days of triumphs, and other particulars.

The main of the book conſiſts in amplification, repetition, and illuſtration of his propoſed hypotheſis.

He expatiates on the view of Providence, in raiſing the great Roman power to civilize mankind, previous to the introduction of the Goſpel. It was given to them, ſays he, becauſe of their attachment to religion more than other nations: and this is fully ſeen in all their Coins ſtruck on that very account.

Thus he ſpecifies days on which Roman Coins were ſtruck. Thoſe with Ancilia, on the 1ſt of March, *Anciliorum feſtum*. *Gemò Aug*. betoken the Emperor's birth day. *Lætitia Aug. hilaritas aug.* notoriouſly claim 25 March, our Lady-day; *hilaria Matris deûm*, then celebrated by the Emperors. And it is remarkable enough there ſhould be ſuch an analogy.

Who can doubt all Coins of Concordia to be ſtruck on the 30th of March, *concordia feſtum*; and ſo in general of all the reſt. So that all Roman Coins of every Emperor, were ſtruck in a regular rotation, conformable to the feſtival days of the Kalendar. Whence the ſimilarity, and ſameneſs in the legends of all the Emperors.

Hence *Sacra*, a juſt epithet of *Moneta*, a Goddeſs. Coins were ſtruck in the temples. The *ærarium* was a temple. The perſons who had the authority of ſtriking them, were ſacred perſons. The *Conſuls*, *Emperors*, *Pontifex*, *Flamen*, *Rex ſacrorum*, the *Cenſors*, *Ædiles*, *Proconſuls*, *Prefecti*, *Decuriones*, *Triumviri*, *Dictators*, *Quatuorviri*, *Duumviri*, *Prætors*, *Queſtors*, *Legates*, &c.

So the Jews called their Money ſacred, the Shekel of the Sanctuary; ſtruck there, kept there, iſſued from thence, inſcribed with ſacred utenſils, ſymbols: all done by authority of the High Prieſt.

Our Author lays down a number of Canons regarding the Mints and Coins; which generally will be found to prevail. Yet we are not to hold them ſo ſtrict, as that there ſhall be no variation from them. Becauſe a Coin may not be genuine; it may be coined in diſtant, unknown, unlicenſed Mints; and before the intelligence of an Emperor's death had reached them. But this ſtill proves, they were ſtruck by rotation; ſuppoſing the Emperor had celebrated the accuſtomed ſolemnity.

Chap. VI. vol. II. deſcribes a noble work made by Carauſius, called the Carſdike; paſſing with an artificial cut from Cambridge to Peterborough, acroſs a fenny country.

Agricola, who under Domitian conquered Scotland, and made a Prætentura there, afterwards amended by Antoninus Pius, projected the former part of this artificial canal from Peterborough, to carry corn from the ſouth countries to the north, for maintenance of the garriſons there.

Carauſius alſo repaired the Prætentura there, and ſcoured the Careſdike, as now it is called, carrying it ſtill further, to Cambridge. This city he built, calling it Granta, and all the Roman roads leading to it; which our Author deſcribes.

He enlarges upon the celebrated Sturbech Fair, annually held there, from the time of Carauſius.

He ſpeaks of another Roman road made by Carauſius, leading from Cambridge to Bath, called the Akeman Way.

Chapter VII. treats of a Coin of our Emperor's, with the image of Aſtarte, a famous Phœnician Deity: to which is annexed a Plate with eight Coins relating to her; read before the Antiquarian Society.

She is Naamah, Tubal-Cain's ſiſter: her worſhip was brought hither by a Syrian legion. Our Author takes occaſion to lament the *incogitancy*, as he terms it, of our young Nobility in going to foreign parts, and neglecting the Antiquities of their own country. He ſpeaks of the new road made by authority of Parliament, all along that wonderful work of Severus's Wall in Northumberland, quite acroſs the kingdom. In executing which the workmen demoliſhed innumerable altars, pillars, mileſtones, inſcriptions, baſſo relievos, and the like; which are of excellent work, not well repreſented by Mr. Horſley.

His expreſſions on this occaſion are thoſe of a meer Antiquarian, and ſhew his ardent zeal for the preſervation of all veſtiges of antiquity.

‘With what regret,’ ſays he, ‘do we learn, that now in our own days, the overſeers and workmen employed by Act of Parliament, to make a new road acroſs the kingdom, along this wall, this wonderful work of Severus the Emperor, they demoliſh the wall, and beat the ſtones in pieces, to make the road withal. Every carving, inſcription, altar, mile-ſtone, pillar, &c. undergoes the ſame vile havoc, from the hands of theſe wretches. This grand work, the glory of the Roman power, the glory of Britain, the greateſt work the Romans ever did; this ſtupendous work, which, was it well known, would invite all curious foreigners to viſit it, along with the infinite numbers of learned and ancient Sculptures, is thus demoliſhed by theſe ſenſeleſs animals, under the ſanction of government, and in a country where there can be no want of materials, being entirely ſtone and gravel.’

Now though it were to be wiſhed, that they had proceeded with more caution, and that every thing curious had been preſerved, yet our learned Author, when his indignation is cooled, muſt certainly, upon his own principles, (ſee vol. I. page 6, &c.) allow, that an old uſeleſs wall, cannot ſtand in competition with a new public road. He will rather rejoice at the alteration; that where a wall was built as a barrier, to part jarring nations, that wall is now demoliſhed, and contributed toward forming a road to unite them, and render more facile the communication between them. Nay, we will even venture, upon this view of the caſe, to make a free grant, in the Doctor's name, of all the old altars, ſtones, *termini*, and bricks, that ſhall ſtand upon, or contiguous to, any place, where ſuch future patriotic undertakings ſhall be carried into execution, to be applied to ſuch works; without the leaſt fear of his retraction. Provided always, that a deputed Member of the Antiquarian Society be permitted to attend ſuch demolitions, to copy inſcriptions, or ſet apart ſuch particular ſtones, as he ſhall think proper to claim, and draw away for the uſe of the Society.

The firſt volume of this Hiſtory is addreſſed to the Prince of Wales in a poetical Dedication: and the ſecond is dedicated to Lord and Lady Cardigan; including a panegyric on the late Duke of Montagu, and an enquiry into the original and uſe of the famous Egyptian *Siſtrum*; as delivered by Dr. Stukeley at a meeting of the Egyptian Society, on January 22, 1742. This Dedication concludes with elegiac verſes on the Author's ſeeing the funeral proceſſion of the ſaid Duke of Montagu's burial, *The Works of Anacreon, Sappho, Bion, Moſchus, and Muſæus. Tranſlated into Engliſh,* by a Gentleman of Cambridge. 12mo. 3s. Newbery, &c.

THE anonymous Tranſlator of the greater part of theſe celebrated ancient Poems, ſeems, with great delicacy, rather to have intended an entertainment for the public, conſiſting of the happieſt tranſlations of them by a variety of Hands, than to aſſume a power of doing juſtice to all of them himſelf. This circumſtance, we imagine, muſt prepoſſeſs Readers of taſte and diſcernment in his favour; ſince a diſcovery and acknowlegement of the ſuperior or equal faculties of others, does exquiſite honour to the candour and modeſty of the Diſcoverer, and no ways leſſens our opinion of his proper abilities. Hence we are little ſurprized to obſerve, that ſuch of theſe Tranſlations as muſt be ſuppoſed to have been made by this Gentleman of Cambridge, from their having no name nor ſignature affixed to them, are rarely ever, if ever, inferior to thoſe which are ſo diſtinguiſhed.

Of the ſeventy Odes aſcribed here to Anacreon (a few of which are ſuppoſed ſpurious by ſome of his Scholiaſts) twelve are very happily transfuſed by the late ingenious Dr. Broome: an elegant tranſlation of the 28th is adopted from the Guardian, with a ſtill more modern parody of it, humourouſly and ſatyrically applied to the dreſs of the Ladies in 1755, by a different hand. The ſignature of the twenty-ſecond, is E. G. B. and five others are aſcribed to another nameleſs Tranſlator. So that fifty-two of the ſeventy Odes of this ancient Poet, have received their Engliſh dreſs from the hand of our anonymous Author, and nineteen of the twenty Fragments, and Epigrams, ſuppoſed by ſome to have been wrote by this Poet.

There is undoubtedly inchanting ſweetneſs in the lyre of Anacreon, great eaſe and happineſs in his expreſſion, many delicate turns of gallantry, and not a few fanciful and pretty conceptions. There is moreover, ſomewhat highly feſtive and joyous both in his matter and manner; and which, bating a few deteſtable exceptions, (very commendably qualified by the delicate Tranſlators) is often gayly innocent too. Hence it would be ſtrange, indeed, if he had not his numerous admirers in modern, as well as ancient, times; ſince all the amorous, the ſprightly, and ſocial, whether temperately or intemperately ſuch, muſt find their own diſpoſitions abundantly reflected by this Poet's, whoſe lyre was ſo melodiouſly tuned to celebrate, and to heighten, their enjoyments. But having admitted this, we take the liberty to add, that there is very little ſentiment, and rarely any veſtige of ſcience, to be found in this joyous Bard; who continually inculcates the baniſhing of all reflection; which ſeems, at the beſt, to have been as unneceſſary an admonition in his day, as it would be in ours. In ſhort, drink, love, ſing, dance, and laugh away, is, in effect, the ſubſtance or burthen of much the greateſt part of his works; if they may be called *works*, notwithſtanding their general brevity and levity, which often reſemble thoſe of the Engliſh Catches, or French *chanſons a boire.* Nevertheleſs, as the wiſe ſon of Syrach acknowleges, there is a ſeaſon for feſtivity, joy, and relaxation; and as too much auſterity ſavours of hypocriſy and affectation, we ſhall ſelect a few ſpecimens from his Odes, for the entertainment of our more juvenile and elegant Readers.—To begin then with a ſmall, but full Brimmer to them, let the nineteenth Ode go round the circle, the larger the better.

The thirſty earth ſucks up the ſhowers,
Which from his urn Aquarius pours;
The trees, which wave their boughs *profuſe*,
Imbibe the earth's prolific *juice*;
The ſea, in his prodigious cup,
Drinks all the rain and rivers up;
The ſun too thirſts, and ſtrives to drain
The ſea, the rivers, and the rain,
And nightly, when his courſe is run,
The merry moon drinks up the ſun.
Then give me wine, and tell me why,
My friends, ſhould all things drink but I?

Our learned Cantabrigian propoſes a ſmall alteration of the common reading here, Πινει θαλασσα δ' αυρας, i. e.—The ſea drinks up the air; changing the laſt word for αναυρας, the *Rivers*; which is more likely to be Anacreon's, as that continual event is obvious to common perception, while it requires ſome phyſiology to reflect, that air is blended with, or imbibed by, the ſea. And tho', as our Author obſerves, all the Commentators are ſilent here, but Dr. Trapp, who confeſſes, he did not underſtand the paſſage; yet it is clear, that Lord Rocheſter and Mr. Cowley have underſtood it in his ſenſe, in their tranſlations of this Ode. Where, by the way, it may be obſerved, that the former, who was excellent while he was decent, appears to have poſſeſſed a true Anacreontic vein, which is evident from ſome of his other free imitations of Anacreon. Neither was the worthy Cowley always unhappy in his few verſions from this merry Greek.

The following Ode, which tho' entitled in the Greek εις Ερωτα, on Love, our Tranſlator terms the *Power of Gold*; and which, perhaps, might be called the *Abuſe* or *Evils* of it, will ſhew the Grecian Bard too diſintereſted a Devotee to Love, to have conſented to the Marriage Act, had it been propoſed in his day.

Love's a pain that works our woe,
Not to love, is painful too:
But, alas! the greateſt pain
Waits the love that meets diſdain.

What avails ingenuous worth,
Sprightly wit, or noble birth?
All theſe virtues uſeleſs prove;
Gold alone engages love.

May he be compleatly curſt,
Who the ſleeping Miſchief firſt
Wak'd to life, and, vile before,
Stampt with worth the ſordid Ore.
Gold creates in brethren ſtrife;
Gold deſtroys the parent's life;
Gold produces civil jars,
Murders, maſſacres, and wars:
But, the worſt effect of Gold,
Love, alas! is bought and ſold.

We ſhall conclude theſe ſpecimens of Anacreon with the forty-fifth Ode, by an ingenious Contributor to this Collection; an Ode ſo exquiſite in the original, that it tranſported Mr. Le Fevre into a very poetical Latin effuſion. It is tranſlated with ſpirit and elegance, and terminates in a pretty epigrammatic point.

As the God of manual arts
Forg'd at Lemnos miſſile darts,
Darts of ſteel for Cupid's bow,
Source of joy, and ſource of woe;
Venus, faſt as Vulcan wrought,
Ting'd them in a honey'd draught;
But her ſon in bitter gall,
Ting'd them, doubly ting'd them all.
Here, releas'd from wars alarms,
Enters the fierce God of Arms;
Whether led by will or chance,
Here he ſhakes his mighty lance.
Cupid's ſhafts with ſcornful eyes
Strait he views, and ſtrait decries:
"This is ſlight, and this a toy,
"Fit for children to employ."

'Theſe (ſaid Cupid) I admit,
'Toys, indeed, for children fit:
'But, if I divine aright,
'Take it—this is not ſo ſlight.'
Mars receives it; Venus ſmiles,
At her ſon's well-ſeaſon'd wiles.
Mars, with ſudden pain poſſeſt,
Sighs from out his inmoſt breaſt:
"Cupid, you aright divine,
"Not ſo ſlight this ſhaft of thine:
"Small of ſize! but ſtrong of make!
"Take it—I have try'd it—take."
'No, reply'd the wanton boy,
'Keep it, Mars, 'tis but a toy.

All we have left of the exquiſite productions of the tenth Muſe, the diſſolving Sappho, beſides a few fragments, are the Hymn to Venus, and a moſt natural and affecting deſcription of the paſſion of Love: and even of this our Tranſlator ſuppoſes we have loſt at leaſt one ſtanza, of which Longinus, indeed, has left us the firſt verſe. But without pretending to deſcant on this, we imagine ourſelves, this charming little Ode terminates very naturally in the ſwoon, into which the Poeteſs ſuppoſes herſelf diſſolved by an ardent contemplation of the attractions of her female friend; the Ode in Faber, being addreſſed *εις την ερωμενην*, to one of her own ſex, of which the too ſuſceptible Sappho has been ſuppoſed criminally fond. Our Tranſlator finds ſome excuſe for attempting a tranſlation of it (after the praiſes conferred by Mr. Addiſon on Mr. Phillips' happy one) in the unpoetical expreſſion, as he thinks it, of the three firſt lines; and in the miſtake which he obſerves both Boileau and Phillips have fallen into, by ſuppoſing this paſſion of Sappho to have been fortunately tranſporting, when it certainly ſeems more likely to have been otherwiſe. At the very beginning of it ſhe appears rather to envy ſome man, (for whom her fair friend might conceive a more natural affection) ſuch a contemplation of her attractions, as then preſented itſelf to the leſs happy Sappho. In fact, it is not improbable, that ſome particular youth may have been referred to here, by the *κεινος ανηρ*, whoſe beatitude ſhe ſeems to contraſt to her own tormenting agitations. But a ſenſe of this kind, in which we have the pleaſure to ſubſcribe to our ingenious Tranſlator, conſiderably extenuates the objections he makes to the three firſt lines of Phillips' tranſlation, which he prints as follows, to mark the words objected to:

Bleſt as th' immortal Gods is *he*,
The youth who fondly ſits by thee,

And hears and ſees thee *all the while*,
Softly talk, and ſweetly ſmile.

in ſuch a ſituation it ſeems very natural for the leſs hap-
over, to have added *the youth* emphatically after *he*;—
youth, κεινος ανηρ, which would have been ſtill more ex-
nd emphatical, being perhaps rejected by Mr. Phillips,
its leſs fluent and liquid ſound. And though, *all the*
, may be conſidered as very bald language by many
ers; yet as the great excellence of this Ode conſiſts ra-
in an exquiſite and natural delineation of the effects of
, than in a ſtudied expreſſion of them, theſe words ap-
to us to have a ſimplicity very little, if at all, improper
is occaſion. We may add alſo, that the general uſe of
Eolic dialect in the original, (for which moſt of the
liaſts contend) ſo frequently coincident with the Doric,
t, with ſome propriety, warrant a familiar, or even a pro-
al phraſe or two in the tranſlation: beſides, that the liquid
l of *while* ſeems to have rather a better effect in the tranſ-
ı of this tender and melodious Ode, than the final *s* our
or uſes in the two following lines, tho' their hiſſing is
y effaced, or agreeably ſoftened in theſe ſmooth words,

His ears thy pleaſing talk beguiles,
His eyes thy ſweetly dimpled ſmiles.

have the ſame inducement, a ſoft and very liquid rhyme,
ıppoſing Mr. Phillips' two concluding lines;

My feeble pulſe forgot to play,
I fainted, ſigh'd, and dy'd away,

ıſt equal to theſe final ones of our Author,

And loſing colour, ſenſe, and breath,
I ſeem quite languiſhing in death.

me of Bion's Idylliums immediately follow the Fragments
ıppho. That celebrated one on the death of Adonis, is
tranſlated, ſomewhat more diffuſively, indeed, than the
ıious Mr. Langhorne* has rendered it, and without omit-
the pathetic circumſtance of Venus' receiving the laſt
h of Adonis, which our preſent Verſifier thus fondly and
ily tranſlates.

The laſt fond token of affection give,
O! kiſs thy Venus, while the kiſſes live.
Till in my breaſt I draw thy lingering breath,
And with my lips imbibe thy love in death.

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* See Review, vol. XX. page 570.

To Bion's ſucceed the nine Idylliums of Moſchus. Venus crying her loſt ſon, and the Rape of Europa, are extremely beautiful: but we ſhall ſelect a pleaſant Epigram of Moſchus', as the ſhorteſt ſpecimen of our Author's tranſlations from this Poet. Its title is, *Cupid turned Ploughman*, and the lines in the original are equal in number to the tranſlation.

> Diſguis'd like a Ploughman, Love ſtole from the ſky
> His torch, and his bow, and his quiver thrown by;
> And with pouch at his ſhoulder, and goad in his hand,
> Began with yok'd oxen to furrow the land.
> And “ O Jove, be propitious, he cry'd, or I vow,
> “ That I'll yoke thee, Europa's fam'd bull, to my plough.”

The entire poem of the Loves of Hero and Leander, is a charming relique of antique poetry; the Author, a later Muſæus, a Grammarian about the fifth century. The tranſlation, as far as we have compared it with the original, is excellent; and tho' it may be difficult to give an idea (from a detached part) of the beauty of a poem, when the connection of the ſtory greatly conduces to it; yet we ſhall preſent our Readers thoſe verſes that immediately ſucceed to the acknowleged ſoftneſs, which the paſſion of Leander had excited in the fair Prieſteſs of Venus.

> At length her face with lovely bluſhes ſpread,
> She rais'd, and thus in ſweet confuſion ſaid.
> “ Stranger, thy words ſuch magic ſounds convey,
> “ With ſoft compaſſion rocks would melt away.
> “ Who form'd thy tongue with ſuch perſuaſive art,
> “ To pour delightful ruin on the heart?
> “ Ah! tell me, who thus taught thee to explore,
> “ My lone retirement on the Thracian ſhore?
> “ Thy ſpeech, tho' pleaſing, flow'd to me in vain:
> “ How can a ſtranger Hero's love obtain?
> “ Should I in public give to thee my hand,
> “ My parents would forbid the nuptial band.
> “ And ſhouldſt thou here in cloſe concealment ſtay,
> “ Our ſecret paſſion would itſelf betray;
> “ For ſoon the voice of ſcandal-ſpreading Fame,
> “ The deed of ſilence would aloud proclaim.
> “ But, gentle youth, thy name, thy country, tell;
> “ For mine, alas! by thee are known too well.
> “ In yon high tower, which cloſe to Seſtos ſtands,
> “ And all the roaring Helleſpont commands,
> “ With one attending damſel I remain;
> “ For ſo my parents, and the Fates ordain!
> “ No nymphs coeval to ſweet muſic's ſound,
> “ Lead the ſmooth dance, or lightly beat the ground;

"But ſtormy winds eternal diſcord keep,
"And bluſtering bellow through the boundleſs deep."
Thus ſpoke the Prieſteſs, and, with modeſt grace,
Conceal'd the new-born beauties of her face;
For on her cheeks the roſeate bluſh that hung,
Seem'd to condemn the language of her tongue.

Having thus ſelected, we hope, an acceptable poſy for our Readers, from moſt of the flowery Authors, whoſe poems are, upon the whole, very agreeably, tho' not always with equal melody, transfuſed in this performance; we ſhall conclude with obſerving, that the learned and ingenious Tranſlator has enhanced the value of his work by a competent number, not an oſtentatious and unneceſſary load, of Notes, which illuſtrate and even adorn it; as they preſent us with ſeveral parallel paſſages in other antients, very generally tranſlated with ſpirit and elegance, by other Writers, and by himſelf.

An Eſſay on the ancient and modern State of Ireland, with the various important Advantages thereunto derived, under the auſpicious Reign of his moſt ſacred Majeſty King George the Second. Including a particular Account of the great and glorious St. Patrick. Dublin printed, London re-printed. 8vo. 2s. Griffiths.

THE love of our country is certainly a laudable paſſion, and wiſely adapted to promote univerſal happineſs, by ſubſerving that of every particular ſociety: for, while the ſeveral parts are duly upheld, a general order is preſerved, and the whole is admirably and permanently ſuſtained. But then, as is the caſe with all the other paſſions, this principle muſt be kept within due bounds, otherwiſe, even public virtue may degenerate into private vice. If ſuffered to overflow its limits,—to break the banks of univerſal philanthropy,—inſtead of continuing to run in the honeſt and peaceful current of Reaſon and Juſtice, it ſerves only to deluge the world with robbery, rapine, and tyrannical oppreſſion. Borne along with the maddening torrent, we are then apt to conſider the world as made for *us*, and to look upon our neighbours with an evil eye,—not as fellow-citizens of the globe, but as uſurpers of our rights:—as tho' their happineſs were incompatible with our own!

But ſhould this political bigottry be ſo far reſtrained as not to run into ſuch violent extremes, yet, (ſuch is our propenſity to ſtray from the path of moderation!) it ſeldom fails to tincture the mind with a ſupercilious kind of tribe-conceit, prompting us to over-value ourſelves, in the ſame proportion as we under-rate the merit of our neighbours. Thus, to a *true-born Engliſhman*, a native of France, for inſtance, or an Iriſhman, is the grand object of ridicule: the firſt cannot boaſt the tythe of our valour, nor the ſecond any ſhare of our ſagacity. In fine, like the Athenians of old, we are too apt to deem the reſt of mankind, no better than Barbarians, compared with our own moſt excellent ſelves.

Warmed, as it ſhould ſeem, by ſome reflections of this kind, and reſenting the indignity offered to his nation, the patriotic Author of this pamphlet has endeavoured to render that juſtice to his country, in which every one of his Engliſh Readers may not, perhaps, be impartial or generous enough to acquieſce.

He is particularly diſpleaſed with the frequent theatrical exhibition of exaggerated Iriſh characters. 'Some dramatic Scribblers,' ſays he, '(probably of our own degenerate 'growth) the better to qualify them for eleemoſinary dinners, 'gave riſe to this impertinent treatment of a nation, which, 'from the concurrent teſtimonies of all the diſpaſſionate and 'learned, can, in reality, be as little the object of ſcurrility, 'as any other.'

But it appears the more extraordinary to our honeſt Hibernian Farmer,—for that, we are informed, is our Author's rank and occupation,—that 'poor Teague ſhould prove ſo 'conſtant a butt to Farce-wrights, and hackney Laughers; 'when, upon examination, he is, by a thouſand degrees, 'preferable to the Britiſh Hobbinol, or French Gregoire? 'For Teague is a very pattern of hoſpitality; ſo much ſo, 'that if a Gentleman ſhould happen to miſs his road, and be 'neceſſitated to ſeek the ſhelter of Teague's cabbin, or hut, 'was poor Teague truſting to two ſheep for his worldly ſubſiſtance, he would kill one, and ſell the other at the next 'village or inn, for the better entertainment of his gueſt, 'and think himſelf happy in ſuch an occaſion of approving 'his generoſity.'

He alſo expreſſes his ſurprize, 'why a man ſhould become 'a ſtanding jeſt for his ignorance in an alien tongue, almoſt 'the conſtant fate of our countrymen in Britain; where, 'whoever is not ſmartly expert in the Engliſh language, is 'immediately denominated a Teague, a Paddy, or I know 'not what, in the ſtile of deriſion: at the ſame time that 'the moſt aukward-tongued Iriſhman in London, ſpeaks 'Engliſh with far more propriety, and a better accent, than 'the ſmarteſt Britiſh Petit Maitre in Paris doth French.'

Theſe ſhort ſpecimens may ſuffice to ſhew the temper as well as the ſtile of this rural Patriot. As to his account of the ancient and preſent State of Ireland, it commences with the arrival of Mileſias, a Spaniſh Prince, ſo far back as the days of Solomon, and comes down to the preſent times. In his characters of moſt of our Engliſh Monarchs, (for he gives an epitome of each ſucceſſive reign, with its principal and diſtinguiſhing events) the Author frequently manifeſts a little national ſpleen and reſentment of the manner in which they acquired their authority, and ſupported their government, in that kingdom; and he is particularly ſevere upon the memory of Charles the ſecond, for his ingratitude towards the Roman Catholics of Ireland, who (upon what principle we need not ſpecify) certainly were to be numbered among the beſt friends of the Stuart-family.

'Will late poſterity,' ſays he, 'believe, that in favour of 'mercenary Adventurers, who advanced money to provide 'for a deſperate regicide army, in favour of the Officers of 'this ſame army, whom their Ringleader Cromwell, ſeared 'as his conſcience was, indulged with no more than temporary grants of the eſtates belonging to the King's moſt 'faithful ſubjects: will poſterity, I ſay, believe, that, in 'ſpecial favour of ſuch men, thoſe identical ſubjects, the 'braveſt advocates, as well as the moſt affectionate undeviating friends of the Monarchy and Conſtitution, were *for 'ever* deprived of their properties! To remunerate the 'others, the moſt inveterate and implacable enemies of either! *Doing good for evil* is a divine precept, and certainly 'includes a moſt ſublime moral; but rendering *evil for good*, 'is ſuch a principle as muſt carry horror with it, among ſavage nations!'

And yet, ſuch is the force of religious attachment, this ill-uſage did not deter the Iriſh Catholics from following the ill-fortune of James the ſecond; in whoſe cauſe they ſuffered no leſs than their fore-fathers had done in the days of the victorious Cromwell.

From what our Author has ſaid in behalf of the Roman Catholics of Ireland, as well as from his account of the Life of St. Patrick, we are led to conclude him of that perſuaſion; which we are far from mentioning with deſign of reflecting upon him on that account, but as a circumſtance no way improper to note, for the Reader's information. It may alſo prove an additional inducement to the candid Proteſtant, to look into his pamphlet, from a laudable deſire to know what the oppoſite party has to ſay, on its own behalf: and we may venture to aſſure our Readers, that this honeſt Farmer has many ſhrewd things to offer to their impartial conſideration:—we do not mean altogether on a religious, but rather on a political account.

With reſpect to his compendious view of the *preſent* State of Ireland, it is entirely a laboured panegyric on the country and its inhabitants; in which, however, making ſome due allowance for his natural partiality to his native ſoil, we believe the colouring of his pleaſing picture is not unpardonably heightened. We have a high eſteem for the country—its *natural* advantages are, doubtleſs, equal to thoſe of any other iſland in the world; and as to its *acquired* ones, if they are not in all reſpects equal to thoſe of England, perhaps, the Engliſh themſelves are chiefly anſwerable for it. Nevertheleſs, it muſt be confeſſed, that, conſidering all the diſcouragements and reſtraints which we have cramped the riſing Genius of Ireland, our brethren and fellow ſubjects of that country have really done wonders; inſomuch, that with all our boaſted ſuperiority, we are, in many reſpects, but imitators and followers of Iriſh induſtry, and Iriſh public ſpirit.

To this entertaining pamphlet is annexed a Paper, containing thirteen pages, which ſeems to have been written by the ingenious Henry Brooke, Eſq; Author of *Guſtavus Vaſa*, the *Farmer's Letters*, &c. It is entitled, 'the Farmer's Caſe of 'the Roman Catholics of Ireland; in a Letter from a Member of the Proteſtant Church.' It is intended to ſhew the reaſonableneſs of mitigating or abating the rigour of the *old* penal laws, under which the *preſent* Roman Catholics of Ireland cannot but think themſelves grievouſly oppreſſed. He argues upon the change of times, principles, ſituation, and circumſtances; in fine, of every occaſion that produced thoſe penal laws.

'Had an hundred Pitts,' ſays he, 'and an hundred Cecils, compoſed the ſenate of our anceſtors, at the time that 'thoſe penal laws were enacted; had thoſe laws been ever ſo 'wiſe and ſo juſt, ſo wholeſome and neceſſary, and well 'ſuited to the ſeaſon; is that a reaſon that they ſhould continue ſo to the end of time? In a world where nothing is 'permanent; where modes, manners, principles, and prac-

'tice are at a flux; where life is uncertain, and all it contains changeable; Nature and Reaſon will conform to ſituation and circumſtance; and where cauſes have ceaſed, in any degree, the conſequences ought to ceaſe in the ſame proportion.

'It is not now with Rome as it was in the days when Princes held her ſteed, and Emperors her ſtirrup. The Kings of the earth have, pretty clearly, reſumed her uſurpations and acquiſitions of temporal dominion. It is not now, as it was when ſhe cried Peace! and it became Peace; or when the breath of her mandate kindled the nations to battle. Even his Holineſs is, now, but a poor limitted Prince, pent up within his little *Italian* demeſne. If ſome few ſtill acknowlege to hold of his authority, it is a homage of words, and not of facts; they will not acknowlege to hold of his power. He is reſtored to the quiet and unenvied poſſeſſion of all the lordſhip and intereſt he can acquire in heaven. But the ſceptre, even of his ſpiritual dominion upon earth, is, of late, as I take it, moſt wonderfully ſhortened.

'Matters are much altered with the eccleſiaſtical world, even ſince I wrote the Letters that have rouſed your ſpleen. Whether it be through a decline of the Romiſh religion, in particular; or, poſſibly, through a decline of all religion in general; the pontifical and epiſcopal Dictatorſhip and authority are wofully fallen, from the chair of Infallibility, where they have been ſeated by opinion. The ſons of the moſt bigotted anceſtors do now perceive, that piety and immorality are not rightly conſiſtent. And even the vulgar and ignorant, among the Roman laity, would grumble at departing from an inch of their property, though the Prieſt ſhould adviſe, and the Pope himſelf ſhould enjoin it.

'But, Sir, if the change of times and principles, ſituation, and circumſtances; if the change of every cauſe that produced thoſe penal laws, have not availed for a change of conſequences; for ſome mitigation or abatement of their rigour, toward theſe my unhappy brethren, the Roman Catholics of Ireland: if no argument, I ſay, that is taken from changes, may avail for the purpoſe, I will take one from permanence and duration itſelf, that ſhall ſtrike light and conviction to the eye of every beholder; that Power may gainſay, but cannot refute; that Malevolence may diſpute, but never can anſwer.

'About

‘ About ſix generations have now paſſed away, according to the rates of purchaſe and eſtimate of the life of man, ſince theſe people have offended in word or in deed. No riotings have been heard in their houſes, no complainings in their ſtreets; they have been ſilent and harmleſs as ſheep before their ſheerers. Our parties, factions, and inſurrections, as they are merrily ſtiled in *England*, have been all among ourſelves; this people were neither actors nor partakers therein. They have offered themſelves to our fleets and to our armies; to tend our perſons, to till our grounds, to hew our wood, and to draw our water. Where we admit them to fight for us, they have ever proved valiant; where we admit them to ſerve us, they are found loving, obſervant, and faithful. Temptations have come to their doors and called them forth; the contagion of rebellion hath broken out among their neighbours; they have yet remained quiet, and continued untainted; ſtill loyal to their ſovereign, amenable to government, and ſubmiſſive to law, through a long and trying ſucceſſion of about ſeventy years, they have ſcarce appeared to repine in the midſt of their calamities.

‘ When I look back on the querulous and reſtleſs nature of man: when I trace the human propenſities through the records of ages and nations: in all the hiſtories of thoſe ſtates who had leaſt cauſe of complaint: throughout the commonwealths of Aſia Minor, the Archipelago, the Grecian continent, Italy, the iſlands of the Mediterranean, &c. where the *rights of nature*, under forms of various inſtitution, were *aſſerted by liberty and guarded by law:* where the *aſſurance of property* gave moſt *reaſon for content:* I can find but few inſtances of any people who, through ſuch a length of time, have continued firm and unſhaken, in an uninterrupted loyalty and ſubmiſſion to government.

‘ What then, do we look for further? What proofs do ye yet require, of peaceſulneſs and attachment at the hands of theſe our brethren? Is no period to be put to their ſtate of probation? Muſt they *for ever* keep out upon *quarantine*, without harbour or hopes of reſt or reconciliation? That were hard, indeed.

‘ If it is revenge that we ſeek, they have, already, ſuffered enough, not for their own faults, but for the hoſtility of their forefathers. If we ſeek our ſafety, alone; let us chace *them, at once, from country and community*; or put

‘ an *end to our domeſtic fears*, by giving them cauſe to defend ‘ us.’

‘ Indeed, Sir, neither common ſenſe, nor ſenſe of any ‘ kind, can poſſibly ſuppoſe, that acts of kindneſs which ‘ have been, from the beginning of the world, the cement ‘ of friendſhip to all other people, ſhould prove the reverſe ‘ to theſe people alone.

‘ Had they been to us, as the ſwallow, in autumn, who ‘ forſakes all connections on the approach of inclemency, ‘ I ſhould never have pleaded for any confidence in them. ‘ But a people, who, through a winter of ſeventy years ‘ continuance, have never failed, or forſaken, or given us ‘ cauſe of offence, ſurely merit ſome conſideration, ſome ‘ grateful and chearing ray to warm them to a ſenſe that ‘ Proteſtants are not, by choice, of a cruel, unforgiving, and ‘ malevolent nature.’

Letters to a Friend. Concerning the Septuagint Tranſlation, and the Heathen Mythology. 8vo, 5 s. *bound*, Richardſon, &c.

A Short view of what is contained in theſe Letters, will, we apprehend, be ſufficient for the bulk of our Readers. The ſubjects of them, indeed, are not generally intereſting, and our Author's notions concerning the Heathen Mythology are extremely fancyful, not to ſay ridiculous.

The firſt Letter contains ſome general reflections on the Septuagint verſion, and the fitneſs of the time when it was made. — ‘ The LXX tranſlation, ſays our Author, was ‘ made above two hundred years before the appearance of ‘ Chriſt in the fleſh: which was time enough for its being ‘ publiſhed and received amongſt the nations, to prepare them ‘ for, and keep them in expectation of his advent. So that, ‘ by this means, all might ſee and know the things contained in the law and the prophets, which Chriſt, when on ‘ earth, told them he came to fulfil. And ſo there could be ‘ no impoſition in referring to the old teſtament for proofs ‘ and marks of his miſſion and Meſſiahſhip: neither could ‘ the Jews object to ſuch appeals; ſince the tranſlation was ‘ not only made, but approved, by their rulers, and publicly ‘ ratified by their authority. Neither, had they been ſo ‘ wickedly inclined, would they have dared to alter the ‘ Hebrew copies in thoſe paſſages referred to, becauſe this

‘ tranſlation would have detected the forgery. So that the LXX became at once both a proper voucher for Chriſt, and the truth of his miſſion, to the Gentiles, and a check upon the Jews: and upon this account the ſacred Penmen of the New Teſtament might chuſe to cite the Greek verſion, rather than the original Hebrew, or than make a new tranſlation of thoſe paſſages they cited. For it was not the critical inveſtigation of the ſignification of a few particular words with which they had to do, as proof that Jeſus was the Meſſiah; but with the general iſſue, and application of the typical, ſymbolical, and prophetical deſcriptions and predictions relating to Chriſt, and what he was to BE, DO, and SUFFER, whereby they might know whether it was he who was to come, or they were to look for another. And this purpoſe the Greek verſion at *that time* anſwered, as being ſufficient to diſcover and point out the general tendency of the whole deſcriptive and predictive evidence in the Old Teſtament, and the meaning and application of thoſe quotations they have left us upon record. I ſay, at *that time*; becauſe the hopes of remiſſion of ſins, and expiation by blood, were kept alive by their uſe of ſacrificature and its rites; and the nations thereby prepared, when the Greek verſion came into their hands, to ſee the original uſe and intent of ſacrifice, and that Chriſt and Chriſtianity were the end and aim of all their religious ritual, however perverted and miſapplied. And in fact we find, that they came in, and embraced Chriſtianity, more readily and ſooner than ſuch of the Jews who had ſet up the types for realities, and were tinctured with the notion of a *temporal* deliverer.

A conſiderable part of this letter is taken up in endeavouring to ſhew that Virgil's eclogue, intitled *Pollio*, cannot admit of a rational interpretation any otherwiſe than as applied to the MESSIAH.

In the ſecond Letter our Author endeavours to prove that the Pagan Mythology, when traced up to its original, is a traditional detail of the actions, ſufferings and offices of the great Redeemer, couched under the veil of fables, or a ſcenic repreſentation of the life and death of that DIVINE HERO: a manner of inſtruction, we are told, familiar and intelligible in thoſe early days, and in the eaſtern nations, and which, at this time, is no otherwiſe obſcure, than from the want of the right key to decypher it, though the principal figures are ſometimes almoſt hid by the luxuriancy of poetic drapery.—The victory of *Apollo* over the Dragon Python, according to our Letter-Writer, prefigures the conqueſt of Chriſt over Satan; the baniſhment of this Deity from heaven, and his feeding the flocks of *Admetus* upon earth, whence he had the name of *Nomius*, the Herdſman, is a broken tradition of the deſcent of that perſon who came down from heaven to feed the ſons of *Adam*, whom he calls his ſheep.

The fable of *Perſeus* and *Andromeda*, our Author ſays, makes ſuch another picture. *Andromeda* repreſents human nature faſt bound in miſery and iron, ready to be devoured by the Devil; and *Perſeus*, mounted on a white horſe, the emblem of light, *&c.* ſlays the monſter, and delivers her.—The labours of *Hercules*, who, after his death, was deified by his father Jupiter, and married to Hebe the Goddeſs of Youth, are an hieroglyphic deſcription, in different views and diverſe manners, of the actions of Jeſus of Nazereth, who went about doing good, and healing all that were oppreſſed of the Devil, and was exalted after death to the right hand of God, and crowned with glory and immortality.—The fable of *Cupid* and *Pſyche*, ſeems originally to have been deſigned to repreſent the love of the *Cupido*, or *Deſire of all Nations* towards ψυχη, *the Soul.*

‘The Sphinx, continues our Author, was a famous Egyptian hieroglyphic. It was a compound of the two cherubic figures, the lion and the man, and was placed at the entrance of their temples. The lion was the Symbol of the material light, and the material light was the emblem or Type of the ineffable light, the ſecond Perſon in the holy Trinity: ſo the lion and man united, was to believers emblematic of the union of the humanity of Chriſt with a Perſon of the eſſence, ſo God incarnate; and to the Heathen, was an emblem of a man united with their God, the light, ſo of a God-man. And this figure being placed at the entrance of their temples, was declarative of that *thing* or *Perſon* being the *door* and entrance to what the temple repreſented, namely, the reſidence of God or heaven.’

If any of our Readers are fond of ſuch explications of the fables of antiquity, we muſt refer them to our Author's ſecond Letter for farther ſatisfaction.—In the third Letter he gives, *firſt*, a ſpecimen of the manner which the Seventy follow in rendering the Hebrew Scriptures, in order to ſhew that it never could be the intent of that verſion, *verbum verbo reddere*, but that it is a kind of paraphraſtical tranſlation, ſuch as might beſt recommend their law and nation to foreigners;

and, in the *next* place, lays before his readers the texts cited in the New Teſtament from the Old, which any way vary from the LXX.

In the fourth Letter he aſſigns ſome reaſons, why the ſacred Penmen, when they wrote the New Teſtament in the Greek tongue, made uſe of the Greek verſion of the Old, called the LXX; in the laſt he endeavours to give a ſatisfactory anſwer to the two following queſtions, viz. 1*ſt*, Whether the Jews loſt the Hebrew tongue during the ſeventy years of the Babyloniſh captivity, and ſpake the Syriac when our Saviour appeared on earth, and, conſequently, whether our Lord himſelf ſpake Syriac? And, 2*dly*. Whether the *Shekels* ſaid to be dug up in and about Judea, with this inſcription, *Jeruſalem Kedoſhah*, *Jeruſalem the Holy*, in Samaritan characters, be a ſufficient proof, that the Samaritan was the old Hebrew, which Ezra changed for the preſent Chaldee character, in which our Hebrew Bibles are printed?

As to the *firſt*, he is inclined to think that the ſuppoſed loſs of the Hebrew language, has begot the ſuppoſed change of the Hebrew character. For, had the Jews been able to read their Bible, he ſays, they could not have forgot the characters in which it was written.—In regard to the *ſhekels*, he endeavours to prove that they are counterfeit, their inſcriptions not being in the Hebrew of the age to which they pretend.

He concludes his work with ſome general reflections upon the *religion of nature*, which, he ſays, is the moſt dangerous enemy to revelation, becauſe it is entertained as its friend and ally, when, in reality, it betrays the cauſe it pretends to ſupport; and while our Divines, he tells us, make *natural* religion the foundation of *revealed*, and build upon this ſandy bottom, however elegant and finiſhed the ſuperſtructure may be, it will never be able to ſtand againſt the rains, and floods, and winds, from the Infidel quarter.

‘ Indeed, continues he, *natural religion* is ſo far from being ‘ the foundation of *revealed*, that it is the foundation of all ‘ our hereſies;—the fatal ſtock into which the heretical graffs ‘ of Sabellianiſm, Arianiſm, Socinianiſm, and the like, have ‘ been inoculated; each pleading in ſupport of its tenets, ‘ *the firſt principle of natural religion*, that the ONE ONLY ‘ GREAT and SUPREME GOD is *one perſon*. So that unleſs ‘ the ſtock be rooted up, it is but loſt labour to meddle with ‘ the branches. They may be lopped off with the keen ‘ edge of argumentative reaſoning; but whilſt the root re-

'mains in the ground, it will ever be putting forth new ſhoots, and the enemy will be making freſh inoculations. Let the ax therefore be laid to the root of the tree, and let it be hewn down; for we have had long and ſad experience, by the fruit it hath brought forth, that it is fit only for the fire.'

'In my firſt and ſecond Letter, I have ſhewn that this notion of a *religion of nature* is a mere creature of the imagition, which ſprang up in the heads of the learned, from their inability otherwiſe to account for the *common apprehenſions* which obtained from all antiquity in the Gentile world concerning *God* and *religion*, before the *Lord had ſhewed his word unto Jacob, his ſtatutes and ordinances unto Iſrael*; and which therefore were conſidered as *natural*.'

'I have alſo made it appear, there never was a time when men had nothing elſe but nature to go to; and that the common apprehenſions, or natural notions, as they are called, of God and religion, which ſo early and univerſally prevailed in the world, were not the ſeeds and principles of a *religion of nature*, but the ſeeds and principles of a *common revelation* of the *good will* of God in the redemption of the world by the ſeed of the woman, who was to bruiſe the head of the ſerpent, promulgated to both *Jew* and *Gentile*, while they were one family under *Adam* and his deſcendents before the flood, and under Noah and his ſons after that univerſal clade, which the apoſtacy of Cain and his poſterity had brought upon the old world.—As the ſuppoſition of a *religion of nature* hath done much miſchief to revelation, and been the cauſe of that *patch-work* of *Heatheniſm* and *Chriſtianity* interwoven throughout the writings of our eminent Divines, and which appears like *ſpots* in their brighteſt performances, theſe Letters, which tend to prove, that the notions among the Heathens which have been looked upon as *natural*, and therefore a proof of a religion of nature, are not from *nature* but *revelation*, will not, I am in hopes, be without their uſe.' I am, &c.

R. SPEARMAN.

An Eſſay on the autumnal Dyſentery. By a Phyſician. 8vo. 1 s. 6 d. *Becket.*

THE Phyſician's name, ſubſcribed to the ſhort Dedication of this ſenſible performance, is Andrew Wilſon, who dates it from Newcaſtle upon Tyne. It is divided into four ſections, tho' they are not numbered. The firſt treats of the general nature, and the ſeat, of an autumnal Dyſentery, epidemic in his neighbourhood in 1758 and 1759; which however, as he does not ſuppoſe it to depend on any peculiar and malignant effluvia imbibed from the atmoſphere, is probably very ſimilar to that which often reſults from the ordinary change of the ſeaſons. Nevertheleſs he properly diſtinguiſhes this diſeaſe, which he thinks, during its increaſe and height, is very improperly called a flux, from a diarrhœa or conſtant flow of immoderately liquid, but otherwiſe natural ſtools; (which alſo happens often in autumn) ſince in this Dyſentery, in which blood is not always, though frequently voided, he thinks the paſſage of the natural diſcharges is reſiſted; and their conſiſtence often increaſed to ſuch a degree, that when they are urged along by purgatives, they are unnaturally hard and dry little lumps and balls. This he terms a leading ſymptom, which he does not remember to have ſeen before attended to; and in the ſequel of this eſſay he inclines to conſider it as the pathognomonic one. He ſeems alſo to think it not groundleſs to have ſome regard to a criſis in the proceſs of this diſeaſe; ſince notwithſtanding that a Diarrhœa and Hiccup, (which may be conſidered as ſuperinduced ſymptoms of it) do prove ſometimes unuſually chronical; yet he has rarely obſerved in perſons who recovered, that the proper dyſenteric complaints and diſcharges continued beyond the fourteenth or fifteenth day; unleſs occaſioned by an improper treatment, or a more than ordinary ulceration or abraſion of the villous coat of the inteſtine, which coat he affirms to be the primary ſeat of this diſeaſe.

The next diviſion of his ſubject is appropriated to the cauſe of the Dyſentery; and tho' he denies that any infectious effluvia in the air occaſion it by their admiſſion into the blood; and indeed expreſsly admits obſtructed perſpiration to be its immediate cauſe; yet he juſtly obſerves, there is ſometimes an error in aſcribing diſeaſes to the ſtate of the preſent ſeaſon, without conſidering that the diſpoſition to ſuch diſeaſes might have been generated by the ſeaſon immediately preceding it. And here having phyſically delineated the various effects of the different ſeaſons, which he ſays, it becomes a part of our conſtitution to obtemperate (*i. e.* to yield to, or obey) he aptly makes this anatomical and practical reflection on it, p. 17.

'For a further illuſtration, I ſhall take the liberty to divide 'the body into three ſurfaces, a diſtinction very neceſſary up-

'on this ſubject, and abundantly natural and obvious when 'it is made. Firſt, the external ſurface of the ſkin, which 'I have obſerved undergoes very ſenſible variations in re'lation to its perſpiration; Secondly, the ſurface of the * 'lungs, trachea, mouth and noſe, with the cavities belonging 'to it. This ſurface is even ſuperior in extent to the ſurface 'of the ſkin: to it alſo the air has regular acceſs by reſpira'tion; and from it is conſtantly exhaled a large quantity of 'perſpirable effluvia. Thirdly, the ſurface of the inteſtines, 'to which no air has acceſs, ſave ſo much as is carried down 'with the aliments.' And having made ſome rational and ingenious deductions, from this anatomical illuſtration, he concludes this ſection with the following juſt remark.—'In 'ſhort, providence ſeems wiſely to have provided for the 'greater ſafety of our frame, in giving a degree of weak'neſs to the lower inteſtines, beyond any internal organ of 'excretion, for admitting of that particular obſtruction and 'inflammation which conſtitutes this diſeaſe.'

The third and ſhorteſt ſection relates to the ſtate of the fluids, as diſpoſing to, or as in this Dyſentery. He ſuppoſes the blood, that aggregate fluid, to have been in a looſe craſis, and a tendency to diſſolution and putreſcence from the preceding fervour of two very hot ſummers, with ſuch a mild intervening winter, that it never regained that denſity which it acquires in a moderately ſharp winter. He obſerves however, that as the blood was more diſſolved in the laſt autumn, than in that immediately preceding it, the Dyſentery of 59 did not bear blood-letting ſo freely as that of 58. The poor, he remarks, were more ſubject to this epidemic than the rich; tho' rather from haſty cooling after heat and labour, than from the difference of their food; as he ſuppoſes this laſt article rather in their favour in reſpect to this diſeaſe, the vegetable food having leſs tendency to putrefaction than the animal one; yet, he immediately adds, that the quantity of food (in which the poor are likelier to be reſtrained) has always conduced more to promoting diſeaſes, than the quality.

The fourth and laſt ſection, which makes very near two thirds of the eſſay, is devoted to the cure of the Dyſentery. And having conſidered this as a febrile one, he forms theſe three proper indications of cure. 1. To allay the fever and reſolve the inflammation. 2. To reſiſt the tendency to putrefaction. 3. To ſupport and promote the periſtaltic motion of the inteſtines.—To anſwer the firſt, he propoſes bleeding early in the diſeaſe, which may be repeated if the

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* Our Author here probably means their *internal* ſurface.

fever is high, the pulſe full, the blood ſizy, and the conſtitution, otherwiſe, good: but if the contrary appearances preſent, he ſays, it muſt be uſed with caution, by which he ſeems rather to lean to an omiſſion of it. He recommends diluting, mucilaginous and incraſſating drinks; rejecting the common reſtringent ones, as well as reſtringent medicines in the height of the inflammatory ſtate, and, as it appears to us upon the whole with good reaſon. If the tendency to putrefaction ſhould be conſiderable, he ſtrongly recommends the chamomile tea from experience: and if it be very menacing indeed, he directs the bark, merely as an antiſeptic; judging its reſtringent quality (in the bowels) rather pernicious, and therefore correcting that by mixing it with rhubarb, to promote a diſcharge of the natural fœces. Reſtringents are conſiſtently excluded from his ſmall, frequent, incraſſant and balſamic glyſters, until the decline of the diſeaſe, when the topical inflammation muſt be removed or greatly abated. And though there ſhould be no conſiderable apprehenſion of a mortification; our Author, who lays a great ſtreſs upon *ſpiritus Mindereri* and other ſudorifics, as directly oppoſing the immediate cauſe of the Dyſentery, prefers ſuch alexipharmic ſudorifics, as are alſo antiſeptics, as he thinks reſiſting the tendency of the blood to a ſolution always indicated. Nevertheleſs where a tendency to a mortification is apprehended from high, acute inflammations, with a buffy ſtate of the blood, he admits the uſe of the warmer antiſeptics would be adding oil to the fire.

We ſhall ſay little of our Author's alternate exhibition of ſmall doſes of ipecacuanna and rhubarb (after premiſing a common doſe of the firſt) each morning, and an opiate at night, as this is a practice ſufficiently familiar: tho' we muſt not omit his obſervation of an opiate's certainly rendering the ipecacuanna a powerful diuretic. It is by theſe gentle and frequent evacuations, that he propoſes to ſatisfy his third intention of ſupporting and promoting the periſtaltic motion of the inteſtines. We ſhall mention here his moſt material caution in regard to opiates in this diſeaſe, in his own words, as well as for their juſtneſs and propriety, as for another reaſon immediately annexed to them.

'Tho' anodynes contribute nothing, in the firſt inſtance,
'to the reſolution of an inflammation, and are highly im-
'proper in all acute inflammations, which border upon mor-
'tification by a fallacious ſuppreſſion of that ſenſe of pain
'which is the index of the degree of danger; yet both
'reaſon and experience juſtify their uſe and importance in
'the

‘ the cure of this particular inflammatory diſeaſe. Indeed ‘ they are very *judiciouſly* adminiſtred, if they are given in ‘ ſuch quantity, or in ſuch repeated continuance, while the ‘ inflammation is high, as to force even as long a ſleep as ‘ one naturally enjoys at one time in health. This would ‘ be ſuppreſſing the ſenſe of pain ſo far, as really to accele‘rate a mortification. It is requiſite, therefore, in this diſ‘eaſe, to give opiates in ſuch quantity as to prove only ‘ anodyne. The watchfulneſs brought on and kept up by ‘ this diſeaſe is ſo great, that nature requires only an alle‘viation of pain in order to recruit herſelf by reſt.’ &c.—Here we muſt note that the word *judiciouſly*, which we have printed in Italics, ought certainly to have been, and was intended by the Author to have been *injudiciouſly*, as the ſenſe evidently proves. And this ſhews what an important typographical error may happen in a very ſyllable, by the Author’s diſtance from the preſs. Some others, of leſs importance, we[*] refer to; beſides which a few ſuch defects in punctuation occur, as render the ſenſe obſcure upon a firſt reading: all which Dr. Wilſon will undoubtedly rectify, in caſe of a ſubſequent edition, which may happen, if the ſame epidemic diſeaſe ſhould occur in the approaching autumn: as he has ſufficiently evinced his qualifications to reaſon, and his accuracy to obſerve upon it in this eſſay, which may be juſtly commended both for its matter and manner, notwithſtanding a few local idioms, which rarely hurt the ear, and never perplex the ſenſe.

The Voyages and Cruiſes of Commodore Walker, *during the late Spaniſh and French* Wars. 12mo. 2 vols. 6 s. Millar.

THIS publication ſeems chiefly intended to intereſt the public in favour of Mr. Walker, by exhibiting his exploits at ſea; and placing his character, as an officer, in the moſt advantageous point of view. His caſe as repreſented in the preface, ſeems indeed to have been very hard: to ſee a man of acknowledged bravery and benevolence, who had ſignalized himſelf for the honour and advantage of his country, languiſhing under the rigours of a long confinement, muſt naturally excite compaſſion in every human breaſt, whether ſuch a perſon be conſidered as a ſacrifice to the reſentment of others, or as a victim to his own imprudence.

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[*] The omiſſion of *which*, immediately after *diſeaſe*, p. 7, l. 5, makes the ſentence obſcure and incoherent.—*Ariadne* for *Arachne*, p. 11, l. 1.—*Paſſages* for *Diſcharges*, *i. e.* the parts containing for the thing lately contained, p. 12, l. 27.—*Structure* (of the fluids) for *Texture*, or *Craſis*, p. 16, l. 23. *Into* great quantity, for *in too* &c. p. 55, l. 16.—*Inherit* for *inherent*, p 59, l. 14.—Not to ſpecify any of leſs importance; as nothing but the merit of the Eſſay has made us attentive to theſe.

Beſides a detail of ſeveral voyages, engagements, and critical ſituations, wherein Mr. Walker is repreſented as always behaving with extraordinary ſagacity, reſolution, and generoſity, the writer has endeavoured to relieve the reader's attention, and to amuſe him with ſeveral little hiſtories and adventures.

The following extract may ſerve as a ſpecimen.

'On the 28th of the ſame month, he (Mr. Walker) ſailed 'upon his ſecond voyage to Peterſburgh; and in the following month arrived at that city. During his ſtay in 'the country, he was ſpectator of a very remarkable execution, viz. of ſeveral noblemen and ladies of the firſt rank 'and quality: who were ſentenced to be broke on the 'wheel, for a conſpiracy againſt the preſent Empreſs Elizabeth. Theſe very perſons were the inſtruments, but the 'year before, of bringing her, as the daughter of the late 'Peter the great, to the throne, by the beſt laid plan that 'ever produced ſo great a revolution of government; and 'this without one drop of blood being ſpilt on the occaſion. But ſhe taking, as they thought, other and new 'favourites to be more near her perſon, as aſſiſtants to her 'in the direction of affairs of ſtate, theſe unhappy perſons 'aſſociated in a conſpiracy of poiſoning her; in which the 'French embaſſador, Chetardie, was ſaid to have been the 'actuating inſtigator, though he turned traitor to his confederates, the evening before the intended treaſon. This 'affair was afterwards more fully diſcloſed by our Engliſh 'Lord Tyrawly, who was ſent plenipotentiary to that court. 'This nobleman by getting at the Frenchman's papers, and 'other detections, ſet him forth to the Empreſs in his true 'light; and had him ſent home in the utmoſt diſgrace: 'the Empreſs only allowing him a ſcanty time, even to take 'refreſhment thro' her dominions. The perſon who was 'next to ſuffer execution was a prieſt, a man of ſeeming 'great addreſs and politeneſs: he was ſaid to be one of the 'higheſt ſenſe and underſtanding. His crime was that of 'introducing a kind of ſchiſm in their church, which is of

‘ the Greek perſuaſion, differing little from the Roman catholic faith, except in two points of tranſubſtantiation, and ſupremacy of papal authority. The new method he ſubſtituted was in the manner of croſſing themſelves, the uſual way being with the two firſt fingers and thumb, repreſenting the trinity; whereas he taught the croſſing with one only, repreſenting the all-ſufficiency of one God; which was underſtood by his brother-prieſts as a leſſening the other two perſons of the Hypoſtatical union. The third was a merchant, or commiſſioner; who having been truſted by the government, as agent in ſome department, had been found guilty of embezzling the public money; this being held amongſt them a crime of the higheſt nature. At the place of execution, as is uſual, they beat a drum to demand ſilence; and then each perſon's crimes were proclaimed to the populace. After this ceremony was performed, and whilſt the directors and ſtate-criminals were preparing, the one to perform, and the other to ſuffer the ſentence paſſed, the Empreſs's ſpecial pardon came down, excuſing the ſeverity of death, but in its place ordering the puniſhment of knouting, their tongues to be cut out, and their perſons baniſhed to Siberia. The knouting is a kind of whipping with an inſtrument like a ſingle-handed flail; with which the operating proficient can, in two or three ſtrokes at the moſt, cut the patient to death, when the ſentence ſo directs. But here the ſeeming rigour of the orders was even greatly leſſened in the performance, the ſtripes being laid on their naked backs more out of ignominy than puniſhment; and the ceremony of cutting out their tongues being got over by a ſmall part taken off, ſo as to be more an inconvenience at the time than hindrance to their ſpeaking; except as to one lady, who made ſome great ſtruggles in defence of that member: ſo that the executioner was obliged to exert a little violence, and in uſing his opportunity, took off a larger ſhare than perhaps he intended; or ſhe, by her indignation at him when done, ſeemed willing to part with. They were all immediately put together in vehicles, without regard to ſex or diſtinction, and ſent out of the city, on their baniſhment.

‘ As the prieſts offence was againſt the church only, he had no advocates there to ſpeak for mercy. He bore his ſentence, which was beheading, with an undaunted intrepidity, from his firſt advancing on the ſcaffold to his laſt reſignation, affecting, and indeed rivalling the character of

‘ a martyr; ſo that it is more than probable, as he had
‘ many proſelytes, he obtained his deſign by making ſome
‘ new diſciples among the multitude, to preach his doctrine
‘ after him.

‘ The laſt buſineſs was of all the moſt moving, that of
‘ the agent to the government; to whom all hopes of a
‘ reprieve were cut off: defrauding of the government being
‘ there equal to clipping of coin amongſt us. He did not
‘ diſcover any want of the powers of a man, to bear him
‘ up thro' this laſt trial: but the affecting ſcene aroſe in
‘ the interview of taking leave between him and his wife:
‘ for ſhe attended him even to his tragic ſtage. She was,
‘ beyond repreſenting it, the living picture of ſorrow; and
‘ her whole addreſs was very tender. When ſinking down
‘ from him under the heart-breaking pain of the laſt em-
‘ brace, ſhe felt an end of all; for ſhe firſt met the ſtroke
‘ of death; never more recovering from her ſwoon. His
‘ ſudden agonies on the occaſion were very ſtriking, and a
‘ more heightened tragedy than imitation ever repreſented on
‘ fiction's ſtage. He haſtened to his death, and we to cloſe
‘ the ſcene.’

Remarks on the Military Operations of the Engliſh and French Armies, commanded by his Royal Highneſs the Duke of Cumberland and Marſhal Saxe, during the Campaign of 1747. *To which are added, 1ſt, Military Principles and Maxims drawn from the Remarks. 2dly, The Siege of Bergen-op-zoom.* By an Officer. 8vo. 3 s. ſewed. Becket.

THESE remarks were written originally in French by an officer of that nation, who made the campaign the operations of which he deſcribes. They ſeem alſo to be the reſult of much judgment and experience; nor has the Author given leſs proof of his good ſenſe and impartiality, than of his military knowledge. Indeed, he ſpeaks as freely in praiſe of the good conduct of the enemy as he expoſes the blunders of his own generals and countrymen; repreſenting the diſpoſitions of both in the cleareſt light, and placing a recapitulation of their errors, thoſe of one againſt the other, in the faireſt point of view.

By the account he has given of the battle of Lawfeldt, and the motions that preceded it, we may perceive, as he obſerves, that it was, in a manner, ſo to ſpeak, the effect of hazard, and a continuation of groſs errors on both ſides, neither party knowing how to take advantage of the other's miſtakes. 'In the beginning of the campaign,' ſays he, 'the French general removes from the object that he ought 'to have had chiefly in view, namely the ſiege of Maeſtricht; 'and on the other hand amuſes himſelf with making a uſeleſs conqueſt, and which ought to have been very tedious. 'As it was by great good fortune ſhortened, he had ſtill 'time to return to the principal object; but inſtead of that, 'he ſuffered his army to be idle in its cantonments.

'The enemies generals take not the leaſt advantage of his 'errors, and inſtead of making the fineſt campaign in the 'world, by endeavouring to march to the Ghettes, they 'ſuffer themſelves to be amuſed with the deſign of turning the 'defenſive into an offenſive, and with laying ſiege to Antwerp.

'The ſiege of Maeſtricht being determined on, contrary 'to the opinion of Marſhal Saxe, he ſends before him two 'detached corps, without troubling himſelf much to ſupport 'them. The enemy gain ſeveral marches upon him, and 'have an opportunity of falling upon the two advanced 'bodies, but they do not improve it; and the ſame 'M. C———d, who was ſo enterpriſing, and who wanted 'to beſiege a place with an inferior army in the preſence of 'a ſuperior, does not lay hold of the advantages that offered, 'and neglects to attack thoſe two bodies or force them to 'retire, to be beat himſelf three days after.

'Marſhal Saxe, who ſuffers his enemy to gain marches 'upon him, which he thinks he can recover by forced 'marches, does not quit his camp at Louvain, (which by 'the bye was very ill-choſen) but at the laſt extremity. 'This unconcern would probably have coſt us the loſs of 'the battle of Lawfeldt, if the enemy had attacked on the '1ſt of July, but their ſtay at the camp at Gheneck, made 'them loſe all the fruit of their marches.'

From the various particulars of this conduct, the Remarker draws a variety of military maxims, which, as far as we pretend to judge, ſeem judiciouſly calculated for the uſe of ſuch as apply themſelves to the art of war.

We ſhall quote one ſhort paſſage, as a ſpecimen of the author's manner of deducing rules from facts; which as it conveys, at the ſame time, a precept of ſo much moment as the ſecurity of a beſieging army, cannot fail of intereſting the military Reader.

When the French opened their trenches before Maeſtricht, inſtead of forming lines of circumvallation, they conſtructed a number of redoubts, in the defence of which they confined themſelves, for their ſecurity. On which the Remarker thus obſerves.

'This I believe is the firſt time that the French made uſe 'of redoubts, in lieu of lines of circumvallation, which by 'incloſing the beſieging army, hinder it from reaping the 'advantage of a victory, and expoſe it to be almoſt always 'beat, juſtifying the ancient maxim, which ſays,' "As "often as lines are attacked, ſo often are lines forced," 'becauſe there is always ſome weak place; and it being 'uncertain which point the enemy will chooſe to attack; 'no part of them can be left without defenders, which 'renders them weak in every part; and if one part of the 'line is forced, all the reſt is taken from behind, and 'a retreat becomes very difficult.

'All theſe inconveniencies are remedied by redoubts. An 'army may advance towards the enemy, and if defeated, 'may retire between their redoubts, which the enemy, be'fore they can proceed further, are obliged to make them'ſelves maſter of, the attacks being thereby fixed to ſome 'determined point. The taking of one redoubt, does not ſe'cure the taking of the reſt, becauſe they each defend them'ſelves. Laſtly, troops may eaſily form themſelves, and act 'between the redoubts, or they may wait till the enemy 'be thrown into diſorder, by the fire of the redoubts, and 'then fall upon them and puſh the victory as far as it can 'go.'

Whatever inſtruction, however, our military gentlemen may draw from the peruſal of this Piece, and a cloſe attention to the conſequence of the operations therein deſcribed, it cannot fail of affording ſome mortification to ſuch as pique themſelves on the preſent *perfection* of the military art, to find that mere accident had ſo great a ſhare in the ſucceſs of the greateſt general of modern times.

We cannot diſmiſs this article without obſerving, in juſtice to the tranſlator, who has been publickly cenſured for omitting the maps, which it is pretended, were annexed to the original; that, in fact, the Author publiſhed no map at all, but refers his Readers to that of Jaillot, for the better comprehenſion of his topographical deſcriptions.

MONTHLY CATALOGUE,

For AUGUST, 1760.

POLITICAL.

Art. 1. *The Voice of Peace: Or Conſiderations upon the Invitation of the Kings of Great Britain and Pruſſia for holding a Congreſs. Together with a Plan of Pacification. In Six Letters.* By the Secretary to the Spaniſh Embaſſy at the Hague. 8vo. 1s. Kearſly.

IF this is the Voice of Peace, we are afraid that it is too faint and languid to be heard amidſt the din of Arms. If the Goddeſs is in earneſt, ſhe ought to cry out luſtily, as young maidens ſcream at a game of romps. "For God's ſake ha'done, and be quiet;" and even then, perhaps, many will be ſuch infidels to doubt her ſincerity. To be ſerious, this is a very weak and trifling performance, uſhered in with vaſt rhetorical parade. To give greater ſolemnity to his treatiſe, our Author ſplits his ſubject into the following diviſions, and treats, 1ſt, Of the Origin of the preſent War—which, by the bye, is neither fully or truly ſtated.—2. Of the Balance between the belligerant Powers—which our Author poizes in ſo doubtful a manner, that the Reader muſt be more than a Conjuror to gueſs which ſide is uppermoſt.—3. Of the Motives for making a Peace—which, according to our Author, are little more or leſs, than that all the Parties begin to grow weary of the War, and are diſtreſſed for the means to continue it: motives, we will add, which are generally the ſole ones prompting Princes to an accommodation, and which the Reader might have ſuſpected, without an inuendo from our Author.—4. Of the Means for bringing about a general Pacification—which, according to his plan, are as ſingular as unſatisfactory.—He is of opinion, that France ſhould give up the iſland of Minorca, and make a *conſiderable ceſſion* in America (but we are to gueſs what he deems *conſiderable*) upon condition of having the iſland of Goree reſtored to them, beſides what may have been taken in the Eaſt-Indies.—To bring the ſettlement of Germany about, he offers a *ſecularization*; and propoſes to canton out Munſter, after the deceaſe of the preſent Elector of Cologn, to the King of Pruſſia—The biſhopric of Oſnaburg to the King of England, as Elector of Hanover, &c. &c. &c.—We muſt confeſs, that while *religion* receives no prejudice, we ſhould not think it any ſacrilege to rob the *Church*, in order to ſettle the peace of *Europe*; but we are afraid, that at preſent this plan will meet with too many obſtacles.

Upon the whole, we would adviſe this *Secretary*, if that is his *real character*, to confine himſelf to his *office*: he may, for any thing we know, be very fit to ſcribble for his *Maſter*, but he ſhould leave, to more able pens, the taſk of writing for the *Public*.

Art. 2. *A genuine State of the Receipts and Iſſues of the Revenues of France, in* 1740, 1741, 1742, *and* 1743. *Alſo the*

National Debt of France in 1743, *&c. Tranſlated from an authentic Original, bought at the Sale of the late* Mr. Furneſe. 4to. 1 s. 6 d. Millan.

According to the ſtate of this account, the King and Kingdom of France, are in the high road to bankruptcy. With reſpect to *our* National Debt, the Calculator computes it at 100,000,000l. and eſtimates that of France at above treble the ſaid ſum.

Art. 3. *A Letter to the Right Hon. Sir Thomas Chitty, Knt. Lord Mayor of London: Shewing the true Cauſes and Reaſons why ſo ſmall a Number of Men has accepted of the great and extraordinary Encouragement of the late Guild Hall Subſcription, and pointing out a certain and moſt effectual Method, whereby our Government may, at all Times, procure a ſufficient Number of Men to fight our Battles, both by Sea and Land, without any compulſive Methods, or Advance-Money; and without diſtreſſing our Manufactures, or at all hindering the cultivation of our Lands.* By an Engliſh Merchant of London. 8vo. 2 s. 6 d. Scott.

We could wiſh to ſee the ſubject of this treatiſe diſcuſſed by ſome able Writer; and, indeed, it is matter of ſurprize to us, that it has not yet been attempted. Our Author, whoſe ability does not appear altogether equal to his good intention, has collected materials, and ſtarted propoſitions, which, if properly diſpoſed and illuſtrated, might lead to very important and profitable concluſions.

He lays it down as a known truth, that 'we have not, nor ever 'yet had, a ſufficient number of men in this kingdom, to cultivate 'our lands, to carry on our many and various manufactures, and, 'at the ſame time, to fight our battles.' To ſupply this ſcarcity, he propoſes, that the word *Naturalization*, which he calls a *confounded* word, ſhould be totally and for ever annihilated—and that the whole race of mankind, of whatever kingdom or nation under heaven, without exception, may be permitted to ſettle and reſide among us.—He then proceeds to ſhew the good effects which have attended the permiſſion of foreigners to ſettle among us: and for this purpoſe he traces the progreſs of our manufacturies and trade. From the Conqueſt, he obſerves, to the time of Edward the third, we had little or no trade either foreign or domeſtic. This wiſe King firſt gave life and ſpirit to our woollen manufactures, and to carry our improvements to the utmoſt, he iſſued a proclamation, inviting all foreign Clothworkers to come and ſettle in England. He then takes notice of the violent oppoſition which was made to this meaſure by the people; and ſhews how it was ſurmounted, by laying before the public the accounts of one ſingle year, whence it appeared, that by the acceſſion of the foreigners, there accrued a clear profit in one year, of 255.314l. 13 s. 8 d. a monſtrous ſum in thoſe days!

Our Author then ſhews the bad meaſures which were taken under the reign of Richard the ſecond, to abridge the privileges of foreigners, which occaſioned trade and commerce to decline, and the value of lands to ſink.—He mentions the many applications made to Parliament from the time of Richard the ſecond, down to Charles the firſt, for driving out foreigners—Shews the ill conſequences which have attended meaſures taken to the prejudice of foreigners—And ſets forth the vaſt benefit which Holland has reaped by admitting a general Naturalization and Liberty of Conſcience. All this he applies to his favourite project of aboliſhing that *confounded* word Naturalization, and admitting all nations indiſcriminately to ſettle among us, in order to augment the number of inhabitants in this kingdom. It is owing to their ſcarcity, he concludes, that ſo few have accepted the encouragement offered by the late Guild-Hall Subſcription.—Men, he aſſerts, are like other ſtaple commodities; they will bear a price in proportion to their numbers: and he adds, that he ſhould not be ſurprized to ſee another Guild-Hall Subſcription of Ten Guineas, and not a man more entered than now at Five.—The giving Five Guineas one Year, paving the way for an expectation of Ten the next.

Such is the general ſcope of this treatiſe, in which our Author has only ſkimmed his ſubject. With regard to the political conduct of Edward the third, which he cites in favour of his ſyſtem, it may be ſaid, that though it was an adviſeable meaſure to introduce foreigners at that time, for the ſake of inſtructing the natives in a branch of manufactury in which they were little ſkilled, yet now that we are, at leaſt, as perfect in it as any of our neighbours, and ſupplied with much better materials than they are, it may be a queſtion how far it is prudent to admit an indiſcriminate concourſe of foreigners, to ſhare the benefits ariſing from that branch of trade.

On the other hand, it may be anſwered, that tho' the admiſſion of an unlimitted number of foreigners, may be to the preſent diſadvantage of individuals in particular branches, that, nevertheleſs, it would be of infinite benefit to the kingdom in general, as it would, among other advantages, increaſe the national conſumption, and thereby contribute to raiſe the value of lands, &c. In ſhort, this is a ſubject on which much may be urged on either ſide: but a whole Review would ſcarce be ſufficient for us to diſcuſs it in ſo ample a manner as it ought to be treated.

Art. 4. *The political Hum-bug. Addreſſed to the general Dedication-Poſt of Great-Britain.* 8vo. 1s. Ranger.

The Author chatters ſomething againſt Mr. Pitt, ſneers at our continental connections, and would fain be witty; but he is guilty of little or no meaning:—which, indeed, he has the honeſty to diſclaim—in conformity to his title-page. According to him, all is a *hum-bug*, with reſpect to public affairs; and if we are content to be hum-bugg'd by our Miniſters, why not by our Pamphleteers? This worthy Gentleman, however, ſhould conſider, that even tho' it ſhould be granted him, that the great man gives us nothing elſe, it will at leaſt be allowed, he gives us *good words* for our money; which is by no means the caſe with our Author.

MISCELLANEOUS.

Art. 5. *A very curious and particular Account of ſome Skeletons of human Bodies, diſcovered in an ancient Tomb in France; and ſome remarkable Stones and other things found therein. Tranſlated from the French. As alſo a circumſtantial Account of ſome petrified human Bodies found laſt February, ſtanding upright in a Rock that was blown up by Gunpowder, near the city of Aix in Provence.* 4to. 1s. Briſtow.

The former of theſe diſcoveries was made ſo long ago as the year 1685, and an account of it printed in the Tranſactions of the Royal Society; as may be ſeen in the third volume of Lowthorp's Abridgment. As to the latter alſo, no other material circumſtances are recorded, by the Editor of this pamphlet, than have been already mentioned in the News-papers; ſo that the preſent publication might very well have been ſpared; eſpecially as the opinions and conjectures here given us, concerning theſe bodies, are more ingenious than ſatisfactory.—With reſpect to the petrefaction of ſuch bodies, there is alſo nothing in it ſo very extraordinary, at this time of day, as the Editor would inſinuate.

Among the vaſt variety of Petrefactions that we meet with in the cabinets of the Curious, are many of ſubſtances equally periſhable with human fleſh. Petrified human bones have been frequently found; and, at one time, two ſkeletons almoſt entire; of which the Reader may ſee an account by Dr. Scheuczer, in No. 392 of the Philoſophical Tranſactions. Human bodies have alſo been found, after having been many years in the earth, ſound and entire. Some of them, tho' not petrified, yet in a ſtate that, had they not been diſcovered, might have preceded petrifaction, or, perhaps, ſome ſtill more wonderful transformation. An account of one of theſe we have in the *Acta Literaria Sueciæ*, for the year 1722; where Mr. Leyel relates the diſcovery of a body of a man that had lain in a copper-mine forty-nine years; of which, when taken up, he ſays, *Caro hominis cutiſque, aſperæ licet et duræ palpantibus viderentur, non tamen lapidis ea erat durities, ſed corneæ aut ungulinæ, etiam ſpecie, ſuppar, quippe quæ cultro cederet ſcindique poſſet.*—It would be a taſk worth the ſtudy of a Naturaliſt, to account for the operations of Nature in ſuch transformations; but as the remarks which the Editor makes on the above diſcoveries, are calculated rather for the Antiquarian than the Philoſopher, we are not ſuch extraordinary Virtuoſi as to think they deſerve a place here.

Art. 6. *The Life and heroic Actions of Balbe Berton, Chevalier de Grillon. Tranſlated from the French*, by a Lady, *and reviſed* by Mr. Richardſon, Author of Clariſſa, &c. 2 vols. 12mo. 6s. Woodgate and Co.

This work is written with all that ſpirit and elegance which diſtinguiſh the beſt of thoſe hiſtorical novels, the French Writers have ſo plentifully produced. The warmth and partiality of the Biographer, however, carries him ſometimes a romantic length, in deſcribing the proweſs, and relating the military atchievements, of his Hero. The character and adventures alſo of the Chevalier de Grillon form but a part of the entertainment the Reader will meet with, in the peruſal of theſe volumes; in which the various intrigues and factions that were carried on in France, during the time of the civil wars againſt the Huguenots, are ſenſibly related; the moſt conſiderable perſonages concerned therein, agreeably characterized, and perhaps, if we except ſome few prejudices, owing to the religion of the Writer, conveyed to us without any great deviation from hiſtorical truth.

Art. 7. *Taciturna and Iocunda: Or, Genius Alaciel's Journey through thoſe two Iſlands. A ſatirical Work. Tranſlated from the French.* 12mo. 2s. 6d. ſewed. Withy.

By the inhabitants of Taciturna and Iocunda are meant, the Engliſh and French; whoſe reigning vices and follies the Author has rallied, not unſucceſsfully. The language of the Tranſlator is very indifferent; and, indeed, juſtice obliges us to declare, that, in many parts of the work, the ſtile is execrable.

Art. 8. *A brief and impartial Survey of the Flour and Bread Trades. To which is annexed, a Specimen of a Table, propoſed for aſcertaining the Price of Bread.* 4to. 1s. Owen.

The apparently public-ſpirited and ſenſible Author of this pamphlet appears as an advocate for the Miller and Flour-Dreſſer; treating the Bakers very ſeverely, as the perſons to whom the high prices of bread are, in a great degree, owing. There are Bakers, ſays he, that have frequently made 7d. per peck of flour for baking; viz. 2s. 4d. per buſhel; of which fact any perſon may be convinced, by looking back to the price the Bakers have ſometimes bought flour at, and the aſſize they have baked at. By comparing of both which they may ſee, that the Bakers have made a profit of 1 l. 10 s. in a load of flour, more than they could claim by law.——If this fact, with many others of the ſame oppreſſive nature that the Author mentions, be really ſo notorious as he affirms, we can agree with him, that nothing deſerves more the ſerious animadverſion and correction of the legiſlature.

Art. 9. *Chryſal; or, the Adventures of a Guinea. Wherein are exhibited Views of ſeveral ſtriking Scenes, with curious and intereſting Anecdotes of the moſt noted Perſons in every Rank of Life, whoſe Hands it paſſed through in America, England, Holland, Germany, and Portugal.* By an Adept. 12mo. 2 vols. 6s. Becket.

We could wiſh, for the honour of human Nature, as well as for that of the preſent age, that the Author of this entertaining work had not ſo much reaſon for the many ſevere ſtrictures he paſſes on life and manners. At the ſame time, we cannot but think the deſcription he gives us, of ſome of the moſt diſtinguiſhed characters of the age, too unfavourable for the truth. It would be great injuſtice, nevertheleſs, to deny him the character with which he veſts himſelf, *an Adept* in the ſcience of mankind. He may be thought by many to have ſeen the world in too injurious a light; but it is a reflection, melancholy as true, that thoſe who by experience know the moſt of mankind, have the worſt opinion of them. It is no wonder, that youth and inexperience form too favourable ideas of human Nature; nor is it leſs ſo, that the minds of ſuch as are *hackneyed in the ways of men*, ſhould be too much tinctured with miſanthropy.

We conceive it, however, injurious to charge the miſanthrope, as is frequently done, with a bad heart; for, as Swift juſtly obſerves of the French Moraliſt,

> " As Rochfoucault his maxims drew
> " From Nature, I believe them true:
> " They argue no corrupted mind
> " In him: the fault is in mankind."

Art. 10. *The Rudiments of Navigation. Demonſtrated and illuſtrated in a plain and familiar Manner, by a Variety of Examples. Together with the conſtruction and uſe of the Table of Logarithms, the Lines on the Plain and Gunter's Scales, the Table of Natural and Artificial Sines, &c. the Table of Meridional Parts, the Table of Difference of Latitude and Departure. Compiled for the Uſe of the young Gentlemen on board his Majeſty's Ship Magnanime.* By Mungo Murray, School-Maſter of the ſaid Ship. 8vo. 2s. 6d. ſewed. Henry and Cave, Millar, &c.

Mr. Murray, who ſome years ſince furniſhed his country with a judicious theory of Ship-building *, in which the conſtruction of veſſels of all dimenſions is ingeniouſly laid down, from mathematical and philoſophical principles; has now fully compleated his work, by inſtructing the Mariner how to navigate his veſſel when it is built. He takes his Pupil up at Multiplication and Diviſion, in common Arithmetic, and from thence conducts him through ſo much of Geometry, Trigonometry, Geography, and Projection of the Sphere, as ſerves to lead him to the main purpoſe of the treatiſe; the Art of Sailing. Theſe particulars are delivered in a conciſe familiar manner; and the whole forms an eaſy Compendium of the Principles of the *Nautic* Art.

* See Review, vol. XI. page 41.

Art. 11. *The Elements or Theory of Arithmetic: containing all its Rules in whole Numbers; Fractions, vulgar and decimal; and the Doctrine of Circulates and Logarithms; demonſtrated in a new and familiar Method. As alſo practical Arithmetic; or its application to computations neceſſary at the Cuſtom-Houſe, Exchequer, and in the ſeveral concerns of Life. With the Weights, Meaſures, and Money of the ancient Jews, Greeks, Romans,*

Romans, &c. reduced to the Engliſh Standards. By James Hardy, Teacher of Mathematics, and Writing-Maſter at Eton-College. 8vo. 4s. T. Payne.

Among all the modern Writers on Geometry and Meaſuring, there has no one yet been able to deviſe a more ſhort, or eaſy Method for obtaining the ſuperficial contents of a Triangle, than by the old well-known rule, of multiplying the baſe into half the perpendicular, or the perpendicular into half the baſe. Geometricians, however, if they cannot ſhorten the introduction to that ſcience, have, at leaſt, many of them, extended its limits. It has fared otherwiſe with Arithmetic; the methods of Calculation have continued obſtinately the ſame, maugre the laborious refinements of many late Writers on the art of Numbers. Of theſe Writers, moſt of them being School-maſters, think it incumbent on them to publiſh a book of Arithmetic; at the ſame time that merely a knowlege of its rules, is all the baſis they have on which to erect their pretenſions to numerical reputation. Methods have, indeed, been propoſed to abbreviate the operations of Multiplication and Diviſion; but though they have ſerved to amuſe their Contrivers in the deſk of a ſchool-room, yet the exerciſe of them has ſeldom extended beyond the reach of magiſterial influence.

It does not appear that Mr. Hardy has facilitated the knowlege of Numbers, by dividing his treatiſe of Arithmetic into the *Theory* and *Practice*; which differ no otherwiſe from each other, than that *his* Theory of Arithmetic, is the *practice* of Calculation, abſtracted from the conſideration of any thing but number: his practical Arithmetic being the computation of various denominations.

We cannot perceive, indeed, wherein either his method, or manner, (which latter is ſomewhat quaint) is preferable to what we have ſeen before, one inſtance excepted, which deſerves notice, as he has devoted a particular example to the ſolution of that notable crambo queſtion among ſchool-boys, requiring a perſon to ‘ *write eleven* ‘ *thouſand, eleven hundred, and eleven.*’

Art. 12. *A new Engliſh and Portugueſe Spelling Book. Wherein the Art of Spelling is fully demonſtrated, in a natural, regular, and eaſy Method, ſo rendered as a proper Means to attain, and preſerve, the Knowlege of both Languages, &c.* By J. C. Teacher and Tranſlator of both Languages; alſo Writing-Maſter and Accomptant. 12mo. 1s. 6d. Curtis.

We doubt not that this Spelling Book will, in ſome meaſure, anſwer its intention; but would obſerve, that it promiſes to be rather more uſeful to a Portugueſe, learning Engliſh, than to an Engliſhman ſtudying Portugueſe; as the book is rather an Engliſh Spelling Book, with a tranſlation into Portugueſe, than a Spelling Book adapted to *both* languages; expreſſed in each.

Art. 13. *A Short Introduction to the Knowlege of the Science of Botany.* By Philip Miller, F. R. S. Gardener to the Worſhipful Company of Apothecaries, at their Botanic Garden at Chelſea, and Member of the Botanic Academy at Florence. 8vo. 1s. Rivington.

The Author's name is a ſufficient recommendation of this little elementary work; in which Mr. Miller follows the Linnæan ſyſtem; explains the terms of art introduced by that great Profeſſor; and illuſtrates the whole by five copper plates, exhibiting the characters of the Genera.—N. B. This Introduction is prefixed to the new edition of the *Gardener's Kalendar*, written by our Author; but may be had ſeparate, as above.

Art. 14. *Biographia Britannica: or, the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages down to the preſent Times; collected from the beſt Authorities, both printed and manuſcript, and digeſted in the manner of Mr. Bayle's hiſtorical and critical Dictionary.* Volume V. Folio. 1l. 10s. in Sheets. Meadows, &c.

In the Appendix to the XVIIth volume of our Review, we gave ſome account of this great undertaking, with a ſpecimen of the manner in which it is executed, taken from the fourth volume. The fifth, now publiſhed, carries the work, which goes on alphabetically, as far as the lives comprehended under the letter S. The remainder, we hear, will be contained in the next volume.

Art. 15. *A comparative View of the nominal Value of the Silver Coin in England and France, and of their Influence on the Manufactures and Commerce of each reſpective kingdom.* 8vo. 6d. Burd.

The deſign of this little pamphlet is to inform us of the important ſervice which the increaſe of the nominal value of Coin is of to Trade, and that the French have obtained very conſiderable advantages over the Engliſh, by means of ſuch increaſe.

It is evident from Hiſtory, ſays this Writer, that the pound Troy weight of ſilver, did formerly paſs in England for a *pound* of account; which was divided into twenty ſhillings; and each ſhilling into twelve pence. And that in France, the ſame quantity of ſilver paſſed for one *livre*, each livre for twenty ſols, and each ſol for twelve deniers.

At preſent, a pound weight of Engliſh ſilver coin, contains eleven ounces two pennyweight fine ſilver, and eighteen pennyweight alloy; and is cut into ſixty-two ſhillings: wherefore twelve ounces fine ſilver is valued in the Mint, at ſixty-ſeven ſhillings, and ſomething more; which makes the nominal value more than three times what it was formerly. The preſent French mark, of eight ounces, contains 3780 grains, and by the King's edict of the 15th of June, 1726, makes $8\frac{3}{8}$ crowns, each crown paſſing for ſix livres: ſo that the pound Troy of ſilver coin paſſes, at preſent, in France, for $76\frac{1}{2}$ livres.

And, as ſuch coin is made of eleven ounces of fine ſilver and one ounce alloy, the pound of fine ſilver is valued in the French Mint, at nearly 83 ½ livres: which makes the nominal value of fine ſilver in France, to be 83 ½ times more than it formerly was. And thus the nominal value of ſilver coin in France, is raiſed near twenty-five times more than that of the ſilver coin in England.

It is this augmentation of the nominal value of their coin, that, according to this Writer, has contributed to increaſe the commerce of the French, by enabling them to work up their manufactures, and carry on other branches of trade, cheaper than the Engliſh.

The generality of political Writers have, indeed, hitherto conceived that tricks of this kind, with the coin, were always detrimental to the commerce of the nation practiſing them: but if this were true, ſays our Author, it is more than probable, the commerce of France would have been long ſince annihilated; whereas we have found, on the contrary, its trade and navigation have gradually increaſed, notwithſtanding this vaſt augmentation of the nominal value of its money.

With due deference, however, to this Writer, the gradual increaſe of the French commerce, notwithſtanding the augmentation of the value of their coin, is far from being a proof that the one is either the cauſe, or the conſequence, of the other.

In England, we have ſeen the increaſe of our commerce much greater, altho' that of the nominal value of our coin has been ſo much leſs. Other cauſes then have evidently operated here; and why may not the like, tho' in an inferior degree, operate in France? In fact, this Writer does by no means prove what he aims at.—That the French Manufacturers can make up their ſilk, woollen, and other goods, cheaper than the Engliſh, on account of the greater cheapneſs of proviſions, &c. may be very true: but the reaſons here given, for their being poſſeſſed of this advantage, are little ſatisfactory. It is to no purpoſe to tell us, that the cheap rent of lands, and low price of the neceſſaries of life, are owing to the increaſe of the nominal value of the coin, unleſs the manner it which it produced ſuch an effect, and ſome examples of its operating to that end were given; none of which this Writer has obliged us with. For our own parts, we are apt to conceive, that all the harm or good, which has been the conſequence of raiſing or falling the nominal value of money, has immediately followed upon ſuch alteration; and that moſt of thoſe evils, or advantages, which have been ſuppoſed to remain after the temporary ſhock and confuſion of ſuch accidents have ſubſided, are purely imaginary. At leaſt, we are not at all convinced by this pamphlet, of the nominal value of the coin having that influence on the manufactures and commerce of a nation, as is aſſerted by our Author; whoſe talents appear better adapted to the confined buſineſs of a Merchant's counting-houſe, than the extenſive views of Government in the province of a Board of Trade.

Art. 16. *A Deſcription of the City, College, and Cathedral of Wincheſter. Exhibiting a compleat and comprehenſive Detail of their*

their Antiquities and preſent State. The whole illuſtrated with ſeveral curious and authentic Particulars, collected, from a Manuſcript of Anthony Wood, preſerved in the Aſhmolean Muſæum at Oxford, the College and Cathedral Regiſters, and other original Authorities, never before publiſhed. 12mo. 1 s. Baldwin.

Deſigned chiefly for the uſe of thoſe who viſit this ancient and venerable place; and the true Lovers of Antiquity will find it well worth their while to viſit it. The adjacent hills too, will amply repay the trouble of aſcending them, to thoſe who delight in rural and romantic proſpects.

Art. 17. *The Hiſtory of the Roman Emperors, from Auguſtus to Conſtantine.* By Mr. Crevier, Profeſſor of Rhetoric in the College of Beauvais. *Tranſlated from the French.* Vol. VI. 8vo. 5 s. Knapton.

This volume contains the reigns of the two Veſpaſians, and Domitian: the tranſactions of which are ſo well known, that it may be deemed redundant to particularize any of them, eſpecially as we have already given our ſentiments of the foregoing volumes of this work, which may be found in Rev. vol. XII. 405, XIII. 246, XIV. 363, XVI. 119.

Art. 18. *Fables tranſlated from Æſop, and other Authors. To which are ſubjoined, a Moral in Verſe, and an Application in Proſe, adapted to each Fable. Embelliſhed with Cuts from the beſt Deſigns.* By Charles Draper, Eſq; 12mo. 3 s. Briſtow.

Eſquire Draper has charged Croxall with the ſame fault with which Croxall taxed L'Eſtrange; a byas to a party: and with ſome other errors, from which we are to ſuppoſe his own book neceſſarily free. His Morals, however, are not always ſo appoſite, nor ſo happily deducible from the premiſes, as might be wiſhed; add to this, that they often labour with conceits too remotely fetched, to ſtrike the apprehenſions of ſuch juvenile Readers as delight in Æſop's Fables. They, nevertheleſs, teem with very good advice: as, for inſtance;

> Fathers and mothers! train your childrens youth
> To virtue, honour, honeſty, and truth;
> Dreadful! to bring about your child's damnation,
> And give your ſons a Tyburn education.

Though we are not extravagantly fond of blood ourſelves, we entirely ſubſcribe to the preference he gives to that of a hog, in the following moral;

> Boaſt not your titles and your birth,
> But reſt your fame on real worth:
> What boots your blood? there is more good in
> The blood that's in a good black-pudding.

May the ſale of this performance always ſupply Mr. Draper with plenty of good black-puddings: or white ones, if he likes them better.

Art. 19. *The Hiſtory of Tom Fool.* 12mo. 2 vols. 6s. Waller.

When the famous Turk firſt appeared in the Hay-market, and not a man in England thought of walking on a ſlack wire, and ballancing ſtraws, but himſelf, great were the qualifications both natural and acquired, that were judged neceſſary to conſtitute an Equilibriſt. Time and experience, however, have rendered this wonderful art familiar to the common Tumblers at Sadler's Wells.

In like manner it is, that the art of taking off characters and manners, in that ſpecies of novel-writing introduced by Mr. Fielding, an art which, from his example, was ſuppoſed to require the greateſt powers of wit, humour, and genius, is now become common to Writers of ordinary capacities: nay, Bookſellers are known to have beſpoke performances of this kind, and to have had them executed with ſucceſs.

One ſhould hence be apt to conceive, that the Critics have hitherto thought rather too highly of thoſe talents, which are ſufficient to make a man ſucceed in this art. A tolerable ſhare of ſenſe, and a turn for obſervation, will carry any one a good way in making juſt remarks, and pertinent reflections on men and manners; but it requires the peculiar abilities of a genius to give proper and conſiſtent ſentiments to his characters, and to throw his materials together into a form that may be admired, for the beauty of its compoſition, when the characters and incidents have loſt their novelty.

In reading a ſeries of rambling adventures and random obſervations, we may frequently be made to laugh at the drollery of the one, and admire the juſtneſs of the other; but, without art in the compoſition, and conſiſtency in the ſeveral characters, the whole can afford only a ſlight profit, or a tranſitory amuſement, which we ſhall ſeldom have an inclination to repeat.

We have been led into this remark by the peruſal of ſeveral performances of this kind, (and, among the reſt, Tom Fool) wherein their Authors have diſplayed no leſs wit and good ſenſe, than humour and a knowlege of the world: but, with all this, we could never recommend them as literary productions. Works of this nature, indeed, eſtabliſh their characters with moſt Readers, from a few prevailing beauties or diſtinguiſhing parts, but every one may recollect inſtances of his having been greatly pleaſed with ſuch as, if he had been aſked, he could not readily have told their merits. Thus the beauty of compoſition frequently operates inſenſibly; and in writing, as in painting and ſculpture, we are often captivated with the whole piece, without being ſtruck with the particular beauty of any of its parts.

The generality of our modern novel-readers will hardly enter into the ſpirit of this criticiſm; the writings even of Mr. Fielding himſelf, being generally more admired for the beauties of character and ſtile, than for their plan and conduct. But ſet character, humour, ſentiment, and language out of the queſtion, and ſee what a difference there is in point of compoſition, between a Tom Fool and a Tom Jones!

Art. 20. *A Propoſal of a new Method for finding the Longitude at Sea or Land. Together with the Deſcription and Figure of a new Inſtrument, invented for the performance of it.* By William Jones, M. D. 4to. 2s. Hawkins.

The method here propoſed for finding the Longitude, is founded on the quicker motion of the moon in her annual period, than that of the fixed ſtars, by which ſhe gains in every diurnal revolution of the earth, about 13 degrees of a great circle, or 52 minutes in time, more or leſs, the difference not being every day exactly the ſame, for known aſtronomical reaſons. It is by meaſuring this difference, between the motion of the moon and fixed ſtars, that the difference of Longitude from a firſt meridian is propoſed to be found; and to meaſure that difference it is, that the inſtrument, which is ſimple and ingenious, is deſigned.

Previous to the uſe of it, therefore, it is neceſſary to ſettle a firſt meridian, or fixt line, to reckon the longitude from. It muſt be alſo known, from aſtronomical obſervation and calculation, what fixed ſtar culminates, or comes upon that meridian together with the moon, every day in the year: and farther, how much the exceſs of the moon's motion to the eaſtward of ſuch ſtar in right aſcenſion for that whole day, or revolution, is. Theſe poſtulata being known, may be inſerted in an Ephemeris or Kalendar for uſe; which having at hand, when you want to find the Longitude you are in, you muſt obſerve by the inſtrument when the proper ſtar for that day comes to the meridian of the place where you are: then, by a good ſecond watch, keep an exact account of the time until the moon comes to it; which time bears the ſame proportion to the whole exceſs in time for that day, as your Longitude does to the whole circumference of the globe. For example, ſuppoſe the exceſs for the day to be 48 minutes, or 2880 ſeconds in time, and the time between the ſtar's being upon your meridian and the moon's coming thither, is found to be 35 ſeconds. Then, as 2880 is to 35, ſo is 21600 miles, the circumference of the globe, to the longitude ſought; viv. 262½ miles upon the Equator, or 4 degrees 22½ minutes.

To determine the meridian, Dr. Jones propoſes, in north latitudes, to make uſe of the North-ſtar, with proper allowances for its eaſt or weſt aberration from the true Pole*; and in ſouthern latitudes to depend on the Needle, accounting for its variation.

It will be readily perceived, that a great many difficulties attend the reduction of this ſcheme to practice: for, tho' ſince the publication of Meyer's Tables, the main object, viz. the moon's place may be pretty nearly aſcertained, yet there are too many leſſer objects to be attended to and allowed for, to admit this method eaſily into uſe.

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* Yet ſuch is the attention and candour of certain pretenders to criticiſm, that they have cenſured the Doctor, as incapable of aſtronomical enquiries, becauſe he had ſuppoſed the North-ſtar to be ſituated exactly in the Pole; whereas he takes up no leſs than three pages to ſhew how its aberration is to be accounted for.

In a poſtſcript the inventor complains, that Mr. Folkes and Dr. Bradley, to whoſe conſideration his propoſal and inſtrument were ſubmitted, reported to the Board of Admiralty, that there was nothing new in his ſcheme, and that it was, in their opinion, impracticable to obſerve at ſea by his inſtrument. Dr. Jones contends for the novelty of his ſcheme, and obſerves, that if thoſe learned Gentlemen ſaw nothing new in it, they would have done well to point out in what Author the like method might be found; and as to the uſe of the inſtrument, he thinks it merited at leaſt a trial before it was condemned. The Doctor, however, muſt, we think, be ſenſible, that whether he ever ſaw this method of finding the Longitude laid down in books or not, no practical Aſtronomer could be ignorant, that the Longitude might be come at his way, if all the poſtulata required were given.

With reſpect to the practicability of obſerving by the inſtrument, nevertheleſs, we are of his own opinion, that it merits a trial; nor do we think an expert Obſerver would be long at a loſs to take a good obſervation with it. Whoever makes the experiment, however, would do well not to trouble himſelf with the bubbles the Doctor ſpeaks of, as it is extremely difficult to hold an inſtrument horizontally by ſuch means, and make an obſervation at the ſame time. We would not have the great frame neither held in the hands, as the Doctor directs, but placed on a table, or other conveniency: at the ſame time, we would recommend the weight that keeps the frame of the glaſſes in a vertical poſition, to be placed as near as poſſible to the center of the gimbols, conſiſtently with its uſe. The glaſſes and frame ſhould be as light as can be, and the weight below might be increaſed, if brought upwards; as it by all means ſhould be, in order that the center of gravity of that part of the inſtrument hanging in the gimbols, ſhould be as near as poſſible to its center of motion: this being of the greateſt conſequence at ſea, in keeping the inſtrument from ſhaking about, to diſturb the obſervation.

Art. 21. *The Honour and Advantage of Agriculture. Being the twelfth Diſcourſe of the eighth Volume of Feijoo's Works, tranſlated from the Spaniſh.* By a Farmer in Cheſhire. 8vo. 1s. Dodſley.

Our Cheſhire Farmer has here given us a tolerable tranſlation of a very juſt panegyric upon Agriculture,—' the only art, (as Don Feijoo obſerves) ' which had its origin in man's firſt ſtate of innocence; ' other arts aroſe after the world had been polluted by ſin.—men ' were the inventors of all other arts; God himſelf inſtituted Agri' culture.'

Tho' the Tranſlator propoſes ' to give pleaſure and *profit* to all Lovers of Agriculture in the Britiſh dominions,' by the preſent pubication; yet we think he might have anſwered the *latter* intention at aſt full as well, by communicating ſuch obſervations and experiments,

ments, as the profeſſion of a Farmer (if that be his real profeſſion) might have enabled him to make.

Art. 22. *A Treatiſe of Huſbandry, on the Improvement of dry and barren Lands. Shewing, I. The many Advantages which would ariſe to the Nation in general, by deſtroying of Warrens, and converting the Lands into Tillage, Paſture, &c.* II. *Pointing out new and cheap Methods to make growing Fences upon the moſt barren Soils, and how to till and manure the ſame at a low Expence.* III. *How to prepare the Land, and raiſe upon it various Sorts of Plants, to produce both Poles and Timber.* By Thomas Hitt, Author of a Treatiſe on Fruit Trees*. 8vo. 2s. 6d. Richardſon.

Mr. Hitt, though no Scholar, is a very ſenſible man, and ſeems to underſtand the nature and proper culture of different ſorts of land perfectly well. It is a pity, indeed, that he has not a more agreeable method of communicating his knowlege; for his ſtile is frequently inaccurate, and too often ungrammatical. But as it ſeldom happens that your learned Clerks know much of huſbandry, we ought to think ourſelves obliged to Mr. Hitt for giving us the reſult of many years experience on a ſubject of no ſmall importance, even in a national view. We could wiſh, however, that if this piece ſhould happen to arrive at a *ſecond* edition, (as his former, upon Fruit-trees, has done) he would be ſo juſt to himſelf and the public, as to get it reviſed by ſome perſon better acquainted with the rules of writing, than a mere practical Gardener or Huſbandman can be ſuppoſed to be.

His chief motive to the preſent undertaking, he ſays, was a viſible want of men to defend his Majeſty's dominions, and the Poor complaining of the ſcarcity of bread †. Theſe two grievances he propoſes to remove, by putting their owners upon improving many large tracts of land, which at preſent lie quite uncultivated, tho' certainly capable of producing plentiful crops of corn. He lays great ſtreſs upon the many advantages that would ariſe from deſtroying rabbet-warrens, and converting the land into farms; and what he advances upon that head, appears very rational.

As for the rules he has given for incloſing, tilling, manuring, &c. of dry and barren lands, he ſays, they are ſuch as he has actually practiſed with good ſucceſs; and, ſo far as we can judge, ſeem well adapted to anſwer the end propoſed.

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* See Review, vol. XIII. page 534.

† This was written, tho' not *publiſhed*, in the year 1757, when theſe complaints were not made without cauſe.

Art. 23. *The London Gardener. Containing the moſt experienced Method of cultivating and ordering ſuch Ever-greens, Fruit-Trees, Flowering Shrubs, Flowers, Exotic Plants, &c.*

contents; but, alas! we found, without a juſt right to exerciſe it: ſince after a ſecond peruſal of them, we are only convinced, that our diſmal Elegiac Writer is much more in love with one *Roſa*, than the Muſes are with him. Let her reciprocal paſſion then comfort him for their neglect: for though he had not repeatedly aſſured us of the former, we ſhould have inferred it ſufficiently, from her acknowleged attention to his ſtrains, which are abundantly laboured, tho' little poliſhed.

> But nought avail theſe ſtrains of warbled woe,
> Tho' Roſa liſtens nor condemns my ſongs;
> For ſtill thoſe hearts no kind affections know,
> Whoſe kindred nature ought to feel her wrongs.

It is impoſſible, nevertheleſs, to obſerve the abundance of Cupid's darts and flames, that are ſcattered ſo tritely throughout theſe puerile wailings, without pitying the ardent young Lover, whoſe veins may be in much ſuch a tender ſtate as he ſuppoſes thoſe of Tibullus to have been.

> And there* Tibullus! may thy ſoul be bleſt,
> For oft ſucceſsleſs paſſion *boil'd* thy veins.

Our Author pathetically addreſſes Memory, as a hint to his Roſa, (of whom, by the way, he has not indulged us with a ſingle feature) thus to plead with, and remind, her obdurate parents: they muſt be a taſteleſs pair to be ſure, being repreſented as fonder of gold than of his verſes; and may die at laſt, perhaps, of their boney, if not ſtony, hearts.

> But will not Mem'ry plead our hapleſs cauſe?
> O Mem'ry! tell them what they once enjoy'd;
> Tell them how hard had ſeem'd a parent's laws
> To bar their union! tell them, they'd have dy'd.

This is literally killing; and, of courſe, ſo moving, as Peaſecod ſays in the *What-d'ye call-it*, that we can write no more about it, ſubmitting it to this Author, whether he will chuſe to imitate us in this reſpect: at leaſt, until his Familiar, Cupid (ſince the Muſes have not been at home to him) ſhall have improved his poetical vein a little; that the public may hereafter liſten as attentively to it, as Roſa probably has to theſe Ditties.

* i. e. In ſome celeſtial Arcadia.

Art. 28. *The Beavers, a Fable.* 4to. 1s. Hooper.

Revives the old complaint againſt continental Connections; and alſo the hacknied objection to Mr. P—t,—that he,

> A miniſterial Beaver grown,
> Now bow'd obedient to the throne;
> And, worſe than either of the *Brothers*,
> Adopted meaſures, damn'd in others;
> Meaſures himſelf condemn'd ſo late,
> As big with ruin to the State!

But theſe Railers ſhould conſider, that wiſe men will ſee the neceſſity of ſuiting their conduct to the exigencies of the times, as circumſtances alter; well knowing, that what was deemed good policy yeſterday, may appear in a very different light to-day. As it is not in our power to adapt events to our ſyſtems, we muſt adapt our ſyſtems to events.

MEDICAL.

Art. 29. *A Narrative of the Effects of the celebrated antivenereal Medicine, lately diſcovered by* Mr. Keyſer, *a German Chymiſt at Paris, &c. &c.* By James Cowper, M. D. 12mo. 1s. Cooper, &c.

Notwithſtanding we are truly conſcious of a propenſity rather to contract than to multiply the number of publiſhing Empirics, and their *Noſtrums*, however patenteed or puffed; becauſe we really judge a conſiderable majority of ſuch Noſtrums advantageous only to their Proprietors, and often pernicious to the credulous: yet as Lovers of our Species, and Friends to Truth, we declare our opinion, that this Medicine and its Diſcoverer ought in juſtice to be exempted from ſuch a character and cenſure. The cloud of ſtrong facts, and the ſeveral names of dignity and condition, with thoſe of many Phyſicians and Surgeons of merited reputation, in confirmation of the numerous ſevere caſes, and their perfect cures effected by this medicine in France, concur to eſtabliſh both its efficacy and ſafety, in the moſt authentic manner. Out of more than four hundred of the French Guards cured of the ſeverer degrees of the venereal diſeaſe by it, as atteſted by the Duke of Biron, p. 54, 55, there are ſelected here thirty-two caſes, and, as we imagine, for their being of the moſt ſevere degree, many of which had eluded the power of Salivation, and ſome repeatedly: the particular caſes, and the cures of them, are certified either by eminent Phyſicians, or Surgeons, or both. Nine other caſes, ſome of them extremely bad, occurring in different parts of France, are alſo atteſted to have been cured. One of theſe is atteſted by the Duke of Lauraguais, the reſt by reputable Phyſicians or Surgeons in Paris or the country.

Dr. Cowper, the Editor of this Narrative, and Author of a pertinent preliminary Diſcourſe to it, has annexed ten caſes occurring to himſelf here; nine of the Patients having been cured, another greatly relieved, and ſtill continuing to take the medicine in ſmall doſes. There is a liſt, in French and Engliſh, of twenty Doctors of Phyſic, and thirty-ſix Surgeons, in Paris and elſewhere, who have certified the efficacy and ſafety of Mr. Keyſer's medicine; and the Narrative concludes with a letter, with which the Duke of Biron has honoured Dr. Cowper. We ſhall ſelect two of the ſhorteſt caſes, with their atteſtations, from others equally deplorable, which, however, have been cured. The medicine does not ſeem to have been uſed in ſimple and early infections.

'Le Roy, a ſoldier in the Colonel's company, in the regiment of French guards, had the whole ſurface of his body covered with very large puſtules, with deep roots in the ſkin, which remained after

‘ ſeven different ſalivations; his teeth being alſo quite looſe. Theſe ‘ blotches began after he had different venereal ſymptoms, ſuch as a ‘ gonorrhea of three years ſtanding, about thirty ſhankers, as many ‘ venereal warts, a *phimoſis*, *criſtæ-galli*, and buboes; all which ‘ prove he had a confirmed pox of the moſt inveterate kind. De‘cember 10, 1755.’ The caſe and cure is atteſted by Faget and Du Fouard, Surgeons, March 18, 1756, who are atteſted to have ſearched the Patient again, April 1, by Major Cornillon, at his houſe.

Mr. Chauvin certifies, Sept. 26, 1756, ‘ that he had been conſum‘ed with a ſlow fever for eight months, his right thigh and both knees ‘ ſwelled, his legs very painful, being inexpreſſibly lean, exhauſted, ‘ and confined to his bed. That he had been twice carefully ſalivated, ‘ and gone through a number of mercurial frictions, and fumigations, ‘ and was given over by the Faculty.—That he took the firſt doſe of ‘ Keyſer's pills, Dec. 15, 1755. That the 26th he was able to walk ‘ in his room, with a diminution of all his ſymptoms. And that Fe‘bruary 4, 1756, he was happily delivered from all his complaints, ‘ by the ſole uſe of Mr. Keyſer's medicine, and has ſince enjoyed a ‘ moſt perfect ſtate of health.’ To which the Marquis of Paulmay alſo thus certifies.——‘ I ought, in favour of truth, to certify the above‘mentioned facts to be true, of which I had a full knowlege.

‘ R. DE PAULMAY.’

Though this article, perhaps, may not be the moſt acceptable to a few Phyſicians, and many Surgeons, yet as the ſubject of it is likely to preſerve a great proportion of mankind, from the pain, the danger, and contingent inefficacy of a ſalivation, we think, on putting the queſtion to our Readers in general, *for* or *againſt* the article, the *Yeas* have it by a vaſt majority.

Mercury, in this preparation at leaſt, ſeems to act ſpecifically againſt the Pox, as it is not ſaid to excite a ſalivation; neither is there any particular evacuation attending it, mentioned in all theſe caſes; and if there is any, it muſt be moderate, as confinement under the uſe of it, is ſaid not to be neceſſary. What muſt make it truly eſtimable, if the fact be certain, is, that it is affirmed to be ſafely and effectually given in ſuch venereal complaints as are joined with very ſcorbutic habits; ſalivations, and the common preparations of Mercury, being very generally contra-indicated in ſuch. We were agreeably ſurprized to find, in M. Verken's caſe, page 13, that a *Hemiphlegia*, aſcribed, indeed, to a venereal ſource, was entirely cured by this medicine. For it ſeems probable to us, that paralytic ſymptoms ſucceeding ſalivations, or large ingeſtions of Mercury without ſalivation, are as often owing to the undiſcharged remedy, as to the primary diſeaſe: upon which principle or ſuppoſition, this preparation muſt have been antiparalytic, from acting as an antimercurial, and that without any ſenſible, or conſiderable, evacuation; which is ſomething of a paradox, as Mr. Keyſer acknowleges it to be a preparation of Mercury.

Dr Cowper's offer to inſtruct a competent number of Surgeons in the method of exhibiting this medicine, and then ſending them to Senegal, or elſewhere, with it, to give ſtill farther ſatisfactory proofs of its efficacy and ſafety, is humane and candid.

Art. 30. *An Eſſay on the Cauſes and Effects of the Gout, &c.* By David Eſcherny, M. D. and Member of the Royal College of Phyſicians. 8vo. 1 s. Griffiths.

In this Eſſay Dr. Eſcherny has attempted to explain the nature and cauſe of the Gout, and has propoſed a ſpecific remedy, intended not only to relieve the particular fits, but alſo to obviate the various pernicious conſequences of the diſtemper. In the account of a diſeaſe concerning which there is ſuch a variety of opinions, we ought not much to wonder, if this Writer's theory, like that of moſt others, ſhould be vague and unſatisfactory, and that meer ſuppoſitions ſhould often be aſſumed for eſtabliſhed truths.

'The Gout,' ſays the Doctor, 'is entirely owing to an obſtruction of perſpiration.—This perſpirable matter differs greatly in the configuration and bigneſs of its particles; and I take,' continues he, 'what occaſions the Gout to be the fineſt of all, and what is eaſily thrown upon, or is already reſiding in, the nerves.—During the fit, there happens a derivation of perſpirable ſubſtance from all parts, to the firſt ſeat of the gouty diſorder, for the ſtrength of attraction is very great in thoſe particles.'——How do theſe ſeveral ſuppoſitions agree with the following remark?

'Often the ſwelling or tumor breaks, and a chalk-like matter comes out from the ſmalleſt veſſels, which are nerves. Theſe ſtones being examined,' &c.——Is this fineſt perſpirable matter then converted into ſtones? Or why are the nerves, which if at all vaſcular, were never ſuppoſed to convey a fluid groſſer than what is termed the animal ſpirits, made to diſcharge a chalklike matter?—Such notions, it is obvious, are as inconſiſtent with each other, as with the nature of the animal œconomy.

With reſpect to the ſpecific remedy here recommended, we ſhall only obſerve, that the internal uſe of gold, and all its preparations, is univerſally exploded by the moſt eminent and ſenſible Writers. Nor can we perceive any property in this preparation, or Regulus of Gold, but that of a ponderous calx, indiſſoluble in the ſtomach, and altogether immiſcible with any of the juices of the human body.

Art. 31. *An Eſſay on the Small-pox, &c.* By Dr. D'Eſcherny. 8vo. 1 s. Griffiths, &c.

Contains ſome general remarks on the Small-pox, together with ſeveral arguments in favour of inoculation; which, as they have moſtly been taken notice of before by other Writers, need not here be repeated. To theſe is ſubjoined, the hiſtory of a caſe wherein the Regulus of Gold, mentioned in the preceding article, is ſuppoſed to have produced the moſt wonderful and ſalutary effects.

Art. 32. *An Eſſay on Fevers, &c.* By David D'Eſcherny, M. D. and Member of the College of Phyſicians. 8vo. 1 s. Griffiths, &c.

The Author being diſſatisfied, as he informs us, with the uſual method of treating Fevers, employed his thoughts to find out one more eligible. The reſult was a trial of the two remedies mentioned in this Eſſay, which, he aſſures us, anſwered his expectations. The one is Filings of Iron to the quantity of twenty-five grains, joined with a few grains of ſcammony and colocynth; the other, the before-mentioned Regulus of Gold. The Doctor endeavours to juſtify and recommend this practice, by exhibiting a view of the circulation and nature of the blood, and of the effects of its increaſed motion. He likewiſe, in a long quotation from an article in Quincy's *Lexicon*, repreſents the properties and manner in which the particles of iron are ſuppoſed to act. He takes it for granted, that in all fevers there is a viſcidity of the blood which is to be attenuated, and fitted for circulation, by theſe deobſtruent and diaphoretic medicines.—This, however, can only be the caſe in fevers merely inflammatory.—The Doctor ſeems to have forgot, that in all malignant, petechial, bilious or putrid fevers, the circulating fluid inſtead of being viſcid, is conſtantly found in a diſſolved and colliquative ſtate: in all ſuch fevers, therefore, theſe preſcriptions would prove highly prejudicial.——But, to give our opinion freely, we think, the ſooner the iron-filings are purged off, the better it will be for the Patient; as whatever aſtringes, ſtimulates, and increaſes the momentum of the blood, in an inflammatory fever, muſt be of dangerous conſequence. Accordingly we find it remarked, that fevers which attack healthy and robuſt people, after an imprudent uſe of chalybeat waters, are generally of the worſt kind. As to the effects of the Regulus of Gold, we have already delivered our opinion.——To this and each of the two foregoing pamphlets, are ſubjoined ſome ſhort reflections upon Patents; the abuſes of that privilege, and a method propoſed to remedy them.

RELIGIOUS *and* CONTROVERSIAL.

Art. 33. *Original Letters between the Reverend Mr.* John Weſly, *and Mr.* Richard Thompſon, *reſpecting the Doctrine of* Aſſurance, *as held by the former: Wherein that Tenet is fully examined. With ſome Strictures on* Chriſtian Perfection. 8vo. 1 s. Davis *and* Reymers.

We are informed, in the introduction to this collection of Letters, (by the *Editor* of them) that Mr. Thompſon was, in his youth, induced to join himſelf to Mr Weſley and his aſſociates; and, upon the firſt inſtitution of their ſocieties, became a member: but ſoon found it neceſſary to withdraw himſelf. Being of a ſerious and ſpeculative mind, he applied, with great aſſiduity to reading; and made no ſmall progreſs in literature,—eſpecially in that branch which reſpects divinity. As the doctrine of *aſſurance* hath ever been a main pillar of the *methodiſtical* building, Mr. Thompſon readily embraced it: however, calm reflection ſoon opened his mind, and he purſued his thoughts, upon the ſubject (we are told) with the cleareſt and moſt accurate attention. This correſpondence of his with Mr. Weſley, upon the doctrine of *aſſurance*, (concerning which their notions were very different), is now made public, 'as tending abundantly to ſhew, from Mr. Weſley's own *conceſſions*, the true nature of 'this pernicious doctrine; and of conſequence to ſettle many *minds, who* are diſturbed with reſpect to it.' p. 5.

In one of Mr. Weſley's Letters, he ſays to Mr. Thompſon—'*Chriſtian faith*, I apprehend, implies a *divine evidence*, or *conviction* of our *acceptance*:—You apprehend it does not.'—In one of Mr. Thompſon's he tells Mr. Weſley.—'Yourſelf and aſſiſtants conſtantly aſſert in your *publick* preaching, "that if *a perſon* does not *know* that his ſins are forgiven, *they have* no *true faith*."—Notwithſtanding what Mr. Weſley has himſelf *ſaid above*, and what he is here charged with *conſtantly preaching*; yet when he comes, in the cloſe of the correſpondence, to be pinched by the following *querys* from Mr. Thompſon, he is forced to make ſuch *conceſſions*, by way of anſwer to them, as plainly ſhew that he is himſelf obliged to own, that the doctrine of *aſſurance* cannot be defended, in that ſenſe wherein he was, at firſt, inclined to ſtate it.—Mr. Thompſon's *querys*, with Mr. Weſley's *anſwers*, are copied from *two* Letters, but here thrown together, for the ſake of greater perſpicuity.—Mr. Thompſon deſired to have each *query* anſwered with a monoſyllable only.

Query 1. "Can a man who has not a *clear aſſurance* that his ſins are forgiven, be in a ſtate of juſtification?"

Mr. *Weſley's Anſwer*. "I believe there are ſome inſtances of it."

Query 2. 'I aſk a perſon the following queſtion. Do you know that your ſins are forgiven?' He anſwers: "I am not *certainly ſure*, tho' I do not entertain the *leaſt doubt* thereof." 'Is this man in a ſtate of juſtification, in your opinion?"

Weſley. 'I believe he may.'

Query 3. 'I aſk another perſon, as above: he replies, as before, I am not *certainly ſure*, "but I *hope*, or *truſt*, that they are." Is this perſon, in your opinion in the ſtate abovementioned?'

Weſley. 'Tis very poſſible, he may be in that ſtate.'

Query 4. 'Can any one *know* that his ſins are forgiven, while he has any *doubt thereof*?'

Weſley. 'Not at *that inſtant*, when he *doubts* of it: but he may *generally* know it, though he doubts at ſome *particular* time.'

Mr. Thompſon's notion of *Aſſurance*, is—'that it is a privilege which God does not pleaſe to grant to the generality of *true Believers, but* that even the greateſt number of thoſe who are ſo happy as to obtain it, are not poſſeſſed thereof for any long time together; neither does this proceed from *any voluntary defects* in their conduct, but ſolely from the good pleaſure of God himſelf.'—p. 47.

In the laſt Letter, Mr. Weſley ſays,—'My belief in general is this, *that* every Chriſtian Believer has a divine conviction of his reconciliation with God. The ſum of thoſe conceſſions is, "I am inclined to think there may be *ſome* exceptions."

Art. 34. *Truth from the original Univerſity; opening the deep Ground of the Scriptures; the Proceſs to Paradiſe; what God is; what* *[illegible], and the Reason of it [illegible]. Being a [illegible] proper for [illegible] humbly offered to the Consideration of the [illegible].*—Pr. 1s. [illegible]

How far the [illegible] of a man's [illegible] may be pleaded in excuse for the [illegible] of his ideas, we shall not pretend to determine; but [illegible] the reader of the pamphlet before us should be inclined to make large concessions upon this account, we fear the Author will meet with but small encouragement for the publication of his *second part*. Perhaps, indeed, this *first part* might have been spared, if he had attended to his own advice, at p. 19, where he says '*Men should know what they speak, when they speak of 'omnipotence; and not speak what they do not know.*'—Whether this is his own case, may, in some measure, be learned from the very first sentence in the *Preface*, where he tells us—'The Reader 'can hardly *expect* the *proposition* on the title of this treatise to be 'fully demonstrated in it; that *cannot be done with pen and ink*.'—Why then did he make use of his *own pen and ink*, to so very little purpose?

The language of this Piece is *owned* to be *uncouth*; and, we may add, very ungrammatical too.—As to the sagacious Writer's knack at *explanation*, which he often attempts; the Reader may have a sufficient specimen of it, in the following *short*, but *entire*, sentence, copied from p. 9, where he says, in express words,—'*Inward* signifies *upwards*, and *out-ward* signifies *downwards*.'

Art. 15. *An Appendix to the Critical Dissertation on the Book of Job, giving a further Account of the Book of Ecclesiastes. To which is added, a Reply to some Notes of the late* D——n *of* B——l, *in his new Edition of the Divine Legation*, &c. Vol. 2. Part 2. By the Author of the Critical Dissertation. 8vo. 1s. Law & Co.

In the Preface to the Critical Dissertation on the book of Job, we have the following passage.—'If we may judge from internal 'characters, (and we have no other light to go by where history is 'silent, and the opinions of the learned are so various) I think it 'will appear probable to those who consider the matter with attention, that this surprising book called Ecclesiastes, or the Preacher, 'and delivered to us in the form of a sermon, is indeed a sermon 'preached by Solomon, but long after his death. I mean, that it 'was composed out of Solomon's remains, and had this form and 'title given to it by those that were appointed to revise and publish them. Among whom the Prophet Isaiah, if I mistake not, 'hath left us a little mark of his own hand-writing, at the conclusion of the Book, for those who are capable judges of it.'

Our Author, in this Appendix, offers several things in support of his conjecture. 'There is something in the title of the Book,' he [illegible] *the words of the Preacher, the Son 'of David, King* [illegible]. But the word for Preacher [illegible] *leth*) is feminine. And yet it appears plain that Solomon is here the Preacher or the Preachereſs: this has greatly embarraſſed the interpreters and commentators. But according to our Author, the whole myſtery of this title is cleared up by ſuppoſing, that the ſoul of Solomon in his ſeparate ſtate is here introduced as the Preacher. It is Solomon, we are told, ſubſiſting in his ſeparate ſoul or ſpirit (the *nepheſh* or *ruach*, both which are feminine, and ſo agree with the title *Koheleth*) that is here repreſented as the Speaker.

The aphoriſms and reflections which we meet with are Solomon's. And the work of the Collectors was only to form them into ſuch a book as this, and ſo give it the title of a public ſermon or oration; wherein this wiſe King is repreſented as ſtill ſpeaking to his people, and inſtructing them after his death.—There are ſeveral marks to convince us, our Author obſerves, that this was a ſermon preached by Solomon long after his death.—He ſpeaks of himſelf as one that had formerly exiſted, and had reigned in Jeruſalem, *chap.* 1. 12. I the Preacher *was* king over Iſrael in Jeruſalem; an expreſſion that cannot be underſtood with any propriety of one that was ſtill reigning.—He often tells us of the things that he had ſeen done *under the ſun.* A phraſe the more remarkable, as it occurs near thirty times in this little book, and no where elſe in all the Bible. And no wonder, ſince it exactly ſuits the ſtate of one who had been removed from the buſy ſcene of this world, and whoſe ſun was now gone down upon him.—We have in this book ſeveral detached ſentences very inſtructive in themſelves, but which do not appear to have any great relation to the main ſubject of the book, nor any viſible connection with what went immediately before or after. Theſe then it is reaſonable to ſuppoſe, might be placed here for their excellency, and merely with an intention to preſerve them.—The reſerve with which a future ſtate is here ſpoken of, is another particular of ſome moment, which is cleared up to us by taking the book in this light. For ſurely it would have been very wrong to have made Solomon give any deſcription of the condition of ſouls in the other world, ſince it is left as a thing uncertain what was his own ſtate there.

But the principal proof that theſe are obſervations of King Solomon, put into this form by the Reviſors and Editors of his remains, our Author draws from the eleventh verſe of the twelfth chapter, which, in our tranſlation, he ſays, is a mere riddle. In order to find its meaning and connexion with the context, he conſiders the laſt ſix verſes of Eccleſiaſtes in their order; but as there is a good deal of criticiſm here upon the original text, we ſhall paſs over what he ſays. The meaning of the eleventh verſe, we are told, is literally thus—*The words of the wiſe are as goads, or as if planted with briars: the collectors, or thoſe (whoſe office it is to collect them) are given from the one Shepherd, viz.* GOD.

' Thus I have endeavoured,' continues our Author, ' to explain
' the ſix laſt verſes of this book.—And now to recapitulate what has
' been obſerved.—From the view that we have taken of theſe verſes,
' I ſuppoſe it appears plain, that they are no other than an *epilogus* added to this ſermon by the collectors of King Solomon's

remains.—That theſe collectors were probably the ſame with thoſe called the men of Hezekiah, *Prov.* xxv. 1. who made a new addition to the book of Proverbs.—That theſe men of Hezekiah, beſide their being authorized or commiſſioned by *him*, muſt have been qualified for this high office by the one great Shepherd, Maſter and Teacher, God. One Prophet at leaſt divinely inſpired, and well known to be ſuch, muſt have been joined in the commiſſion. And who more likely to be ſo, and to have the ſuperintendency of the whole, than that great Prophet, who lived and flouriſhed in Hezekiah's reign, and wrote the acts or hiſtory of that King, the Prophet Iſaiah?'

As this ſuppoſition, according to our Author, is highly reaſonable in itſelf, ſo could we find any thing to corroborate it in the book before us, but eſpecially any little mark of the hand-writing of this great prophet in the *epilogus* annexed, this, he imagines, would give a ſtrong confirmation to the whole of his conjecture. Now one ſuch mark, he thinks, there is, and he ſubmits it to the judgment of the learned and curious. It depends upon the explication he has given of that obſcure clauſe, *c.* xii. *ver.* 11. If we read it,—*as if planted with briars.*—(and there is no other reading or conſtruction, he ſays, but what is highly irregular and abſurd) it is very remarkable, that the word *ſhamir* occurs no leſs than eight times in the prophecy of Iſaiah, and is conſtantly put for a *briar*: whereas in the other Prophets, Jeremiah, Ezekiel, Zechariah, who all uſe the word, though each but once, it is as conſtantly put for another pointed thing, though of a different kind, viz. an adamant or diamond. Thoſe who have been uſed to reſearches of this kind, our Author perſuades himſelf, will ſee ſomething in this proof which is not to be deſpiſed.—How far it is ſatisfactory we ſhall not take upon us to determine.

In regard to the *Reply*, &c. which is annexed to this Appendix, it relates, principally, to the abuſive, illiberal language, which the Author of the *Divine Legation*, in his new edition of that work, has caſt upon our Author, and to ſome controverted points of ſmall importance to the generality of readers.

ERRATA *in our laſt* APPENDIX.

Page 553, art. 19, l. 2, for vents, r. events. In the *Table of Articles* p. vi. column 2, for *Pike*, his ſcripture account of juſtifying faith, r. *a Letter to Mr. Pike*, on that ſubject. In the Index, for Sterne, Dr. r. Sterne, Mr.

ERRATA in July Review, viz.

Page 36, l. 9, after the word under, inſert, her. P. 58, l. 18, for Ερμειων, r. Ερμηνιων. P. 59, l. 5, after Odes, place a comma, inſtead of the full-point. P. 82, art. 4, l. 13, for Pike's Scripture Account of Juſtifying Faith, correct as above noted in the Errata of our laſt *Appendix*. P. 85, art. 13, l. 13, for Oxford, r. Orford.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1760.

A Syſtem of the Principles of the Law of Scotland. By George Wallace, Advocate. Vol. I. Folio. 1l. 5s. in Boards. Millar.

WE have the pleaſure to learn, from the Introduction to this very ingenious and extenſive volume, that it is the work of an Author as yet at the early period of life: a circumſtance which greatly enhances his merit, and, in the eye of candour, extenuates any defect that may be found in his performance. It is a proof of great power of Mind, and unremitted vigour of Application, to have ſo quickly amaſſed ſuch a fund of knowlege: but it is ſtill a higher ſubject of applauſe, to have made ſo good an uſe of ſuch various and extenſive erudition. Indeed, he muſt have been conſcious of ſuperior talents, who could, ſo early venture to form a plan ſo vaſt and comprehenſive, as to require all the lights which Philoſophy, Hiſtory, Juriſprudence, and Literature are capable of furniſhing. For a young Writer even to miſcarry, in ſo bold and arduous an enterprize, would not be inglorious: and how much greater is it then, like our Author, to add conſpicuous merit in the execution, to the honour of the deſign? What may we not expect from the riper productions of a Genius who is already capable of exhibiting ſuch a ſample of his abilities?

We do not propoſe to give an account *ſeriatim* of the work before us, ſince the titles are ſo numerous, that ſuch a deſign would carry us beyond our preſcribed limits. We are ſenſible, moreover, that a particular criticiſm on a treatiſe reſpecting the Laws of *Scotland*, would be unintelligible to the greateſt part of our *Engliſh* Readers, and conſequently ungrateful. But as the learned Author has traced the Scotiſh Laws back to their ſource, and drawn the principles of Law in general, *penitus ex intima Philoſophia*, as Cicero expreſſes it, we ſhall therefore, after giving a general view of his ſyſtem, confine our animadverſions to ſuch parts as may afford amuſement and information to the ſtudious and philoſophic.

We would, however, previouſly recommend the ſtudy of the Scotiſh Law to our English Lawyers and Legiſlators. They will find that, in many inſtances, it adheres more ſtrictly to the Civil and Canon Law than ours; but they will perceive, nevertheleſs, that, in various particulars, eſpecially ſuch as concern the *bonos mores* of the ſubject, it deſerves our imitation, under certain reſtrictions. It muſt be acknowleged at the ſame time, however, that our Northern Countrymen may likewiſe borrow from us, with great advantage to their Code.

Our Author, after an Introduction, in which he traces the progreſs of Law from the primœval ſtate of mankind, divides his work into four parts, of which the volume before us contains the firſt only. Each part is divided into a number of books, and each book into a number of titles. The firſt book treats of the word *Law*—of the Law of Nature material—of the Law of Nature intelligent—of the internal and abſolute Reaſons on which moral Obligation is founded—of the conſequences which dutiful conduct has in procuring the eſteem, the love, and the favour of the world; and of the patrimonial advantages which naturally flow from it—Of the Being and Attributes of God; and of the connection which the belief of his exiſtence has with moral Obligation—Of the Immortality of the Soul; and of the proof brought from it of moral Obligation—Of the Law of Nations—Of the Civil Law.

The ſecond book treats of the ſupreme Legiſlative Power of Scotland—Of the Subjects of Scotland—Of public and private Law—Of written Law; and of the written Law of Scotland—Of cuſtomary Law—Of the Objects of Law.

Perſons and Things are the ſubjects of the third book; which is branched out into various ſubdiviſions: but theſe we forbear to enumerate, as being more material for the conſideration of Lawyers than Philoſophers.

The fourth book concerns the Inſtitution of Marriage—the Rights and Obligations of Huſband and Wife—the Diſſolution of Marriage; and many other ſubdiviſions, which we ſuppreſs for the reaſons above aſſigned.

The fifth book regards the Legitimacy of Children—the Duties, Rights, and Obligations of Parents and Children—Baſtards. The ſixth treats of Tutory; and the many various branches which ariſe from that head. The ſeventh, relates to Reſtitution, and its ſeveral ſubdiviſions. The eighth, concerns Donations; with the relative titles. The ninth and laſt, treats of Delinquencies—of Injuries; and the ſeveral titles which fall under thoſe heads.

In the Introduction our Author obſerves, with good reaſon, that the firſt man muſt have proceeded out of the hand that made him, in a ſtate more perfect than that in which infants are at preſent born. But, he adds, the *capabilities* of which his nature is poſſeſſed, could not alone have ſecured the exiſtence of the kind. Ignorant of the nature of every thing with which he was ſurrounded, he might either have ſwallowed ſome noxious food, or fallen a prey to the venom, ferocity, or carnivorous diſpoſition of the beaſts of the field; or been drowned in the firſt ſtream which preſented itſelf to his view. Amidſt theſe accidents, to which he was at every turn expoſed, it is probable that a few hours would have put a period to his exiſtence. The number, therefore, of human kind which exiſt at preſent, proves that the Creator muſt either have himſelf tended the firſt man, or endowed him by his immediate agency, with ſomething analogous to that knowlege, which, we find, can be acquired only by experience.

He then proceeds to trace the origin of ſocial Life. The affections, he remarks, which man has for his kind, would not have been made conſtituent parts of his nature, had the Deity intended to leave it to accident to determine concerning the ſtate in which he ſhould live.

It is impoſſible, he continues, for one to be afraid of an object which he knows not to be terrible; fear implying in all caſes, an antecedent opinion formed concerning the object of it. A man, therefore, who had never ſeen any of his own kind, would not, as has been ſuppoſed by ſome Philoſophers, fly from another whom he ſaw making towards him; becauſe he could not know that he had any thing to fear from him. From hence, he concludes, that ſocial life began at that inſtant at which the two firſt of human kind caſt their eyes on each other.

We muſt confeſs, however, that our Author's reaſoning in this reſpect, is as little ſatisfactory as that of the Philoſopher Monteſquieu, whoſe attacks he controverts. Monteſquieu, we well remember, oppoſes the ſentiments of Hobbes, who ſuppoſes man by nature in a ſtate of war. The French Philoſopher, on the other hand, repreſents man as a timid animal, who, if he had never ſeen any of his own kind, would naturally fly from another who approached him. Our Author differs from both, and imagines that man, led by the affections of his heart, 'would feel a longing after ſomething 'which he had never beheld; and on the firſt approach of 'one of his own kind, would immediately recognize this to 'be the object which alone would ſatisfy his deſires.'

In truth, neither of the three ſeem, to us, to have conſidered this point with ſufficient accuracy and preciſion; and their concluſions, being too general, prove nothing. If we conſider mankind collectively, it cannot with truth be ſaid, that man is, by nature, either timid, or prone to war, or inclined to be ſocial and affectionate, though each may be predicated of individuals among the human kind. Individuals of the human ſpecies are by Nature framed with different faculties and diſpoſitions. Some are penetrating and ſagacious, others ſtupid and undiſcerning: ſome luſty and robuſt, others comparatively weak and ſlender: ſome meek and reſerved, others forward and ferocious. Add to this, that the characters of moſt men are ſtrongly marked in their countenances. We read of men in hiſtory who have awed even bloody aſſaſſins by the ſole terror of their aſpect. The Gaul who came with an intent to kill Marius, was ſo terrified only by his look, that he flew from him, and declared he had no power to hurt him. On the other hand, the benignity and ſerenity of Auguſtus's countenance, produced the ſame effect in a ruffian who had a deſign of throwing him from a precipice: and Suetonius tells us, that they on whom he looked ſtedfaſtly, were obliged to turn away their eyes, as if the ſun had ſhone in their faces.

Now if we ſuppoſe a Marius and a Sardanapalus in a ſtate of nature, to have been the two firſt of human race, who caſt their eyes on each other, we ſhall conclude that the latter would naturally ſhrink and fly from the former; but this would prove nothing with reſpect to the general ſtate of the queſtion: for it is reaſonable to imagine, that in a ſtate of nature, the weak and puſillanimous, would avoid the daring and robuſt, till experience taught the former, that he had nothing to apprehend from the latter. We cannot wholly agree with our Author, that ‘ it is impoſſible for one to be ‘ afraid of an object which he knows not to be terrible.’ Indeed this argument cannot be applied to man in a ſtate of nature: for, in truth, it is by experience, and from intercourſe in ſociety, that we know objects not to be terrible, which *prima facie* bear ſuch an appearance. But how great a part of mankind, eſpecially among the tender ſex, are afraid of objects which, from experience, they know are not terrible? How many men, otherwiſe bold and courageous, tremble at the ſight even of domeſtic animals? Objects therefore may, to particular minds, appear terrible, though they have nothing terrific in their own nature. In fact, however, we ſometimes meet with individuals among our own ſpecies who have ſomething unſocial, forbidding, and horrid in their aſpect, which raiſes in us ſuch an averſion to, and dread of their perſons, that we naturally fly from their ſociety: and how much more ſtrongly ſhould we be affected, if we ſuppoſe ourſelves in a ſtate of nature, and ſuch an object to be the firſt of our kind on whom we caſt our eyes?

Upon the whole, we do not think that any general concluſion can be inferred from the firſt meeting of two individuals in a ſtate of nature; neither can we date the origin of ſocial life from ſuch meeting. For if two of unequal force and different diſpoſitions met, conſcious inferiority would render the weaker timid: if we ſuppoſe them both equally ferocious, they would live in a ſtate of war. In either caſe, we find their natures averſe from ſociety: and, in our opinion, ſocial life firſt began, when two of diſpoſitions nearly congenial, and of mild and ſocial affections, met together; two ſuch, would be drawn towards each other by a natural and irreſiſtable propenſity, and would unite to defend themſelves againſt others of oppoſite and unſocial natures*.

Our Author proceeds to trace the progreſs of Law from the firſt patriarchal juriſdiction, to the origin of civil inſtitutions. By degrees, he obſerves, the mind of man would expand; he would begin to think; his genius would exert itſelf; diſcoveries would be made; commerce would be extended; the wants of men would be multiplied; their in-

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* In truth, however, an *abſolute* ſtate of nature, ſuch as, for the ſake of argument, is above deſcribed, is meerly *hypothetical*. The *natural* ſtate, ſtrictly ſpeaking, muſt have ſucceeded the *ſocial*. The firſt acquaintance which man probably made with a male of his own ſpecies, was with his own offſpring. When families ſeparated, then, properly ſpeaking, began the ſtate of nature: becauſe the heads of each family acknowleged no common ſuperior.

[illegible] would more and more interfere; and government would become continually a more and more complicated matter.

'Men are not,' he continues, 'in ſimple times, ſuſpicious of one another; the fury of human paſſions, and the wildneſs of ambition, diſcover themſelves by degrees; and it would not enter into the heads of the firſt mortals, that thoſe veſted with authority would ever abuſe their power. Beſides, they had not heard of the pre-eminence it beſtows on thoſe poſſeſſed of it, and ambition could not have much influence over an ignorant people. Every one would take it for granted, that he was equal to every other; and would not dream of the authority which men acquire by the mere poſſeſſion of power, of the prejudices which it creates in their favour, or of the difficulty which ever attends the execution of deſigns laid for ſtripping them of it. Hence an original contract would not be made at the firſt inſtitution of Government between the Governors and the Governed; ideas of a conſtitution would not be formed; the reins would be put raſhly into the hands of the Magiſtrate; and they would not define either the limits of his power, or the rules which he ſhould obſerve in the exerciſe of it, or the meaſures of ſubmiſſion due by the people. The power, therefore, of the firſt Magiſtrates muſt have been arbitrary; and this was the condition of the moſt ancient States, whether erected by chance or by force.

'Thoſe who were veſted with this arbitrary power were men; they would ſoon diſcover themſelves to be ſubject to the ſame weakneſſes, paſſions, and partialities of humanity; and thoſe ſubjected to their authority would ſoon find it neceſſary to reſtrain them from regulating the affairs of mankind by their caprices alone. They would therefore think of contriving a certain ſet of rules, by which every caſe might be decided; and theſe rules, which are the laws, could be no other than expreſſions of their original notions of right and wrong.

'Man is endowed with reaſon; his natural powers were originally the ſame, and he would in moſt caſes form the ſame concluſions from the ſame data. But his firſt views were then narrow and imperfect, becauſe his experience is confined. The laws therefore enacted by the firſt men, would be both few and ſimple; they would relate to thoſe particular wrongs alone, which they wanted immediately to redreſs by them. The remote conſequences of cuſtoms and of inſtitutions diſcover themſelves by degrees alone;

‘ and new evils would be continually ariſing in ſociety. Thus new regulations would be wanted from time to time; ſtatutes would be multiplied; abuſes would be corrected; and legiſlation would grow without end, becauſe it would at laſt be diſcovered to be neceſſary, that the law ſhould extend to every contingency in human life.

‘ I know that thoſe who attend not to the multiplicity of human affairs, are apt to be ſurprized at the intricacy of Juriſprudence; and ſome have been found even among the learned, who being themſelves ignorant of the reaſons which make forms, definitions, and rules neceſſary, have ſuſpected all to have proceeded from the craft of Lawyers, who have rendered the law of every country both obſcure and perplexed, in order to add to their own importance, and to enable them to create to themſelves immenſe eſtates out of the ſpoils of others. The truth is, that ſtatutes have ſometimes been drawn careleſsly; but a little attention will ſerve to ſhew, that the complicateneſs of Juriſprudence hath ariſen chiefly from neceſſity, and from the nature of the thing.

‘ The immediate end of Law is the ſecuring of property; it would therefore be neceſſary firſt of all to define certain *criteria*, by which a thing might be aſcertained to be the property of an individual. Hence diviſions and ſubdiviſions of things would be made; titles would be diſtinguiſhed; definitions would be formed concerning the methods of acquiring, of retaining, and of loſing property; and rules would be eſtabliſhed concerning the manner of transferring it from one to another.

‘ Every right which one has, is his property; the law would therefore be obliged, in the next place, to aſcertain the *rights* of men, as well as the infringements which might be made of them. Thus long diſquiſitions would be made concerning the actions which men are, and thoſe which they are not, entitled to do; and occaſion would be given to the doctrine concerning their conventions, concerning their crimes, and concerning the conſequences which they ought to be ordained to have.

‘ But experience, as has been ſuppoſed, had diſcovered already the numberleſs inconveniencies which flow from allowing every man to decide concerning his own right, and with his own hand to do juſtice to himſelf. Hence it would be neceſſary to eſtabliſh formal methods of aſcertaining right, and of redreſſing wrong; and *Courts of Judicature* ‘would be erected, to whoſe deciſion men might make their appeal. But every one is partial in his own favour; men might miſrepreſent their own cauſes; and it would be unjuſt to decide concerning one's right upon the repreſentation of his adverſary alone. Hence it would be neceſſary to fix a preciſe manner in which the one ſhould certify the other that he has made his appeal to the Judge, and to eſtabliſh the ſolemnities which parties ſhould be obliged to obſerve in bringing their differences before him, as well as the formalities which he ſhould obſerve in proceeding to decide them.

‘But the deciſion of a Judge is no more than his opinion, and could not alone make a right effectual to the perſon in whoſe favour it was pronounced: the next ſtep therefore would be to carry his decree into execution. Thus a new point ariſes concerning the Officers who ſhould execute the decrees of Judges, and the formalities which ſhould be obſerved in the execution of them.

‘Commerce would increaſe; differences would grow more and more frequent; and one Court would not be able to overtake all the buſineſs brought before it. Hence juriſdictions would be diſtinguiſhed; Magiſtrates would be multiplied, proper departments would be aſſigned to each of them; and it would be neceſſary to determine with preciſion, the powers, the rights, and the diſabilities of theſe.

‘The ſecurity of property is, perhaps, the immediate view of legiſlation; but it would be neceſſary for it to aim at other ends. The preſervation of the morals of men, the improvement of their minds, and the diſcharge of the duties which they owe to the Divinity would make important objects of the attention of Legiſlators. Hence religion would be eſtabliſhed, Prieſts conſecrated, and Schools erected; and various matters would fall to be defined relating to theſe. In this manner the law would find itſelf obliged to attend minutely to *all* the intereſts of human kind; and the points which it would have occaſion to determine, would be as numerous as human life is various.

‘A Syſtem, therefore, of Law, is a treatiſe concerning every poſſible contingency in human life. *Quicquid agunt homines noſtri eſt farrago libelli.* But the infinitude of the ſubjects of which Juriſprudence treats, is not the only cauſe of its intricacy. Others have conſpired with thoſe which have been mentioned, to render it perplexed. It is ſeldom that men, who have taken extenſive views of human life, have attended to the effects of different inſtitutions, and ‘have marked the conſequences of every paſſion, have been employed to compile compleat ſyſtems for the government of their country; Legiſlation has in all nations been gradual; and Legiſlators attending to preſent objects alone, have been both ignorant and regardleſs of futurity. Hence Juriſprudence muſt be both infinite, and, which is worſe, imperfect. It is difficult to bring men to abandon their ancient cuſtoms; the force of ſtatutes is often feeble; and the ingenuity of vice hath eluded the ſubtility of Lawyers.’

Theſe deductions, it muſt be allowed, are ingenious: but we wiſh that our Author had been more minute in his inveſtigation. It would have been worth his enquiry, to have examined the ſocial ſtate with more preciſion; likewiſe to have drawn a more perfect ſketch of the firſt moſt probable ſtate of Civil Government, and to have traced with more accuracy the riſe and progreſs of the three diſtinct Branches of Power, the legiſlative, judicial, and executive; to have conſidered when each firſt took place, in what hands they were originally depoſited, whence their preſent diſtribution firſt aroſe, and what are their diſtinct boundaries. Such an examination would be of great uſe to determine their reſpective limits, which are not to this day ſo clearly aſcertained as to prevent diſputes about juriſdiction, even among Members of the ſupreme Judicatory, as late experience evinces.

The intricacy of Juriſprudence, as our Author obſerves, is not to be attributed to the craft of Lawyers, who thereby conſult their own intereſt and importance. They who find fault with the perplexity of our laws, do not conſider, that it is the price of their Liberty and Independence. Legiſlation muſt neceſſarily be intricate in every free State, but eſpecially in a commercial one, like ours; in which it is rendered complicate by providing againſt every probable contingency, that as little as poſſible, may be left to the diſcretionary deciſion of the Judges, whereby their importance, in fact, is greatly leſſened. But as caſes now and then ariſe in which the interpretation of the Law is doubtful, there will ſtill remain ſome room for the exerciſe of arbitrary Judgment. As ſuch caſes, however, are never determined but upon deliberate and mature conſultation, the reſolutions thereupon become eſtabliſhed *Precedents*, which ſerve as guides on all ſimilar occaſions: and though men of more imagination than judgment have ridiculed and condemned the adherence to *Precedents*, yet men of thought will perceive, that they ſerve to prevent error and confuſion, by checking the vague and partial deciſions of Judges, who cannot ſafely overrule former deciſions founded on given principles, without proving thoſe principles to be erroneous, or that the caſes materially vary. Our numerous reports, therefore, which may be conſidered as the *Reſponſa Prudentum*, are not without their uſe.

After a ſhort abſtract of the progreſs of the Scotiſh Law, our Author proceeds to the proſecution of his ſyſtem: and firſt he enters upon a definition of the word *Law*.

‘ A Law,’ ſays he, ‘ may be defined to be *a rule, which* ‘ *either is or ought to be conſtantly obſerved.*’ This, however, is rather a definition of Law in the abſtract, than of the general term *Law*. He ſeems to have partly explained what is meant by A Law, but it ſtill remains to be conſidered what we are to underſtand by the complex term *Law*, taken by itſelf; which is the thing to be defined. He tells us, that the only *general* definition he has met with, is in Monteſquieu, which he juſtly condemns as inaccurate. Our Author, however, has not conſidered, that Monteſquieu's is a definition not of *Law*, but of *Laws*; and if he had attended with his uſual accuracy, he would have perceived, that the latter conveys a different idea from the former. But, in truth, he might have recollected, that many *general* definitions have been given of the word *Law*. Plato, Cicero, and ſome of our old Engliſh Lawyers have defined it: but the moſt ſatisfactory one we remember to have read, is that given by Sir *Henry Finch*[*], who ſays—“ *Law* is an art of well ordering a “ Civil Society.” This ſimple definition, in fact, comprehends that given by our Author, ſo far as it relates to civil inſtitutions; for there is no well ordering of civil ſociety, without preſcribing ‘ rules which ought to be conſtantly ob‑ ‘ ſerved:’ we muſt add, that whenever the word *Law* is uſed *by itſelf*, it regards civil inſtitutions alone: and cannot

[*] Puffendorf likewiſe has given the following definition of the word *Law*. ‘ *Lex eſt Decretum, quo ſuperior ſibi ſubjectum obligat,* ‘ *ut ad Iſtius Præſcriptum, Actiones ſuas componat.*’ This definition, however, is liable to the ſame objection with our Author's: for it is rather a definition of A Law than of the complex term *Law*. Nevertheleſs, we think that Puffendorf has better defined what is meant by A Law, than our Author: for to ſay, that it is ‘ a Rule which is or ‘ ought to be conſtantly obſerved,’ is not to make a ſufficient diſtinction between *Lex* and *Conſilium*, which, we remember, Puffendorf has accurately diſtinguiſhed. Every *good precept* recommended by way of *advice*, is, ‘ a Rule which is or ought to be conſtantly ob‑ ‘ ſerved.’ But our idea of a *Law* goes farther. For by *a Law* we mean, “ a Rule which ſome Superior has power to oblige others, in “ ſubjection to him, to obſerve.”

Grotius likewiſe gives a definition of Law much to the ſame effect with our Author's, though more comprehenſive. Law, ſays he, is *Regula actuum moralium obligans ad Id quod Rectum eſt.*

then properly be defined to be " a *Rule*, &c. ſince it is rather the *art* which preſcribes *rules*. We ſhould not have taken ſuch particular notice of this trifling inaccuracy, but that, as our Author juſtly remarks, we cannot be too minute and preciſe in ſubjects of this nature; ſince inaccurate and imperfect definitions may involve the young and inconſiderate, in endleſs perplexity and error.

After ſome very juſt and ingenious obſervations on the *Laws of Nature*, both material and intelligent, which diviſions, for reaſons we have above aſſigned, do not in ſtrictneſs fall under the general title, *Law*, our Author proceeds to treat of the moral and religious obligations for the obſervance of the Law of Nature. From his ſentiments on theſe ſubjects, he appears, not without reaſon, to be an admirer of Lord Shaftſbury's Philoſophy, and at the ſame time a ſtrenuous advocate for Stoical virtue. We do not remember any one Stoical principle which he has not adopted and defended; except that he allows bodily pain to be an evil. He expreſſes, indeed, ſome fear leſt he ſhould have ventured too far in defending this ſyſtem, and ſeems apprehenſive leſt the men of the world ſhould give contemptuous ſmiles at his doctrines. He need not, however, regard whether ſuch men frown or ſmile. The good and wiſe will always conſider an extravagance of virtue as an amiable exceſs, and an error on that ſide will be the laſt they would wiſh to rectify.

Nevertheleſs, man being born an active as well as contemplative Being, ſpeculative notions of virtue may be ſtrained to ſuch unattainable heights, as to diſcourage men from purſuing what is eaſily practicable; and ſtoical apathy may be inculcated to that degree, as to ſtifle the generous paſſions of the ſoul, and check that vigour and activity which man, as a member of ſociety, ſeems born to exert. It becomes us, therefore, to diſtinguiſh properly between ſophiſtical refinements, and practical truths.

Thus when our Author, after the Stoics, tells us, that ' external things are not only indifferent, but that we bid ' fairer to be happy without them than with them.—That virtue is naturally and *neceſſarily* the cauſe of happineſs.—And ' that the quantity of *real* happineſs enjoyed by every one, ' bears uniformly a proportion to his merit,' our own feelings, to which he appeals, contradict his propoſitions. We agree with him and Lord Shaftſbury, that ' virtue itſelf is eſſentially a real good, and vice is eſſentially a real ill;' and we admit, that the latter is *neceſſarily* the cauſe of miſery; but we cannot allow that the former, *e converſo*, is *neceſſarily* the cauſe of happineſs. This is true alone with reſpect to the objects of our free agency; and only proves, that no actions of *our own*, but ſuch as are virtuous, can promote our happineſs. But it is falſe to ſay, that our happineſs does not, in ſome meaſure, depend on circumſtances *without us*. Man, as a ſocial Being, is affected by a variety of connections, which occaſionally contribute to his felicity or uneaſineſs. The ties of conſanguinity, affinity, and friendſhip, operate to different ends, and at times diſturb his peace, or increaſe his ſatisfaction. Our Author himſelf defines happineſs to be 'properly a ſtate in which the mind feels no uneaſineſs:' and will any one ſay, that a profligate offspring will give no uneaſineſs to a virtuous parent? Will any one ſay, that a good and innocent wife, will feel no uneaſineſs if wedded to a wicked and abandoned huſband? Will any one ſay, that it is no uneaſineſs to be witneſs to the diſtreſſes of a beloved friend, whom we cannot relieve? Are not theſe daily, nay hourly, ſources of inquietude? And as virtuous minds have generally the moſt exquiſite ſenſibility, are not ſuch, under theſe circumſtances, moſt peculiarly uneaſy and wretched?

Even with reſpect to thoſe things which are more ſtrictly called *externals*, we cannot be perſuaded, that they are ſo indifferent as our Author would repreſent them. We readily acknowlege *riches*, or a *large* fortune, not to be eſſential to happineſs: but we cannot go ſo far with our Author as to ſay, that 'a virtuous man, who lives, may be happy with 'the eſtate which he has.'—That 'to a philoſophic mind, 'the way in which he gets a ſubſiſtence, is of little import'ance, provided it be honeſt.' We grant him, indeed, that 'many a beggar is very happy.' But it does not, therefore follow, that 'every man may, as long as he lives, be ſaid to 'have enough, ſince he is ſubſiſted.' In diſcuſſing theſe points, we ſhould conſider men's different educations and habits of life. One bred up to beggary, may, it is true, be happy, as a Beggar: but one who has lived in affluent circumſtances, would not, however virtuous, ſupport ſuch a ſtate without uneaſineſs. One born to ſlavery may be happy as a ſlave; but one who has felt the bleſſings of Liberty, would not endure ſlavery without uneaſineſs: for our Author himſelf allows, that it is more to be dreaded than death: neither can every man who is ſubſiſted, be ſaid to have enough, becauſe he lives; for though what he has may ſuffice to preſerve his *immediate* exiſtence, yet it may be ſo ſcanty, or ſo unſuitable to his nature, that he may hourly pine and waſte away, for want of more plentiful or proper nouriſhment. In ſhort, to ſay that every man may be happy under ſuch circumſtances, is the Enthuſiaſm of Philoſophy. *Riches* are indifferent, but *Neceſſaries* are not: and though the former is an indeterminate expreſſion, yet the latter admits of preciſion.

Neither can we agree with our Author, that ‘Power is rather an Ill than a Good.’ It is apt, he ſays, to produce pride and vanity, and raiſe many vicious paſſions: and he concludes, that ‘if thoſe who have poſſeſſed it, knew the happineſs of a peaceful, humble, and quiet ſtation, they would bid adieu to their ambition, and retire from the inquietude of buſineſs, into the happy abodes of private life.’ Who then are to conduct the great concerns of life, and ſuperintend the welfare of ſociety, if the virtuous devote themſelves to philoſophic retirement? Is the great buſineſs of the world to be left to the adminiſtration of the vicious? Cicero was of a different opinion. He was ſo far from thinking power an ill, that he deems it the duty of a virtuous man to ſolicit power, in order to exert his abilities for the public ſervice: and, indeed, it ſeems an indiſpenſible moral obligation on the wiſe and virtuous, to render the effects of their wiſdom and virtue as extenſive as poſſible; for which ends, power is neceſſary. In many, it is true, it is productive of vicious paſſions: but where is the good which the greater part of mankind do not abuſe? Nevertheleſs, the wrong uſe which is made of it, does not alter its real property. ‘That it has, in all caſes, naturally a tendency to corrupt more than to amend the heart,’ we deny. Power is not that which corrupts, but that which expoſes corruption—that is, it affords bad men an opportunity of exhibiting their corrupt principles to public view, which, in a narrow ſphere of action, might have eſcaped notice. In few words, to argue againſt the deſire of power and honourable diſtinction, is to check that noble emulation which is among the moſt powerful incentives to great and virtuous undertakings, and only tends to ſink mankind into an inglorious apathy: and it ſhould be remembered, that we are not born to conſult our own eaſe and ſatisfaction alone.

Having enlarged on the moral and religious obligations to obſerve the Law of Nature, our Author proceeds to treat of Civil Laws; which, as he rightly remarks, are ‘Rules for regulating *voluntary* actions *alone*. Men's *involuntary* actions,’ he adds, ‘are not under their power; they depend not on the free-will or choice of man, but proceed from neceſſity, which hinders them from being otherwiſe than as they are. Thus,’ ſays he, ‘a man, who is in health, uſes exerciſe, and abſtains for hours from food, cannot hinder 'himſelf from growing hungry: becauſe the uneaſineſs at-'tending hunger, ſeems to depend on the material conſtitu-'tion of man, and to be a neceſſary conſequence of the Laws 'of Nature. Therefore it would be abſurd to make a Law 'forbidding any man to grow hungry.' Our Author's propoſition reſpecting *involuntary actions*, is certainly uncontrovertible; but we cannot ſay, that he is by any means accurate in the choice of his illuſtration: for *hunger* is rather a *paſſion* than an *action*; ſince the man who grows hungry does not *act*, but *ſuffer*.

It would be uncandid, however, to do more than barely mention ſuch inaccuracies, which, in ſo large a volume, are, perhaps, unavoidable. But whatever eſcapes of this kind our Author may have committed, or however we may differ from him with regard to ſome general propoſitions, yet we do not the leſs applaud his merit on the whole. He not only diſplays great juridical and philoſophical knowlege, but occaſionally relieves the Reader's attention to ſuch dry diſquiſitions, by apt quotations from, or alluſions to, ancient and modern poetry. His definitions, for the moſt part, are clear and juſt, and his deductions are drawn with great analytical ſkill: though, it may be thought, that he ſometimes purſues his analyſis till he becomes too prolix and circumſtantial. But above all, we cannot but extol his generous concern for the natural rights and political liberties of mankind. He takes many occaſions of expreſſing his zeal in the cauſe of Freedom, but more eſpecially under the title of Slavery; on which head, his ſentiments are ſo ſenſible and benevolent, that it would be unjuſt not to give them in his own words. Having conſidered the three principles on which Slavery is generally founded, viz. 1. Captivity; 2. Sale; 3. Birth; and ſhewn them to be irrational and cruel, he proceeds to conſider the ſtate of Slavery in our American Colonies.

'The principles,' ſays he, 'on which their ſlavery gene-'rally depends, is not even ſo ſtrong as any of thoſe three, 'on which alone it can be pretended to have any plauſible 'foundation. They are not made ſlaves by being made pri-'ſoners in a lawful war; they do not voluntarily diſpoſe of 'themſelves and of their liberty; of courſe, their children 'cannot be born ſlaves.

'We all know, that they are purchaſed from their Princes, 'who pretend to have a right to diſpoſe of them, and that 'they are, like other commodities, tranſported by the Mer-'chants, who have bought them, into America, in order to 'be expoſed to ſale. If this trade admits of a moral or a rational juſtification, every crime, even the moſt atrocious, may be juſtified. Government was inſtituted for the good of mankind: Kings, Princes, Governors, are not proprietors of thoſe who are ſubject to their authority; they have not a right to make them miſerable. On the contrary, their authority is veſted in them, that they may, by the juſt exerciſe of it, promote the happineſs of their people. Of courſe, they have not a right to diſpoſe of their liberty, and to ſell them for ſlaves. Beſides, no man has a right to acquire or to purchaſe them; men and their liberty are not *in commercio*; they are not either ſaleable or purchaſeable. One, therefore, has no body but himſelf to blame, in caſe he ſhall find himſelf deprived of a man, whom he thought he had, by buying for a price, made his own; for he dealt in a trade which was illicit, and was prohibited by the moſt obvious dictates of humanity. For theſe reaſons, every one of thoſe unfortunate men, who are pretended to be ſlaves, has a right to be declared to be free, for he never loſt his liberty; he could not loſe it; his Prince had no power to diſpoſe of him. Of courſe, the ſale was *ipſo jure* void. This right he carries about with him, and is entitled every where to get it declared. As ſoon, therefore, as he comes into a country in which the Judges are not forgetful of their own humanity, it is their duty to remember that he is a man, and to declare him to be free.

‘ I know it has been ſaid, that queſtions concerning the ſtates of perſons, ought to be determined by the law of the country to which they belong; and that, therefore, one, who would be declared to be a ſlave in America, ought, in caſe he ſhould happen to be imported into Britain, to be adjudged according to the law of America, to be a ſlave: a doctrine, than which nothing can be more barbarous. Ought the Judges of any country, out of reſpect to the law of another, ſhew no reſpect to their kind and to humanity? Out of reſpect to a law, which is in no ſort obligatory upon them, ought they to diſregard the Law of Nature, which is obligatory on all men, at all times, and in all places? Are any laws ſo binding as the eternal Laws of Juſtice? Is it doubtful, whether a Judge ought to pay greater regard to them, than to thoſe arbitrary and inhuman uſages which prevail in a diſtant land?

‘ Aye, but our Colonies would be ruined if ſlavery was aboliſhed. Be it ſo; would it not from thence follow, that the bulk of mankind ought to be abuſed, that our pockets may be filled with money, or our mouths with delicates?

‘ licates? The purſes of Highwaymen would be empty, in caſe robbery were totally aboliſhed; but have men a right to acquire riches by ſuch cruel, ſuch flagitious means? Has a Robber a right to acquire money by going out to the highway? Have men a right to acquire it by rendering their fellow creatures miſerable? Is it lawful to abuſe mankind, that the avarice, the vanity, or the paſſions of a few may be gratified? No, there is ſuch a thing as Juſtice, to which the moſt ſacred regard is due. It ought to be inviolably obſerved. Have not theſe unhappy men a better right to their liberty and to their happineſs, than our American Merchants have to the profits which they make by torturing their kind? Let, therefore, our Colonies be ruined, but let us not render ſo many men miſerable. Would not any of us, who ſhould, like Clytophon, be ſnatched by Pyrates from his native land, think himſelf cruelly abuſed, and at all times entitled to be free? Have not theſe unfortunate Africans, who meet with the ſame cruel fate, the ſame right? Are not they men as well as we? and have they not the ſame ſenſibility? Let us not, therefore, defend, or ſupport, a uſage which is contrary to all the laws of humanity.

‘ But it is falſe, that either we or our Colonies would be ruined by the abolition of ſlavery. It might occaſion a ſtagnation of buſineſs for a ſhort time. Every great alteration produces that effect; becauſe mankind cannot, on a ſudden, find ways of diſpoſing of themſelves and of their affairs. But it would produce many happy effects. It is the ſlavery which is permitted in America, that has hindered it from becoming ſo ſoon populous, as it would otherwiſe have done. Set the Nigers free, and, in a few generations, this vaſt and fertile continent would be crowded with inhabitants; learning, arts, and every thing would flouriſh among them; inſtead of being inhabited by wild beaſts and by Savages, it would be peopled by Philoſophers and by Men. It might, perhaps, do harm to the trade of Britain: but it has been demonſtrated by the learned, the ingenious, and the virtuous Author of a *Diſſertation on the Numbers of Mankind*, that a nation may be more populous, more wealthy, more virtuous, and more happy, without than with an extenſive foreign trade. Beſides, the trade of Britain would not ſuffer ſo much as people are apt to imagine. It is Induſtry which is the real ſource of wealth. As long as a nation continues to be induſtrious, it need not be afraid of poverty. Induſtry, like neceſſity, is inventive,

‘ and falls on a thouſand ways of employing itſelf to the profit of the induſtrious. If one channel is dammed up, it will ſoon open another for itſelf.’

Our Author obſerves, in a Note, on this ſubject, that the queſtion concerning the lawfulneſs of ſlavery, has been ſeldom debated. But, he adds, if authority was ever, in a caſe like this, to be deciſive, it may be remarked, that—‘ a contract, by which ſome people had, during their nonage, bound themſelves to the ſervice of ſome fiſhing-boats, for thrice nineteen years, and had ſo tied themſelves to their reſpective boats, that not one of them could, during all that time, remove from the village to which they belonged, or from one boat to another, was ſet aſide, becauſe it was held to be *hurtful* to them.—Another caſe,’ he continues, ‘ came to be diſputed—A Niger boy, being in Edinburgh, refuſed to return to his Maſter, becauſe he ſaid he was, like every other Britiſh ſubject, a Freeman in Britain. Council were ordered to argue the point both in writing and *viva voce*. But during the very time that the Court of Seſſion was hearing *them* plead at the bar, notice came, that the boy was dead. So judgment was not pronounced.’

For our parts, might we give our opinion on a point which, for what we know, is yet a *vexata queſtio*, we ſhould not heſitate to pronounce, that a ſlave, by his reſidence in Great Britain, becomes a Freeman. It is allowed, that *ſubjection* can only be due in conſideration of *protection*. Now it will not be denied, that a ſlave, during his reſidence in this kingdom, owes a local allegiance, and is ſubject to the laws. If he commits murder, or theft, &c. he may be puniſhed by our laws: and it would be a ſtrange doctrine, to argue, that he may be *puniſhed* by them, and yet not be *protected* by them. If he is entitled to their protection, *liberty* is the chief bleſſing they are calculated to preſerve; it is, as Monteſquieu remarks, the *principle* of the Britiſh Conſtitution: and, conſequently, no one living under it, can be held in *ſlavery*. A Maſter may as well be ſaid to have power over his ſlave's *life*. But if he kills his ſlave, how is he to be puniſhed? Certainly by our laws; and if our laws protect the ſlave's *life*, *pari ratione* they guard his *liberty*: ſince, whoever attends to the diviſions of our juridical Codes, will find that liberty is as much an object of legiſlative attention as life.

We wiſh our limits would permit us to give farther ſpecimens of our Author's abilities. We cannot, however, cloſe this article, without taking notice of his very juſt and humane reflections with reſpect to *legitimated* children, which, by the law of Scotland, are ‘ſuch as are procreated of parents, who marry each other ſometime after the conception of their children.’ The law, ſays he, ‘does not conſider the parents as ſo unnatural and ſo heinous offenders, or look on their embraces as ſo odious and ſo culpable, or regard the offspring with ſuch malignant eyes, as either to puniſh the innocent children, by incapacitating them from enjoying the ſame advantages which are enjoyed by others, who have, indeed, been brought into being in a more regular manner, but have not themſelves upon that account, any more merit than they, or to hinder the parents from making reparation for their delinquency, by marrying one another. Beſides,’ he adds, ‘a man and woman may have been guilty of delinquencies; but time may alter both their notions of life and the diſpoſitions of their hearts, and may make them ſenſible of the folly and viciouſneſs of their ways.’

The principles here unfolded, appear to us to be founded on reaſon and juſtice. It often happens, that a man in the licentiouſneſs of youth, and the wantonneſs of appetite, finds means to ſeduce an unguarded fair one to the gratification of a lawleſs paſſion, which, by her affectionate, faithful, and engaging manners, is at length converted into a ſolid and rational attachment. Under ſuch circumſtances, it is hard to hinder them from making reparation to a guiltleſs offspring, by depriving them of the means of tranſmitting thoſe advantages to their children, to which Nature entitles them. There was once an attempt in this kingdom to introduce this practice of the Scotiſh law, which is founded on the Civil and Canon Laws: but it was oppoſed and rejected with an high hand. It was upon this occaſion, that the Barons made that famous anſwer which has been ſo much applauded—‘*Nolumus leges Angliæ mutari.*’ Indeed at that time, when domineering Churchmen were graſping at power in order to bring every thing under ſubjection to papal tyranny, and were endeavouring to introduce the *civil* law, as more favourable to their ſlaviſh ſyſtem, there might be good reaſon for this ſhort and ſpirited reply: but to repeat it now, on the like occaſion, would be highly unreaſonable and abſurd. Thank Heaven we are freed from the terror of the papal yoke; the King is acknowleged to be ſupreme Head of the Church: and all eccleſiaſtical authority is derived from, and dependent on, the civil Power. Therefore, ſuch an improvement in our law, for ſuch we beg leave to call it, may now be admitted with ſtrict juſtice and propriety.

But though in this and many other particulars, as we obſerved before, we give the preference to the Law of Scotland, yet in ſome we think our own has the advantage. We could with pleaſure purſue the compariſon between them, but we muſt be content to inſtance it only with reſpect to Drunkenneſs — which, by the Scotiſh law, as we learn from our Author, ‘ though it can never be a *total excuſe* for one ‘ who has done a corporal or an atrocious injury, is ne‘ vertheleſs an *extenuation* of his guilt. For,’ he adds, ‘ it ‘ both is and ought to be ſo in every caſe, becauſe the beſt ‘ people may be intoxicated on particular occaſions, and it ‘ would be hard to puniſh them *Pœna Ordinaria* for actions ‘ done by them when in this condition.’ By our law, however, Drunkenneſs is ſo far from being deemed an *extenuation*, that it is generally held to be an *aggravation* of delinquency; for Drunkenneſs is itſelf unlawful, and puniſhable as a crime by our law: conſequently cannot be pleaded in extenuation of delinquency. In our judgment, this is the beſt policy: for as inebriation is a vice to which the common people are moſt addicted, and as it is productive of ſuch horrid conſequences, it cannot be too much diſcountenanced by law. Indeed as the ſentences in leſſer delinquences, that is, ſuch as are not capital, are moſtly diſcretionary, Drunkenneſs, under certain circumſtances, may be allowed in mitigation of *puniſhment*; but the *law* itſelf ſhould make no diſtinction, which may ſeem to favour ſuch a dangerous exceſs.

Having thus given a general view of this learned and inge-
iious work, we conclude with earneſtly recommending it
ot only to Men of the Law, but to the ſtudious in general,
ho will find the inſtitutions of Juriſprudence explained and
pported on philoſophic principles: and we heartily wiſh our
thor health and leiſure to continue his ſtudies, to his own
nour and advantage, and for the benefit and ſatisfaction of
ers.

Life of Eraſmus. *Vol.* II. 4to. 1 l. 1 s. bound. Whiſton and White.

our Review of the firſt volume* of this learned work,
e had the pleaſure of commending it as a valuable pre-
the Literati, and we extracted ſeveral paſſages which,

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* See Review, vol. XIX. page 385.

in our judgment, did honour to the Author's abilities: but we, nevertheleſs, took notice of ſome defects and inadvertencies, which, we hoped, the ingenious Writer would have avoided or corrected in the volume before us. We complained, not without reaſon, that "he was too ſparing of his "comment, for want of which, the narrative was, in many "places, dry and tedious." We likewiſe expreſſed our concern, "to perceive him attentive to ſuch trifles as afforded "neither amuſement or inſtruction, and were conſequently "too immaterial to have employed his pen." We took the liberty likewiſe of pointing out ſome ſlighter inaccuracies, with no other view, than that, by awaking all his attention, he might render the continuation of the work equal to his talents: and, from the promiſed contents of this ſecond volume, we ventured to declare our perſuaſion, that "it would "be more curious and intereſting than the firſt."

We are ſorry to confeſs, however, that our expectations in this reſpect are diſappointed; and we cannot forbear lamenting, when we ſee ſo much learning and ingenuity miſemployed in trivial purſuits, and barren diſquiſitions: for ſuch, in our opinion, is the far greateſt part of the volume before us. Our Author has with infinite labour collected the judgments which learned men have paſſed upon Eraſmus, and he has not omitted the leaſt ſcrap, in which the name of that great man is mentioned. Thus, we are told, page 17, 'that David Heinſius hath highly extolled Eraſmus, in a Letter to Scriverius, 'which is inſerted in the firſt tome of Eraſmus.' Likewiſe, that 'the letter of Baudius to Paul Merula, is an elegant encomium upon Eraſmus, and a defence of his ſtyle, which, 'as he truly obſerves, is copious, eaſy, flowing, and perſpicuous:' and we meet with abundance of fragments of this kind, which yield us neither pleaſure or profit.

To what purpoſe is it to cite an almoſt endleſs number of authorities, meerly to make us acquainted with their naked opinions, which are unſupported by any comment on the doctrine or ſentiments of Eraſmus? A Reader ought to have all the phlegm of a Dutch Burgomaſter, to pore over ſuch dry and wholeſale panegyrics and criticiſms: yet nearly one half of this bulky volume is made up of ſuch contents: and the remainder conſiſts of an Appendix which contains Letters to and from Eraſmus, together with his will: likewiſe ſeveral letters which paſſed between other people, in which mention is made of Eraſmus or his writings, with many other pieces of different kinds, which are, ſeveral of them, indeed, well worthy the peruſal of the learned and curious; who muſt, nevertheleſs, wade through a great deal of tedious and uninteresting matter, among which theſe choice pieces lie interſperſed.

In ſhort, we have ſuch eſteem for our Author's abilities, that we wiſh he had collected leſs, and written more. Had he been more liberal in his remarks on ſuch paſſages of Eraſmus as might exerciſe our underſtanding, his time had been well beſtowed, and his Readers, we truſt, would have been well rewarded for their attention. But laborious jejune compliments, ſerve only to diſſipate the irkſome hours of cloiſtered Pedants: men who ſtudy for rational purpoſes, value books no farther than as they are enriched with ſentiment.

It is but juſt, however, to acknowlege, that this work contains ſome learned and judicious remarks on Eraſmus and other Writers and cotemporary perſonages, together with ſome curious anecdotes, of which we ſhall ſelect a few, ſo far as our limits will allow us, for the entertainment of our Readers.

Page 21 we are preſented with the judgment of the Council of Trent, on the following propoſition taken from Eraſmus. 'When they who have been baptized in their infancy
'arrive to years of diſcretion, they are to be aſked whether
'they will ratify their baptiſm. If they refuſe, they ſhould
'be left at liberty ſo to do.'

'The Fathers of the Council inveighed vehemently againſt
'Eraſmus, as the Inventor of this doctrine, which they call-
'ed impious and pernicious, and proper to open the way to
'the abolition of Chriſtianity. They added, that if the cir-
'cumciſed children of the Jews were obliged when they
'come to riper years, to obſerve the whole law, and liable to
'puniſhment when they tranſgreſſed it, it was far more fit to
'oblige the children of the Faithful to keep the law of Jeſus
'Chriſt; that the Univerſity of Paris had juſtly condemned
'this doctrine of Eraſmus, and that the Council ought alſo
'to reject it.

'I ſee not,' ſays Dr. Courayer, 'what danger there was
'in this propoſition, and ſtill leſs how it could be treated as
'impious; ſince aſſuredly Eraſmus had propoſed it as a pro-
'per method of eſtabliſhing piety, and of admitting amongſt
'Chriſtians only ſuch as were ſo, ſincerely and willingly.'
We are of opinion with this worthy Doctor, that there is nothing either dangerous or impious in this propoſition; nevertheleſs, we are in doubt how far it might be neceſſary in point

of practice. Among thoſe who have arrived at *what are deemed years of diſcretion*, few have thought for themſelves on the ſubject of religion, and ſuch as have not, may, in this reſpect, be ſaid to continue ſtill in a ſtate of infancy: the ſincerity therefore of their ratification or renunciation is little to be depended upon, when their own judgment decides nothing in either caſe.

Our Author likewiſe preſents us with the ſeveral judgments favourable and unfavourable, which were paſſed on the famous Cardinal Perron: among other particulars, it is ſaid, that he was ſuch an everlaſting talker, that when we was fallen on the ſubject of I know not what Council, he never knew when to give over. As ſoon as his Valet de Chambre found him entering into that topic, he uſed to take his cloak, and ſay to his Comrades, *Andiamo al Bordello*, intimating, that they would have time enough and to ſpare. This Cardinal, in our Author's opinion, diſputed againſt the Proteſtants, with more vehemence than ſincerity; as with more effrontery than erudition.

We have alſo an entertaining anecdote, taken from a treatiſe of Eraſmus' on the Art of Preaching. The genius of Eraſmus, as is juſtly obſerved, naturally inclined to the ludicrous, often breaks out; as in the following tale, which he hath related concerning the theological Comedians, and which is both humourous and inſtructive.

' There was in Italy a Preacher, called Robertus Licienſis, of whoſe life I chuſe to ſay nothing; I ſhall only ſay, that if common report was true, he had excellent talents for the pulpit. At firſt he had been one of thoſe, who call themſelves *Obſervantins*, an honourable title, by which they are diſtinguiſhed from the other orders of St. Francis. As this order did not ſuit his humour, he went to one of thoſe called *Conventuals*, whoſe way of life is not ſo rigid. Being one day at a repaſt, where there was an Obſervantin Vicar, a man of capacity, piety, and gravity, he made his boaſt that he could draw tears from his auditors, whenever he had a mind. By this ſpeech he pretended to refute what the other had ſaid to him, by way of reproof and reproach, that his ſermons produced no good effects, becauſe they came not from his heart, and becauſe his life did not correſpond with his doctrine. From whom do ye draw tears, ſaid he, except from children and ſilly women? You then, ſaid Licienſis, who are ſo great a man, come to-morrow where I am to preach, and be at ſuch a place in the church, where I can obſerve you, and have a full ſight of you;

‘and if I do not make you weep, I will *give* you a ſupper; if I do, you ſhall give one to me and to this good company. He did not mention the word *pay*, becauſe thoſe people never touch *money*: but there was in the company a friend to the Franciſcans, who offered to be ſecurity for the Obſervantin.

‘On the following day, he went and took the place which was appointed; and then the Preacher, after having repreſented the loving-kindneſs and the mercy of God, and the ingratitude and ſtubbornneſs of thoſe whom nothing can call to repentance, and to mutual love, began, as in the perſon of God, to addreſs himſelf to the human heart. O heart! ſaid he, harder than iron, harder than diamonds! for even iron will melt in the fire, and the blood of a goat will diſſolve a diamond: but I, do what I can, am not able to draw from thee one ſingle tear. He carried on his apoſtrophe with ſuch pathetic vehemence, that at laſt the Vicar began to weep. As ſoon as the Preacher ſaw it, ſtretching forth his hand towards him, he cried out, I have conquered. The audience ſuppoſed that he ſtill ſpake in the perſon of God, applauding himſelf, as it were, for his victory over thoſe who could not refrain from ſhedding tears. After this, at ſupper, as the Conventual Monk boaſted of his ſucceſs, the Obſervantin replied ſmartly enough: It was not your eloquence that drew thoſe tears, but the compaſſion which I then felt for you, and a concern that one of ſuch happy talents ſhould chuſe rather to ſerve the world than Jeſus Chriſt.’

It was certainly no bad way of coming off. There are Actors of this kind who ſeem to be ſo much affected themſelves, that they affect their auditors alſo: but as ſoon as they are come down from the pulpit, they have done with religion, and think no more of it. Such, in ſome degree, are thoſe fanatical Hypocrites, and eccleſiaſtical Mountebanks, called Methodiſts, who impoſe upon an ignorant multitude, unable to diſtinguiſh Vociferation from Energy, nor the affected diſtortions of feature, from the real emotions of pious zeal. Such Impoſtors muſt be the worſt of men: for hypocriſy ſuperadded to irreligion, is the moſt enormous ſpecies of impiety. Argument, however avails little againſt a ſenſeleſs and affected enthuſiaſm: therefore we cannot but greatly extol the deſign of the Mimick, who lately attempted to expoſe this ſect to ridicule; though we think his performance, in many reſpects, highly reprehenſible, not to ſay contemptible.

Eraſmus, as is well obſerved, took all occaſions of expoſing the abuſes of religion, and of ridiculing the religious of thoſe days, who were improperly ſo called. ‘ We call,’ ſays he, ‘ Prieſts, Biſhops, and Popes, the *Church*, although they ‘ be only Miniſters of the Church; for the Church is the ‘ whole Chriſtian-people—And of the Church, we ſay, that ‘ ſhe appears in honour and ſplendor, not when piety is in‘creaſed, and vice is diminiſhed, when good morals are pre‘valent, and true doctrine flouriſheth, but when the altars ‘ are embelliſhed with gold and jewels; or rather, when, ‘ religion being totally neglected, the Prelates rival temporal ‘ Lords in lands, in domeſtics, in luxury, in mules, in horſes, ‘ in houſes, or rather in palaces, in every thing that makes a ‘ ſhew and a noiſe. This is thought to be ſo juſt a manner ‘ of judging and ſpeaking, that even in papal Bulls, theſe ‘ encomiums may be found; “ Foraſmuch as Cardinal A, “ by his ſumptuous equipage, and numerous train of horſes “ and domeſtics, doth ſingular honour to the Church of “ Chriſt, we think it proper to add to his preferments ano“ther Biſhoprick.” ‘ This was certainly an admirable title ‘ to preferment; but his Holineſs would have done well to ‘ have conſidered, that the Apoſtles honoured their Maſter's ‘ Church, by diſtinctions of a very different nature.’

Eraſmus, however, not only ſatyrized the luxury and lazineſs of thoſe voluptuous Prelates, but he likewiſe ſhamed them by his example; taking indefatigable pains in explaining the holy Scriptures, as appears by his edition of the New Teſtament, in which he took care to give the Greek text, not very common in thoſe days, as correct as poſſible; and to this end conſulted all the manuſcripts he could procure, and carefully peruſed the Fathers and Greek Commentators, ſetting down moſt accurately all the various readings.

‘ Of this there is a remarkable inſtance on 1 John v. 7. ‘ *For there are three that bear record* [in Heaven, the Father, ‘ the Word, and the Holy Ghoſt: and theſe three are one. ‘ And there are three that bear witneſs in earth] *the Spirit, ‘ and the Water, and the Blood: and theſe three agree in one.*

‘ Here he obſerves, 1. That in the Greek, only theſe ‘ words are found: *for there are three that bear record, the Spi‘rit, and the Water, and the Blood: and theſe three agree in ‘ one.*

‘ 2. That this paſſage is ſo cited by Cyril in the 14th book ‘ of his *Theſaurus*, and that an orthodox Father, as he was, 'would infallibly have cited the whole paſſage againſt the Arians, if he had found it in any copies in his time.

'3. That the ſame may be ſaid of Auguſtin, who alſo cites it thus againſt Maximinus, the Arian, although he omits nothing to eſtabliſh the conſubſtantiality of the Father and the Son, and although he pretends that the Spirit, the Water, and the Blood, ſignify the Father, the Son, and the Holy Ghoſt.

'4. That Beda cites the paſſage in the ſame manner as Auguſtin.

'5. That the controverted words are not in a manuſcript of the Minor Friars of Antwerp, which he had examined.

'6. That, indeed, the authority of Jerom is urged on this occaſion; but that this Father ſeems to complain, in a Preface which is prefixed to the Catholic Epiſtles, not of the Greek manuſcripts, but of thoſe who tranſlated the Greek Teſtament into Latin; and that at preſent the words which, as he complains, were omitted, are not to be found in the Greek manuſcripts, but only in ſome of the Latin ones.

"*But* (ſays Eraſmus) Whence could Jerom diſcover this error of the Tranſlators? It muſt have been by the help of the Greek copies. But theſe Greek copies either were or were not conformable to our verſion. If they varied as well as the Latin verſions, by what indications can he ſhew which is the beſt reading, and how the Apoſtle wrote? eſpecially ſince the reading which he cenſures was publicly uſed in the Church. If this were not the caſe, I know not what can be made of the following words: *Sed tu, virgo Chriſti, Euſtochium, dum a me impenſius Scripturæ veritatem inquiris, meam quodammodo ſenectutem invidorum dentibus corrodendam exponis, qui me falſarium corruptoremque ſacrarum pronunciant Scripturarum.* For who would have called him a Forger and a Falſifier, unleſs he changed the common reading of the place? If Cyril amongſt the Greeks did read what we now read in our Greek manuſcripts, if Auguſtin and Beda did read ſo, or if they found both the one and the other reading, I ſee not what reaſon Jerom could give to prove, that his way of reading was the true one. Some will ſay, this text furniſheth us with a ſtrong argument againſt the Arians. But firſt, ſince it is certain that the manner of reading this paſſage hath varied amongſt the Greeks and Latins, we cannot object it to them, becauſe they will have the ſame right to claim that

“ reading which favours them. But let it be ſuppoſed, that the paſſage is inconteſtible, ſince what is ſaid of the teſtimony of the Water, the Blood, and the Spirit, that they are one (*unum ſunt*, or rather, that they amount to one, *εἰς τὸ ἕν εἰσι*) relates not to an unity of nature, but to an uniformity of teſtimony, could the Arians think we, be ſo ſtupid as not to interpret in the ſame manner what is ſaid of the Father, the Word, and the Spirit? Eſpecially ſince the Orthodox explain in the ſame way a paſſage in the Goſpel of St. John; ſince Auguſtin rejects not this interpretation, when he diſputes with Maximinus the Arian; and ſince the interlineary Gloſs explains it thus: *Unum ſunt, id eſt, de eadem re teſtantur.* This is not the way to eſtabliſh the Faith, but to make it ſuſpected, by truſting to ſuch weak ſurmiſes. Perhaps it would be better to uſe our pious endeavours to become one with God and with Chriſt, than to diſcuſs, with an over curious zeal, how the Son differeth from the Father, and how the Holy Ghoſt from the one and the other. In truth, I ſee not how we can prove what the Arians denied, except by ſatisfactory arguments. In a word, this whole paſſage being obſcure, can be of ſmall ſervice for the confutation of Heretics, &c.”

In the courſe of theſe Remarks, we have ſome curious anecdotes relating to the ludicrous and ſuperſtitious cuſtoms which were prevalent about theſe times, and of which Eraſmus gives an account, either from good authority, or from his own obſervation, while he was here in England. ‘ Among the Engliſh,’ ſays he, ‘ at London, there is a cuſtom that on St. Paul’s Converſion, the people, in a ſort of wild proceſſion, bring into the Church of St. Paul the head of a kind of deer frequent in that iſland, fixed upon the top of a long ſpear or pole, with the whole company blowing Hunter’s horns in a hideous manner: and ſo in this rude pomp they go up to the high altar, and offer it there. You would think them all the mad Votaries of Diana. What ſhould the Paſtor or Prelate of the Church do in ſuch a caſe? If he oppoſe it, why then the claim of cuſtom is a violent thing, and to attempt the ſtopping of ſuch a flood ſhall raiſe a tumult or inſurrection of worſe conſequence than it will be to connive at a perverſe and inveterate cuſtom.

‘ This, which was at firſt probably a pagan cuſtom, continued to the Reformation.—Though the Church was now conſecrated to the memory of St. Paul, yet they ſeemed

‘ willing not to forget the Goddeſs Diana, to whom, we are ‘ told, in this very place was anciently a temple erected, and ‘ that in the time of Melitus, the firſt Biſhop of London. ‘ Ethelbert, King of Kent, built a church to the honour of ‘ St. Paul, where before ſtood a temple of Diana, as an an‘cient inſcription in the Cotton Library tells us: *Immolat ‘ Dianæ Londonia: Thurificat Apolloni ſubarbana Thorneia.* ‘ Thorney is now Weſtminſter. Sir W. Dugdale, in his ‘ Hiſtory of St. Paul's church, tells us, that there was a ‘ great Manor held by the ſervice of the offering a Doe at ‘ the high altar, on the Converſion of St. Paul. The ſame ‘ Author mentions, that there was a ſignal grant by Sir Wil‘liam le Baud, Knt. in 3 Edw. I. of a Doe yearly in win‘ter, on the Converſion of St. Paul, and of a fat Buck in ‘ ſummer, on the day of the commemoration of the ſame ‘ Saint, to be offered at the altar by the ſaid Sir William and ‘ his family, and then to be diſtributed among the Canons ‘ reſident: in conſideration of an eſtate granted by the ſaid ‘ Canons to him and his heirs. The reception of which Doe ‘ and Buck was, till Queen Elizabeth's days, performed at ‘ the ſteps of the Choir, by the Canons of this cathedral.’

We have likewiſe an account of an earthen lamp, which was found in digging the foundation of this church. It repreſents the figure of a building which the late Mr. Kemp, into whoſe hands this lamp came, ſuppoſed to be the temple of Diana: and he was the more confirmed in this opinion, from another lamp of the ſame ſort, which was found in the ſame place, and at the ſame time with the former, together with ſeveral boars tuſks.

‘ That Diana was worſhipped in Gaul, we learn from Po‘lyænus: and as a proof of her being worſhipped likewiſe ‘ in Britain, Mr. Sammes takes notice of an image that, in ‘ the year 1602, was dug out of the ground in Monmouth‘ſhire, which both by the form and dreſs, as likewiſe by an ‘ inſcription found not far from it, appeared to be the figure ‘ of that Goddeſs: and Mr. Camden thinks it not impro‘bable, that there was anciently a temple of Diana, where ‘ St. Paul's church now ſtands, from the great number of Ox ‘ heads that were found there, in digging up the church‘yard, in the reign of King Edward the firſt, and were then ‘ looked upon as Gentile ſacrifices.’

Among the ſelect pieces in the Appendix, of which, as we have obſerved before, many are curious, is the Preface of Eraſmus to Livy, in which we meet with the following paſſage, which is as applicable to the preſent times, as to thoſe in which it was written.

“ Fuit hoc olim Regum ſtudium, aut extructis Pontibus,
“ aut communitis Fluminum Ripis, aut alio deductis amni-
“ bus, tum Thermis, Porticibus, Baſilecis, Aquæductibus,
“ ſtratis viis, Oppidis erectis, aliove quopiam inſigni Mo-
“ numento ſui Memoriam poſteris relinquere; nunc fere ex
“ miſerandis urbium ac Vicorum ruinis, ex vaſtatis atque in-
“ ſenſis Agris Nobiles ſunt. Belli Gloria tum verum habet
“ Decus, cum ad id coegit neceſſitas, aut Patriæ Pietas.”
Kings were formerly ſtudious of tranſmitting their names to poſterity, by building bridges, by keeping up the banks of rivers, or by turning the courſe of the ſtream, or by erecting baths, porticos, and ſtately buildings, or cutting aquæducts, or by making public ways, or founding cities, or ſome ſuch ſignal monuments: but now they ſeek glory from the wretched ruins of towns and villages, and by burning and laying waſte the country. Warlike merit is then truly glorious, when neceſſity, or the love of our country, compels us to take arms.

Fragments of ancient Poetry, collected in the Highlands of Scotland, and tranſlated from the Galic or Erſe Language. 12mo. 1s. Edinburgh.

WE are told in a Preface to this little work, that the public may depend on theſe Fragments as genuine remains of ancient Scotiſh poetry; Tradition in the country where they were written, referring them to an æra of the moſt remote antiquity; and aſcribing them to the *Bards*, a race of men well known to have continued throughout many ages in Ireland and Scotland. The diction too, we are told, in the original, is very obſolete; and differs widely from the ſtile of ſuch poems as have been written in the ſame language two or three centuries ago. To whatever age, country, or people, however, we may be indebted for theſe Fragments, certain it is, they abound with that metaphorical ſimplicity that diſtinguiſhes the rudeſt ſtate of poetry, and deſcribe thoſe manners that belong to the moſt early condition of ſociety.

That they abound alſo with ſtrong images, and lively deſcriptions, which have a peculiar local propriety, cannot be denied; and yet, did we put no confidence in the aſſertion of the anonymous Editor, we ſhould think, notwithſtanding ſuch evident marks of authenticity, that they *might be* the production of a later age.

The ſimplicity and bold metaphors of the earlieſt kinds of poetry, are much eaſier imitated than is generally imagined: yet ſtriking as their ſtile and manner may be to common Readers, they are too often attended with ſuch groſs improprieties and tautologies, as make even their greateſt beauties diſguſting to perſons of the leaſt taſte, or critical knowlege.

Of the merit of theſe Fragments, which are chiefly Dirges or Lamentations for the Dead, our Readers will judge for themſelves, by the following ſpecimens; which are ſelected as neither the moſt nor the leaſt excellent of the whole.

FRAGMENT VII.

'Why openeſt thou afreſh the ſpring of my grief, O ſon 'of Alpin, inquiring how Oſcur fell? My eyes are blind 'with tears; but memory beams on my heart. How can I 'relate the mournful death of the Head of the people! Prince 'of the Warriours, Oſcur my ſon, ſhall I ſee thee no 'more!

'He fell as the moon in a ſtorm; as the ſun from the midſt 'of his courſe, when clouds riſe from the waſte of the waves, 'when the blackneſs of the ſtorm inwraps the rocks of Ar-'dannider. I, like an ancient oak on Morven, I moulder 'alone in my place. The blaſt hath lopped my branches 'away; and I tremble at the wings of the North. Prince 'of the Warriours, Oſcur my ſon! ſhall I ſee thee no 'more!

'Dermid and Oſcur were one: they reaped the battle to-'gether. Their friendſhip were ſtrong as their ſteel; and 'Death walked between them to the field. They came on the 'foe like two rocks falling from the brows of Ardven. Their 'ſwords were ſtained with the blood of the valiant: Warri-'ours fainted at their names. Who was a match for Oſcur, 'but Dermid? and who for Dermid, but Oſcur?

'They killed mighty Dargo in the field; Dargo before 'invincible. His daughter was fair as the morn; mild as the 'beam of night. Her eyes, like two ſtars in a ſhower: her 'breath, the gale of Spring: her breaſts, as the new fallen 'ſnow floating on the moving heath. The Warriours ſaw 'her, and loved; their ſouls were fixed on the Maid. Each 'loved her, as his fame; each muſt poſſeſs her, or die. But 'her ſoul was fixed on Oſcur; my ſon was the youth of her 'love. She forgot the blood of her father; and loved the 'hand that ſlew him.

'Son of Oſcian, ſaid Dermid, I love; O Oſcur, I love 'this Maid. But her ſoul cleaveth unto thee; and nothing 'can heal Dermid. Here, pierce this boſom, Oſcur; re-'lieve me, my friend, with thy ſword.

'My ſword, ſon of Morny, ſhall never be ſtained with 'the blood of Dermid.

'Who then is worthy to ſlay me, O Oſcur ſon of Oſcian? 'Let not my life paſs away unknown. Let none but Oſcur 'ſlay me. Send me with honour to the grave, and let my 'death be renowned.

'Dermid, make uſe of thy ſword; ſon of Morny, wield 'thy ſteel. Would that I fell with thee! that my death 'came from the hand of Dermid!

'They fought by the brook of the mountain; by the 'ſtreams of Branno. Blood tinged the ſilvery ſtream, and 'crudled round the moſſy ſtones. Dermid the graceful fell; 'fell, and ſmiled in death.

'And falleſt thou, ſon of Morny; falleſt thou by Oſcur's 'hand! Dermid invincible in war, thus do I ſee thee fall! '—He went, and returned to the Maid whom he loved; 'returned, but ſhe perceived his grief.

'Why that gloom, ſon of Oſcian? what ſhades thy migh-'ty ſoul?

'Though once renowned for the bow, O Maid, I have 'loſt my fame. Fixed on a tree by the brook of the hill, is 'the ſhield of Gormur the brave, whom in battle I ſlew. 'I have waſted the day in vain, nor could my arrow pierce 'it.

'Let me try, ſon of Oſcian, the ſkill of Dargo's daugh-'ter. My hands were taught the bow: my father delighted 'in my ſkill.

'She went. He ſtood behind the ſhield. Her arrow flew 'and pierced his breaſt.

'Bleſſed be that hand of ſnow; and bleſſed thy bow of 'yew! I fall reſolved on death: and who but the daughter 'of Dargo was worthy to ſlay me? Lay me in the earth, 'my Fair-one; lay me by the ſide of Dermid.

'Oſcur! I have the blood, the ſoul of the mighty Dargo. 'Well pleaſed I can meet death. My ſorrow I can end thus.

——She pierced her white boſom with ſteel. She fell; ſhe trembled; and died.

‘By the brook of the hill their graves are laid; a birch's unequal ſhade covers their tomb. Often on their green earthen tombs the branchy ſons of the mountain feed, when mid-day is all in flames, and ſilence is over all the hills.’

FRAGMENT IX.

‘Thou aſkeſt, fair daughter of the iſles! whoſe memory is preſerved in theſe tombs? The memory of Ronnan the bold, and Connan the chief of men; and of her, the faireſt of Maids, Rivine the lovely and the good. The wing of time is laden with care. Every moment hath woes of its own. Why ſeek we our grief from afar; or give our tears to thoſe of other times? But thou commandeſt, and I obey, O fair daughter of the iſles!

‘Conar was mighty in war. Caul was the friend of ſtrangers. His gates were open to all; midnight darkened not on his barred door. Both lived upon the ſons of the mountains. Their bow was the ſupport of the poor.

‘Connan was the image of Conar's ſoul. Caul was renewed in Ronnan his ſon. Rivine, the daughter of Conar, was the love of Ronnan; her brother Connan was his friend. She was fair as the harveſt moon ſetting in the ſeas of Molochaſquir. Her ſoul was ſettled on Ronnan; the youth was the dream of her nights.

‘Rivine, my love! ſays Ronnan, I go to my King in Norway. A year and a day ſhall bring me back. Wilt thou be true to Ronnan?

‘Ronnan! a year and a day I will ſpend in ſorrow. Ronnan behave like a man, and my ſoul ſhall exult in thy valour. Connan my friend ſays Ronnan, wilt thou preſerve Rivine thy ſiſter? Durſtan is in love with the Maid; and ſoon ſhall the ſea bring the ſtranger to our coaſt.

‘Ronnan, I will defend: do thou ſecurely go.——He went. He returned on his day. But Durſtan returned before him.

‘Give me thy daughter, Conar, ſays Durſtan; or fear and feel my power.

‘He who dares attempt my ſiſter, ſays Connan, muſt meet this edge of ſteel. Unerring in battle is my arm: my ſword, as the lightning of heaven.

'Ronnan the Warriour came; and much he threatened
'Durſtan.

'But ſaith Euran the ſervant of gold, Ronnan! by the
'gate of the north ſhall Durſtan this night carry thy Fair-
'one away. Accurſed, anſwers Ronnan, be this arm, if
'death meet him not there.

'Connan! ſaith Euran, this night ſhall the ſtranger carry
'thy ſiſter away. My ſword ſhall meet him, replies Con-
'nan, and he ſhall lie low on earth.

'The friends met by night, and they fought. Blood and
'ſweat ran down their limbs as water on the moſſy rock.
'Connan falls; and cries, O Durſtan, be favourable to Ri-
'vine!—And is it my friend, cries Ronnan, I have ſlain?
'O Connan! I knew thee not.

'He went, and he fought with Durſtan. Day began to
'riſe on the combat, when fainting they fell, and expired.
'Rivine came out with the morn; and —— O what detains
'my Ronnan!——She ſaw him lying pale in his blood; and
'her brother lying pale by his ſide. What could ſhe ſay?
'what could ſhe do? her complaints were many and vain.
'She opened this grave for the Warriours; and fell into it
'herſelf, before it was cloſed; like the ſun ſnatched away in
'a ſtorm.

'Thou haſt heard this tale of grief, O fair Daughter of
'the iſles! Rivine was fair as thyſelf: ſhed on her grave
'a tear.'

FRAGMENT XI.

'Sad! I am ſad indeed: nor ſmall my cauſe of woe!—
'Kirmor, thou haſt loſt no ſon; thou haſt loſt no daughter
'of beauty. Connar the valiant lives; and Annir the faireſt
'of Maids. The boughs of thy family flouriſh, O Kirmor!
'but Armyn is the laſt of his race.

'Riſe, winds of autumn, riſe; blow upon the dark heath!
'ſtreams of the mountains, roar! howl, ye tempeſts, in the
'trees! walk through broken clouds, O moon! ſhow by in-
'tervals thy pale face! bring to my mind that ſad night, when
'all my children fell; when Arindel the mighty fell; when
'Daura the lovely died.

'Daura, my daughter! thou wert fair; fair as the moon
'on the hills of Jura; white as the driven ſnow; ſweet as
'the breathing gale. Armor renowned in war came, and
'fought

'ſought Daura's love; he was not long denied; fair was 'the hope of their friends.

'Earch ſon of Odgal repined; for his brother was ſlain 'by Armor. He came diſguiſed like a ſon of the ſea: fair 'was his ſkiff on the wave; white his locks of age; calm 'his ſerious brow. Faireſt of women, he ſaid, lovely daugh'ter of Armyn! a rock not diſtant in the ſea, bears a tree 'on its ſide; red ſhines the fruit afar. There Armor wait'eth for Daura. I came to fetch his love. Come, fair 'daughter of Armyn!

'She went; and ſhe called on Armor. Nought anſwered 'but the ſon of the rock. Armor, my love! my love! 'why tormenteſt thou me with fear? come, graceful ſon of 'of Ardnart, come; it is Daura who calleth thee!—Earch 'the Traitor fled laughing to the land. She lifted up her 'voice, and cried for her brother and her father. Arindel! 'Armyn! none to relieve your Daura?

'Her voice came over the ſea. Arindel my ſon deſcended 'from the hill; rough in the ſpoils of the chace. His ar'rows rattled by his ſide; his bow was in his hand; five 'grey dogs attended his ſteps. He ſaw fierce Earch on the 'ſhore; he ſeized and bound him to an oak. Thick fly the 'thongs of the hide around his limbs; he loads the wind 'with his groans.

'Arindel aſcends the ſurgy deep in his boat, to bring 'Daura to the land. Armor came in his wrath, and let fly 'the grey-feathered ſhaft. It ſung; it ſunk in thy heart, O 'Arindel my ſon! for Earch the traitor thou diedſt. What 'is thy grief, O Daura, when round thy feet is poured thy 'brother's blood!

'The boat is broken in twain by the waves. Armor 'plunges into the ſea, to reſcue his Daura or die. Sudden 'a blaſt from the hill comes over the waves. He ſunk, and 'he roſe no more.

'Alone, on the ſea-beat rock, my daughter was heard to 'complain. Frequent and loud were her cries; nor could 'her father relieve her. All night I ſtood on the ſhore. All 'night I heard her cries. Loud was the wind; and the rain 'beat hard on the ſide of the mountain. Before morning 'appeared her voice was weak. It died away, like the even'ing breeze among the graſs of the rocks. Spent with grief 'ſhe expired. O lay me ſoon by her ſide.

‘ When the ſtorms of the mountain come; when the north ‘ lifts the waves on high; I ſit by the ſounding ſhore, and ‘ look on the fatal rock. Often by the ſetting moon I ſee ‘ the ghoſts of my children. Indiſtinct they walk in mournful conference together. Will none of you ſpeak to me?— ‘ But they do not regard their father.’

The following verſion of another of theſe Fragments having accidentally fallen into our hands, we ſhall inſert it, as it will probably prove agreeable to our poetical Readers.

Dark o'er the mountains low'rs the autumn ſky,
The grey miſt falls, in ſhow'rs of drizzling rain;
O'er the bleak heath, the whirlwind's voice is high;
The ſtream rolls troubled o'er the narrow plain.

The lonely tree, on yonder riſing ground,
Marks the ſad ſpot where Connal's corſe is laid;
Beneath the green turf, ſtrewn with leaves around,
The Warriour ſleeps, to wake but with the dead.

Meanwhile at times, as o'er the heath, by night,
Alone, the muſing Hunter ſlowly ſtalks,
His riſing hair doth mark his wild affright,
At wand'ring ghoſts that croſs his homeward walks.

O Connal! none thy ancient houſe could trace,
Thy great forefathers, known to earlieſt fame;
Tho' now, alas! of all thy numerous race
Not one to future times ſhall bear thy name.

Ev'n as a mountain oak, whoſe lofty boughs
Defy the winds, its branches once were ſpread;
But, rooted up, now falls thy honour'd houſe,
For Connal, laſt of all his race, is dead!

Here rung the din of arms, the horrid bray
Of mournful wars, th' effect of Fingal's pride:
Here valiant Connal, wounded in the fray,
With bleeding Warriours fell, and groan'd, and died.

Firm as a rock did Connal tread the plain;
His eyes of fire; of iron nerves his hand;
His ſword as light'ning darting thro' the ſlain,
That fell like thiſtles by a ſtripling's wand.

But, dark and low'ring as a thunder cloud,
His brow hung beetling o'er his hollow eye,
Dargo, the foe, the mighty and the proud,
Came on, determin'd or to kill or die.

Him Connal met, and dreadful 'gan the fight;
Which ſoon unhappy Rinval's daughter join'd,

Crimora fair, diſguis'd in armour bright,
Her flowing hair looſe waving in the wind.

In manly guiſe the Fair, thus wont to roam,
With much-lov'd Connal to the wars had ſtray'd:
Ah, how much better to have ſtaid at home,
Nor ventur'd forth to fight, the luckleſs Maid!

For aim ſhe took at Dargo's haughty creſt,
And drew the bow; but erring flew the dart,
When deep it pierc'd her faithful Connal's breaſt,
And, fatal error! ſunk into his heart.

Like a tall oak the mighty Warriour falls;
Or rock that's broken from the craggy hill:
What have I done? diſtracted then ſhe calls,
My Connal dear, my lovely youth, to kill!

He bleeds—he dies—my murder'd Connal dies—
O ſtay, my love, my friend, my Connal, ſtay—
Thus day and night did hear her mournful cries,
'Till grief had worn the lovely Maid away.

Here Connal's grave was dug, here rais'd his tomb,
Where thro' the graſs ſtill ſighs the pitying wind;
By Connal's ſide, Crimora finding room;
For the ſad Mourner ſtaid not long behind.

They died, whom Memory long alive ſhall keep;
And here, beneath this mountain tomb, alone,
At reſt, the lovely pair together ſleep;
While the green moſs devours the mould'ring ſtone.

An Introduction to Botany. Containing an Explanation of the Theory to that Science, and an Interpretation of its Technical Terms. Extracted from the Works of Dr. Linnæus, and calculated to aſſiſt ſuch as may be deſirous of ſtudying that Author's Method and Improvements. With twelve Copper-plates, and two Explanatory Tables. To which is added, an Appendix; containing upwards of two thouſand Engliſh Names of Plants, referred to their proper Titles in the Linnæan Syſtem. By James Lee, Nurſery-Man, at the Vineyard, at Hammerſmith. 8vo. 4s. 6d. in Boards. Tonſon.

As the ſtudy of Botany is of late become a general amuſement; and as we have hitherto had no work in our own language that *profeſſedly* treats of the *Elements* of that ſcience;

ſcience[*]; Mr. Lee therefore hopes, that what he now offers to the public, will be conſidered as a performance of ſome utility. And ſo, indeed, it appears to be: for the matter of it is not properly Mr. Lee's, but has been collected (with a good deal of judgment) from the works of the juſtly celebrated Dr. Linnæus, whoſe labours for the reformation of this ſcience in general, and invention of the *Sexual Syſtem*[†] in particular, are well known. But as the writings of this learned Profeſſor are frequently interſperſed with philoſophical and critical remarks of leſs general uſe, Mr. Lee was of opinion, that ſuch an *Extract* of his moſt material Doctrines, as the preſent, would, in all probability, be better received than a *direct Tranſlation* of any of his works at large.

The preſent work is divided into three parts, and each part into chapters.—Vegetables, according to Linnæus, are primarily diviſible into three parts: 1. The Root; 2. the *Herb* or Plant itſelf; 3. the *Fructification.*——The *Sexual Syſtem* is divided into, 1. *Claſſes*; 2. *Orders*; 3. *Genera*; 4. *Species*; 5. *Varieties.* Now, as the *Claſſes*, *Orders*, and *Genera*, which come firſt in the Syſtem, are eſtabliſhed on the *Fructification* alone, this part of the Vegetable has the preference given it, in point of order; and is the ſubject of the *firſt* part of the work.——In the *ſecond* part is given a full explanation of the *Claſſes*, *Orders*, and *Genera* of the Syſtem; which contain the whole *Theoretic* part of it, the doctrines of *Species* and *Varieties* having a nearer relation to the *Practice.*—In the *third* part, the *Root* and *Herb* are treated of: and as theſe chiefly furniſh the doctrines that reſpect the *Species* and *Varieties*, ſo they make the concluſion of the work.

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[*] Some *few* explanations of the ſame kind may be found interſperſed in larger works, but not the *whole* of what a Reader might expect to find; as, in fact, the explaining the *Theory of the Science* was not the immediate objectof thoſe publications.

[†] The *Sexual Syſtem* of Botany is founded on a diſcovery that there is in Vegetables, as well as Animals, a *diſtinction of the Sexes.* This was not wholly unknown to the antients; but their knowlege of it was very imperfect;—and, the honour of having firſt ſuggeſted the true ſexual diſtinctions in Plants appears to be due to our own countryman, Sir Thomas Millington; from whoſe hints Dr. Grew was led to the obſervations he has given on this ſubject, in his *Anatomy of Plants.* After this Camerarius, Moreland, Bradley, and others, purſued their enquiries and experiments ſo far, as to remove all doubt concerning theſe diſcoveries; and laſtly, Dr. Linnæus founded thereon his *Syſtem of Botany*,—explained in the work before us.

By *Fructification* is to be underſtood both the *Flower* and *Fruit* of Plants.—Linnæus defines the *Fructification* to be a temporary part of Vegetables, alloted to Generation, terminating the old Vegetable, and beginning the new. It conſiſts of ſeven principal parts, viz.

1. The Calyx, *Empalement*, or *Flower-cup.*

2. The Corolla, *Foliation*, vulgarly the *Leaves of the Flower.*

3. The Stamina, *Threads*, vulgarly the *Chives.* — The *Stamina* are the *Male* part of the Flower*.

4. The Pistillum, *Pointal.*—This is the *Female* part of the Flower.

5. The Pericarpium, *Seed-veſſel.*

6. The Semina, *Seeds* themſelves.

7. The Receptacle, *Baſe*, on which the Fructification is ſeated.

After having treated of the *diſtinct characters* of the above ſeven parts of Fructification; he proceeds to the *moſt natural Structure* of each, and then to their *Singularities.*

In the *ſecond* part we are told, that the *Sexual Syſtem*, invented by Dr. Linnæus, is founded on the parts of Fructification deſcribed in the former part of this work: 'Theſe 'having been obſerved with more accuracy, ſince the diſco'very of the uſes for which nature has aſſigned them, a new 'ſet of principles *have* been derived from them; by means of 'which the diſtribution of Plants has been brought to a greater 'preciſion, and rendered more conformable to true Philoſophy 'in this ſyſtem, than in any one of thoſe which preceded it.

'By the *Sexual Syſtem*, Plants are diſpoſed according to the 'number, proportion, and ſituation of the Stamina and Piſ'tilla.—The firſt general diviſion of the whole body of Ve'getables is into twenty-four *Claſſes*; theſe are again ſubdi'vided into *Orders*, the Orders into *Genera*, the Genera into '*Species*, and the Species into *Varieties*, where there are any 'worthy of note.'

The twenty-four Claſſes of Vegetables, as given by Linnæus, are,

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* The Flowers of the *generality* of Vegetables (tho' not all of them) are *hermaphrodite*, containing within them the characters of both ſexes; but in ſome, the ſexes are parted, and allotted to different Flowers, and in a few, even to different Plants.

1. MONANDRIA; the Flowers of this claſs have but one *Huſband*, or *Stamen*.

2. DIANDRIA, having two
3. TRIANDRIA, — three
4. TETRANDRIA, — four
5. PENTANDRIA, — five
6. HEXANDRIA, — ſix
7. HEPTANDRIA, — ſeven
8. OCTANDRIA, — eight
9. ENNEANDRIA, — nine
10. DECANDRIA, — ten
11. DODECANDRIA, — twelve
12. ICOSANDRIA, — twenty
13. POLYANDRIA, — many

Huſbands, or *Stamina.*

14. DIDYNAMIA, — the *power* of two :—this claſs has two Stamina longer than the reſt.

15. TETRADYNAMIA, — the *power* of four :— this claſs has four Stamina longer than the reſt.

16. MONADELPHIA, — a *ſingle brotherhood*, i. e. having one ſet of Stamina united at the baſe.

17. DIADELPHIA, — a *double brotherhood*, i. e. having two ſets of Stamina ſo united.

18. POLYADELPHIA, — *many brotherhoods*, or ſets of Stamina united as above.

19. SYNGENESIA, — *congeneration*; — alluding to all the Stamina performing their office *together*.

20. GYNANDRIA, — *wife* and *huſband*, — the male and female parts of the claſs are *united*.

21. MONOECIA, — of a *ſingle houſe*, — the male and female flowers *both* on the *ſame* plant.

22. DIOECIA, — of *two houſes*,—the male flowers on one plant, the female on another.

23. POLYGAMIA, — *plurality* of *marriages*, — this claſs produces flowers of *each* ſex, as well as *hermaphrodite* flowers.

24. CRYPTOGAMIA, — *concealment* of marriages, — this claſs conſiſts of ſuch plants as either bear their flowers *concealed* within the fruit, or *ſo ſmall* as to be *imperceptible*.

After the Claſſes he proceeds to explain the Orders into which they are ſubdivided, and theſe are chiefly denominated from the different number of *Piſtilla*, or female parts of the flower: but for theſe, as well as the Genera, we muſt refer to the ſecond part of the work itſelf.

In the *third* part, the two remaining parts of the vegetable, viz. the *Root* and Herb are treated of; and as theſe chiefly furniſh the doctrines that reſpect the laſt diviſions of the ſyſtem, viz. *Species* and *Varieties*, they are included in this part.

Linnæus divides Vegetables in general into the ſeven following Families, viz.

1. FUNGI, Muſhrooms.
2. ALGÆ, Flags.
3. MUSCI, Moſſes.
4. FILICES, Ferns.
5. GRAMINA, Graſſes.
6. PALMÆ, Palms.
7. PLANTS, which include all that do not enter into any of the other diviſions; and theſe are,
   1. Herbaceous,
   2. Shrubs, or
   3. Trees.

After having thus diſtinguiſhed *Vegetables* at large, he next proceeds to their ſeveral *Parts*; as the Root, Herb, Trunk, Leaves, &c. But it is impoſſible for us to enter into the *minutiæ* of ſo extenſive a ſcience as that of Botany, within the narrow limits of an article: we ſhall therefore conclude the preſent, with Mr. Lee's *Explanation of the* TABLES, added to the work, and his *Hints concerning the Manner of Studying Botany by the Help of this Book.*

'The firſt Table is divided into three columns; the firſt 'of which contains the names of the Genera admitted by 'Linnæus alphabetically diſpoſed; the ſecond, the Engliſh 'names; and the laſt, the names of the Claſſes and Orders, 'to which the Genera reſpectively belong.

'The ſecond Table is likewiſe divided into three columns; 'the firſt of which contains the generic names that are now 'out of uſe, alphabetically diſpoſed; the ſecond, the Engliſh names; and the third, the names of the Linnæan Genera, under which they are reſpectively to be ſought in the 'firſt Table.

'By the help of theſe Tables, the Reader will be enabled 'to find the Claſs and Order of any Plant he may propoſe to 'examine, after he has informed himſelf of its botanic name: 'for if the name given him be not the ſame admitted by the 'Author we have followed, and conſequently not to be met 'with in the firſt Table, he will probably find it in the ſecond, which will refer him to the firſt.

'By theſe Tables, properly uſed in conjunction with the book itſelf, it is conceived, that the Reader may arrive not only at an acquaintance with the principles of the ſcience, but even at a practical knowlege of the diſtinctions of Vegetables, much ſooner than by reading the deſcriptions, and inſpecting the figures given by old Writers, whoſe collections are either without method, or diſpoſed according to ſuch ſyſtems as have been exploded; for by what we have laid before him, he will be enabled to conſult the productions of Nature, and compare them with what is delivered in the book; or, in other words, to mix the Practice with the Theory; without which the ſtudy of this ſcience would be dry and taſteleſs, and the progreſs made in of little advantage.

'The firſt thing he ſhould aim at is, to get a thorough knowlege of the diſtinctions of the twenty-four Claſſes. In order to this, the firſt part of this book ſhould be previouſly peruſed, as the parts of Fructification are therein explained; without which the Claſſes could not be underſtood. Then let him gather ſome of the ordinary Flowers, and bring them by turns into his cloſet for examination, chuſing firſt the larger kinds, and ſuch as naturally expand and diſcover the Stamina and Piſtillum; and when he has accuſtomed himſelf to know the parts of Fructification in theſe eaſier kinds, he may then try ſuch as require being ſtript of their covers, or diſſected with a penknife, to diſcover their inner parts, or whoſe minuteneſs requires the aſſiſtance of a magnifying glaſs for obſerving them properly. Having fixed on the Flower he would firſt examine, he will, by the help of the Tables, be informed of the Claſs it belongs to; then turning to the chapter of the ſecond part of the book, which treats of that Claſs, let him carefully read over the character there given of the Claſs, and compare his Flower therewith; a frequent practice of this will ſoon make him retain the names of the Claſſes, and their ſeveral diſtinctions.

'When he has arrived thus far, he may begin to try his ſtrength, by deciding firſt himſelf upon the Claſs before he turns to the book; and he will be now qualified to begin the ſtudy of the Orders; which he may purſue after the ſame method.'

Mr. Lee has added a third Table, by way of Appendix, which will be of great uſe to the Engliſh Botaniſt, as containing ſuch Engliſh names of Plants as have been moſt generally received, whether *ſpecific* or *generic*; and ſhewing the Titles of the *Genera* under which they are ſeverally ranged in the Linnæan ſyſtem.

The deſigns for the Figures of the Plates are taken from thoſe given by Linnæus in his works, and are not ill executed.

Upon the whole, we look upon Mr. Lee's book as a very uſeful Compendium of Linnæus's truly ingenious performances; and as ſuch would recommend it to all Lovers of Botanic Reſearches, in the making of which it will afford them no ſmall aſſiſtance.

A Univerſal Geographical Dictionary; or Grand Gazetteer; of general, ſpecial, ancient, and modern Geography: Including a comprehenſive View of the various Countries of Europe, Aſia, Africa, and America; more eſpecially of the Britiſh Dominions and Settlements throughout the World: Deſcribing their Soil, Extent, and Situation; their ſeveral Productions, Animal, Vegetable, and Mineral; their Government, Arts, Manufactures, Traffic, Genius, Manners, and Religion; as well as the many admirable and ſtupendous Curioſities, (natural and artificial) to be found therein; with the moſt remarkable Events, Accidents, and Revolutions of paſt Ages. Interſperſed with many thouſand uncommon Paſſages, ſtrange Occurrences and critical Obſervations, both ſacred and prophane. Diligently extracted, and compiled with the utmoſt accuracy, from the moſt approved Travellers, Geographers, Hiſtorians, Philologers, &c. A Work not only agreeably amuſing, but alſo inſtructive, and of ſingular Utility to Perſons of every Rank and Station. Illuſtrated by a general Map of the World, particular ones of the the different Quarters, and of the Seat of the War in Germany. By Andrew Brice of Exeter. Folio. 2 vols. 2l. 2s. Johnſton, &c.

A Laborious and uſeful performance. Mr. Brice, who is a Printer at Exeter, ſeems to be a very honeſt Compiler, tho' not a very elegant Writer. His manner, however, is not altogether unentertaining, tho' it is not extremely agreeable. In ſhort, he is ſomewhat of an Humouriſt; and ſo intermingles his own peculiar obſervations with the matter of the ſeveral Writers he makes uſe of, as ſerves to make us ſmile, ſometimes at his conceits,—ſometimes at himſelf. His account of Dulwich, a village near London, may ſerve as a ſpecimen.

‘ DULWICH in Surry, on the borders of Kent, five m. from London, is notable for the medicinal waters near it, called Sidnam Wells, which are, in ſeaſons proper for purgation, much reſorted to by the lower claſs of people. But its to be reckoned much more notable for its Hoſpital, called *The College of God's Gift*, if it ſhould be true that the occaſion of its being founded was owing to the *Devil himſelf*, as the ſtory has been handed down. For thus it runs.

‘ Mr. William Allen, being a principal Actor in many of Shakeſpear's plays, and in one of them *perſonating* the Devil, [which ſeems not to be a *principal Actor*'s part] ‘ the very Devil himſelf juſtly took in dudgeon his preſuming thus to counterfeit his own *proper* likeneſs, and therefore came himſelf in *propriâ perſonâ* (as the ſtory expreſſes it) to aſſert his ſole right, time out of mind, of making *ſcareful* appearances; which unexpected viſit ſo frighted the poor *Devil-Actor*, that he incontinently vowed to erect this very Hoſpital, (a ſort of worſhipping the Devil for fear, as done by Indians); whereupon the *real* Devil left him a *clear ſtage* and *much favour*. But one miſchief ſeems here to be, that 'twill be difficult, perhaps, to find THE DEVIL perſonally introduced by Shakeſpear in either of his plays; tho' he has aerial Spirits, Ghoſts, Witches, Fairies, Conjurers, Inchantments, and *ſuch Trade*, ſure enough, and yet hardly to be ſaid *too much* neither, he being charmingly inimitable in ſuch fantaſtic repreſentations.

> ‘ For Shakeſpear's magic ne'er could copied be,
> ‘ Within that circle none durſt walk but he.

‘ We muſt, moreover query, what is this *propriâ perſonâ*, this *real proper perſon* of THE DEVIL? If HE be a *Spirit only*, and ſo by conſequence *really inviſible*, it ſeems contradictory to ſenſe and reaſon, that he can *appear* to *mortal* eyes but in an *aſſumed* or *borrowed* ſhape, not in his *real own*, or *propriâ perſonâ*. But we'll ſuppoſe, for the credit of the ſtory, this imaginary *propriâ perſonâ* to be the odd, quite *untempting*, form in which fanciful Painters have licentiouſly dreſſed up the Devil in their pieces; which is ſo ludicrouſly horrible ſometimes, that its to be admired he appears not to them as well as to Mr. Allen, they, in effect, *perſonating him* as bad as he could for life. We need make no excuſe for our *well-meaning* jocularity on this occaſion, ſince no notion ſeems more juſtly to deſerve being exploded, and to call for ridicule, than this of the Devil (whoſe proper buſineſs it's owned, is to tempt and allure men into ſins) 's appearing to wicked people in a moſt frightful ſhape, to ſcare them into repentance, reformation, piety, &c. For in ſuch caſes Satan would be *divided againſt himſelf* (Mat. xii. 26.) and this Hoſpital might then, in ſome ſenſe, be called *the Devil's Gift*, if it ſhould poſſibly be true, that the Devil, in his *propriâ perſonâ*, was the real cauſe of this College's being erected and endowed.

'But be the abſurd ſtory as true or falſe as it may, it is recorded certain, that Mr, Allen, on ſome occaſion or other, made a vow, or took a reſolution, to erect this Hoſpital, and accordingly ſigned the proper deeds. The Devil ſure can hardly be ſuſpected to have *foreknown* that his ſtage mummery would have had ſo godly an effect. But the traditional ſtory goes on to ſay, that Mr. Allen afterwards changed his mind—[that is, in other words, *repented of his repentance*]—and would gladly have recalled his charity; but it was too late.—If ſo, it poſſibly may be, the Devil, —(for that *Money's the Devil* is allowed by proverb)—leſs abſurdly appear'd to him again off the ſtage in his *propriore perſonâ*, in his much more proper, his enticing, his bewitching form of Mammon, or perhaps, part of a legion of Angels of Light, i. e. *Gold Angels dazzling as from the Mint.* But to be ſerious.

'This Mr. Allen lived to be ſeveral years Maſter of his ſaid college, which he founded for a Maſter and Warden, who were always to be of the name of Allen, or Alleyn (as its differently ſpelt) and Batchelors; with four Fellows (of whom three were to be Divines, and the other an Organiſt), ſix poor men, ſix poor women, with a School for education of twelve poor boys. By his endowment he excluded all augmentations of it by future benefactions. He himſelf, with his wife, lies in a fair chapel here, little dreaming his charity would ever be ſo ungratefully treated as to be aſcribed to but a ſilly prank of the Devil. But he (this Mr. Allen) having proved himſelf by this good work to have been a perſon of beneficent diſpoſition, who would not wiſh his having been poſſeſſed of equal riches to thoſe of the famous Tragedian Æſop, of ancient Rome, who left to his ſon no leſs than 150,000 l. Sterling, tho' he had in his time been ſo extravagantly frolickſome, as oſtentatiouſly to expend, in but one platter of meat, more than 4687 l. the ſaid ſingle platter conſiſting of the rareſt ſinging birds, even ſuch only as imitated the human voice, and coſt him no leſs than 46 l. 17 s. 6 d. each ſingle bird?'

A De-

A Deſcription of the Royal Palace, and Monaſtry of St. Laurence, called the Eſcurial; and of the Chapel Royal of the Pantheon. Tranſlated from the Spaniſh of Frey Franciſco de los Santos, Chaplain to his majeſty Philip the fourth. *Illuſtrated with copper-plates.* By George Thompſon of York Eſq; 4to, 1 l. 10 s. Hooper.

AS it is impoſſible to give any ſatisfactory abſtract of a work, containing ſuch an immenſe variety as that before us, we ſhall confine our account thereof to the manner of its execution, and the deſign of its publication.

At a time, ſays the tranſlator of this laborious and elegant performance, when the polite arts are protected and encouraged; when the Britiſh Nobility and Gentry are proud of declaring themſelves the patrons of ſcience, and of animating their countrymen to rival the fineſt artiſts in Europe; when the writings of thoſe travellers, who have minutely deſcribed the beautiful paintings and ſculptures, which adorn the churches and palaces of Italy, are read with avidity; I was deſirous, and at the ſame time requeſted, to add my mite to the public treaſury of ſcience, by making my countrymen acquainted with an edifice that deſerves their attention, and to which the greateſt part are ſtrangers; few knowing any thing more of the Eſcurial than its name, though deſcribed in the moſt beautiful and accurate manner by the famous Franciſco de los Santos.

Influenced by theſe motives, continues Mr. Thompſon, I undertook to tranſlate his celebrated performance, written in obedience to an order of his catholick majeſty; being perſuaded that an account of this ſuperb ſtructure would be agreeable to every reader, who has a taſte for the fine arts. A ſtructure which has not, perhaps, its equal on the ſurface of the globe, either with regard to magnitude, beauty or magnificence. It is decorated with the moſt elegant performances of art, and the moſt curious productions of nature: the beauties of architecture, painting and ſculpture, are there blended with a profuſion of riches, aſtoniſhing to the beholder. The ſtatues and baſſo relievos might be own'd by Praxiteles himſelf, and the enchanting productions of the pencils of the greateſt painters are diſplay'd in amazing profuſion. In ſhort, whatever art could furniſh, or munificent monarchs procure, are collected in the Eſcurial, and render the edifice, what it is truly ſtiled by the author, a miracle of art.

Such, ſays the tranſlator, is the Eſcurial; and its ſplendid decorations are ſo elegantly diſplayed by the Spaniſh writer, that his deſcriptions convey an idea almoſt equal to the objects themſelves.

With due ſubmiſſion, however, we cannot help obſerving that, whatever merit may be aſcribed to theſe deſcriptions, either in the original or the tranſlation, they muſt fall infinitely ſhort of the ſlighteſt view of the real objects. Indeed the Spaniſh author was himſelf extremely ſenſible of the diſadvantages of the beſt verbal deſcriptions of objects, that are peculiarly calculated to ſtrike the ſenſe, and acquire ſo little aſſiſtance from the imagination of the beholder. 'To him who beholds ſuch a fabrick,' ſays he, 'his eyes at once convey to the mind the raviſhing idea of its architecture and ornaments; whereas he who deſcribes it, opens it by degrees, and is obliged to uſe a variety of terms; but, after the moſt ſucceſsful care to give an entertaining deſcription, it will, in many places, be cenſur'd as jejune and tedious: for my own part, I am conſcious, that I ſhall fall infinitely ſhort of communicating that delight to the moſt attentive reader, which the ſpectator receives from the view of ſo grand an object.' It muſt be confeſſed, nevertheleſs, that it is not the fault of the writer, if his readers do not acquire a very competent and ſtriking idea of the ſeveral parts of this magnificent ſtructure and its ornaments, from his beautiful and accurate method of deſcription; which is far from abounding, with dry, technical phraſes; but is enlivened by the moſt happy expreſſion, and frequently with a ſtrength of imagery that is very difficult to attain in words. Of this we ſhall give our readers only one ſhort ſpecimen, in his conciſe and animated deſcription of the picture of the famous battle of St. Quintin in 1564; wherein Philip the ſecond was preſent, and, on that important victory, conceiv'd the firſt idea of erecting this ſuperb fabrick

'If ever the ſpirit and fire of a painter were communicated to his works, it is in this exhibition, which every where preſents objects of magnanimity and terrour. Here is diſplayed the ardent bravery of the commanders and officers; there the fierceneſs and rage of the ſoldiers, who are all bigger than life, together with the vigour and fury of the horſes, the impetuous attack made on the army of the enemy; the ſtrokes, the wounds deluging the field with blood; the dreadful fire and ſmoke of the artillery, muſkets and carabines; the confuſion, rout and carnage

I know what troubles vex the Great,
Have felt the duty moſt ſevere,
To toil amidſt the farce of State,
While Flatterers buzz in either ear;
And Triflers plague, with all the trifling things
That adulation finds to torture Kings.

Vain-glory, hence, my ſcorn and hate,
I boaſt nor King nor Poet's name,
For, when I yield my breath to Fate,
What boots to me a doubtful fame!
One hour of ſolid bliſs by far outweighs
An immortality of empty praiſe.

Is then our envy'd lot ſo bleſt,
When ev'ry lively, genuine joy,
Sweet pleaſure, eaſe, and peaceful reſt
Forſake the Great and their employ?
To freedom born, the ſoft enchanting train
Prefer their eaſe to pomp and carking pain.

So might I live, tho' Fortune ſway
The world, ſhe ſhould not my delight;
Or, if ſhe ſtrove to vex by day,
I'd ſleep the ſweeter for't at night.
But 'tis our ſtate that quickens our deſires
To live and act, as each his place requires.

VOLTAIRE, from noiſe and Courts retir'd,
At eaſe may ſtudy Wiſdom's lore,
And tread the paths, by Truth inſpir'd,
Which Plato trac'd ſo long before:
But I, with ſhipwreck threaten'd, ceaſe to ſing,
To brave the ſtorm, and live and die A KING.

In the following, this great and univerſal Genius appears in the light of a Critic; and, however implicit an admirer he ſeems, in general, to be of Voltaire, he makes ſeveral free-ſtrictures on his celebrated tragedy of Semiramis; a very bad tranſlation of which is juſt publiſhed in our language.

To VOLTAIRE.

'Tis well, VOLTAIRE,—you moſt politely ſay,
In your own elegant proſaic way,
'That I'm a meer automaton of ſteel,
'A Stoic Churl, whoſe heart can nothing feel.'
And yet Electra's plaints call forth my tears;
With gen'rous friendſhip who more touch'd appears?
But for your pale terrific ghoſts, 'tis true,
They move me not, unleſs to pity *you*.

Your Patron, the Cardinal *, would have made a figure in ıe days of Witchcraft and Apparitions: but you know your en, and did well to tell him, ‘ every good Catholic being obliged to believe in the truth of miracles, the pit could not in conſcience help being affected at the ghoſt of Ninus.’ will anſwer for it, his Holineſs's Librarian approved much this orthodox doctrine; but, as to myſelf, who am, you now, a damnable Heretic, you will permit me to be of a different opinion, and to tell you ingenuouſly what I think of our tragedy. Whatever pains you take to conceal your main ring of action in the plot of Semiramis, it is neither more or leſs than the ghoſt of Ninus. It is the Ghoſt whoſe aparance fills the paricidious Widow with ſuch racking reorſe of conſcience. It is the Ghoſt that civilly permits her conſole herſelf, by a ſecond marriage. It is the Ghoſt that nds forth a groan from the tomb in the hearing of her ſon; nd, what is ſtill better, comes in perſon to frighten the counil of the Queen, and terrify the city of Babylon. In ſhort, is the Ghoſt that furniſhes the dagger with which Ninias ills his mother. Indeed, ſo true it is that the deceaſed Nius does the buſineſs of the whole play, that without him it ere impoſſible to act the piece at all. Were I to chuſe a art in this tragedy, therefore, I would play the Ghoſt. But us far in the ſpirit and ſeverity of Criticiſm: I will now roceed to expreſs my approbation with the ſame ſincerity.

The Characters are admirably well ſupported, and the diſoſition of the ſcenes extremely artful. Semiramis inſpires rror mixed with pity. The fierce and inſidious Aſſur, placed n oppoſition to the brave and generous Ninias, forms an adirable contraſt. The former is a deteſtable character, and judiciouſly made to ſhare no part in the cataſtrophe; as his ffering would have produced no diſtreſs. On the other hand, e intereſt ourſelves in favour of Ninias, and are ſtruck with he manner in which he kills his mother. One is a little anry at Azema, that ſhe brings the packets, and that her bluners ſhould be the cauſe of the cataſtrophe. The ſtile of the iece is bold and nervous, and the verſification extremely armonious, and worthy the Author of the Henriade. I had ather, nevertheleſs, read this tragedy than ſee it repreſented, he Ghoſt appearing to me ſo ridiculous, that I ſhould certainly break through the rule I have preſcribed to myſelf, that f weeping at a tragedy, and laughing only at a comedy.

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* Cardinal Quirini, to whom Voltaire dedicated his Semiramis.

A cuſtom that, in early days,
Was thought, at Greek and Roman plays,
Judicious; tho' it ſeems of late,
Becauſe 'tis old, grown out of date.

Shall I add a word or two concerning tragedy in general? I muſt own the repreſentation of ſtrong paſſions pleaſes me in the theatre; I feel a peculiar ſatisfaction in being tranſported beyond myſelf by the force of poetry and eloquence: but it hurts me to ſee heroiſm carried into abſurdity. Indeed, were I to chuſe, I had rather in tragedy have leſs of the ſublime, and more nature: the ſublime carried too far running for ever into extravagance. Charles the XIIth was the only man of this century that had in life ſuch a theatrical character: but, happily for mankind, ſuch characters are ſcarce.

I remember a Marianne by Triſtan that begins with this line,

Injurious Shade! that troubleſt my repoſe.

This is certainly not the language of people of this world; but, perhaps, it is that of the inhabitants of the moon.

What I ſay of Language may be applied alſo to Action. In order that a tragedy ſhould pleaſe me, I expect that the characters ſhould betray no paſſions but ſuch as are natural and common to people in life. Men ſhould be neither repreſented as angels nor devils, for they are neither one nor the other, but ſhould be drawn ſuch as they are in nature.

Excuſe me, Voltaire, for troubling you with this diſcuſſion. I ſpeak to you as Moliere's old woman did to him, in telling you the effect which things have on my ignorant ſenſibility.

I find in the volume I juſt now received, your Eulogium on the Officers that have periſhed in this war, which is every way worthy of you: tho' I am not a little ſurprized that we ſhould both happen unknowingly to hit upon the ſame ſubject. The regret with which I loſt ſeveral of thoſe friends, excited me to pay, after their death, a ſmall tribute to their memory; to which end I compoſed a little work, in which the heart had a greater ſhare than the head. It is ſomething ſingular, however, that mine ſhould be written in verſe, and that of the Poet in proſe. But, as Racine never ſhewed his ſuperiority ſo much as when he treated the ſame ſubject as Pradon, ſo I ſee how much my daubing is inferior to your panegyric, and learn from your proſe how I ought to have expreſſed myſelf in verſe.

Although of all mortals I am, perhaps, one that troubles

Heaven the leaſt with prayers, the firſt that I make ſhall be couched in theſe terms.

> Ye Gods, from whom each favour'd Bard
> Received thoſe talents verſe requires,
> O teach them truth, for ſure 'tis hard
> They ſhould be all ſuch wicked Liars.

If the Gods but condeſcend to my requeſt, I ſhall ſee you next year at Sans-Souci; where, if you are in the humour to correct bad verſes, you will meet with one that will find you employment *. Farewell. I, at this moment, receive Nanine.

Diſcours Philoſophiques; le Premier, ſur les Cauſes finales; le ſecond, ſur l' inertie de la matiere; le troiſieme, ſur la Liberté des Actions humaines. Par M. Boullier. 12mo. *Amſterdam*, 1759. Or,

Philoſophical Diſcourſes; the firſt, on final Cauſes; the ſecond, on the *Vis inertiæ*, or Inactivity of Matter; the third, on Free-agency. By Mr. Boullier.

NOtwithſtanding the public are already poſſeſſed of many excellent tracts, written by others, on the topics here made choice of, the philoſophical Reader will not only reap entertainment from our Author's agreeable manner of treating his ſubject, but will find that he has had the art, in many places, of throwing a new light thereon, and of illuſtrating arguments repeatedly made uſe of, in a manner never hit on before.

The profound Metaphyſician may, indeed, profit but little by the peruſal of theſe Diſcourſes, and will, doubtleſs, frequently differ in ſentiment from our Author: but Mr. Boullier, a *Chriſtian* Philoſopher, appears only to write for ſuch as are diſpoſed to view every philoſophical argument in the moſt favourable light to virtue and religion: a circumſtance that ſpeaks as much in favour of the goodneſs of his heart, as the ſolidity of his reaſoning does, not unfrequently, of his head.

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* This paſſage ſeems to confirm what we intimated in our account of the former volume; viz. that moſt of theſe pieces were finiſhed after Voltaire's own manner. Our Royal Author was alſo no bad Prophet, perhaps, when he ſuggeſted the means of their publication, as in the following paſſage taken from another Letter. *Voltaire eſt malheureux; un libraire avide, ou quelque editeur familier lui volera un jour ſa caſſette; & vous aurez le malheur, mes vers, de vous y trouver, et de paraitre dans le monde malgré vous.* 'Voltaire is unfortunate; ſome avaricious Bookſeller, or familiar Editor, will one 'day or other run away with his ſtrong-box; and you, my writings, 'will have the misfortune to be found therein, and be publiſhed in 'ſpite of yourſelves.'

On the firſt topic, however, we cannot help thinking Mr. Boullier has taken a great deal of pains to prove what can hardly be, in fact, denied or diſbelieved by any one, viz. the exiſtence of an intelligent firſt Cauſe, or all-wiſe Deity. We can readily agree with our Philoſopher, that nothing diſplays a finer field for ſpeculation, than the ſtudy of final Cauſes; when, not ſatisfied with knowing in general, that the univerſe is the work of an all-wiſe Being, the mind is led to inveſtigate the particular inſtances that every where preſent themſelves of its infinite wiſdom: but, whatever might be pretended to by ſome heathen Philoſophers, in the dark ages of antiquity, we think it hardly poſſible, that even the leaſt enlightened underſtanding of the preſent times, can entertain, in reality, the abſurd notions of Epicurus and others, concerning the world's being the effect of *Chance*.

Our Author bears hard upon the *Materialiſts*, as the greateſt enemies to his doctrine of final Cauſes: a modern Materialiſt, however, muſt differ as much as poſſible from an ancient *Atomiſt* in this caſe; ſince he cannot, conſiſtently with his idea of the inactivity of matter, ſuppoſe it could enter into the formation of any thing without the impulſe of ſome active cauſe: nor is it poſſible for him to conclude, when ſuch inconteſtible proofs of wiſdom and ſagacity appear on the ſlighteſt inſpection into the mechanical philoſophy, that ſuch a Cauſe could act without intelligence or deſign. Another argument alſo might be made uſe of to ſuperſede all tedious diſputation with pretended Atheiſts: and this is, that if every thing be the effect of Chance, our own capacity and talents for *deſign*, muſt be the effect of Chance too: an abſurdity that is thus ſucceſsfully and ludicrouſly exploded in the following lines of the Poet.

> In Nature is there no *deſign?*
> Say, whence, Lorenzo, yours and mine.
> Did Wiſdom's ſons themſelves create?
> Their birth 'tis own'd they owe to Fate:
> To *Fate* capricious, blind and dull;
> *Deſign* lock'd up in th' Atheiſt's ſkull.
> But ſay, my friend, how came it there?
> Lit *Chance* upon *occaſion* fair,
> From odds and ends of *matter* join'd
> To form an *intellectual* mind?

Egregious blunder! groſs ſurmiſe!
NATURE'S A FOOL YET MAN IS WISE!
EPIST. *Phil. and Mor.*

In Mr. Boullier's next Diſcourſe he joins the cry that was long ago raiſed, and is at preſent joined by a numerous pack of French and Italian Philoſophers, againſt the doctrine of univerſal *Attraction*. It is not Sir Iſaac Newton, however, ſo much as his Followers, that our Author blames for propagating this doctrine as a phyſical principle; in which light he utterly rejects it, as totally incompatible with the inactivity of the primary elements of matter. He admits, nevertheleſs, the truth (and it would be ſtrange if he did not) of Gravitation, or the centripetal force of the earth; which he reaſonably imagines, however, may be the effect of impulſe. Many of his phyſical notions are, notwithſtanding, rather ſingular than ſatisfactory: in particular, he takes advantage, from the indifference of Matter to a ſtate of motion or reſt, to maintain, that it is neither in one nor the other, but in conſequence of ſome external impulſe or action; for Matter after its creation, having received nothing but exiſtence, can neither be at reſt nor in motion; the act of creation not ſufficing to determine its ſtate of reſt, to which end ſome other act is neceſſary to influence it, which, however, muſt be leſs than what would put it in motion.

Our Philoſopher might have been aſked here, what kind of exiſtence he ſuppoſed matter had, when it was neither at reſt nor in motion. Did it extend? if ſo, it muſt have a place; and, if it occupied any part or quantity of ſpace, it muſt infallibly be either in motion or at reſt. It could not be otherwiſe. And, if it did not extend, its exiſtence itſelf might very juſtly be doubted. The truth is, Mr. Boullier has here touched on one of the moſt important points of phyſical ſcience; but, for want of ſufficiently conſidering and explaining the matter, he appears only to have uttered an abſurdity: no Newtonian will preſume to ſay extenſion is not eſſential to Matter: on its creation, therefore, it muſt neceſſarily exiſt in a ſtate of motion or reſt; and yet the action he ſuppoſes neceſſary to determine its ſtate of reſt, can only be that of making it extend; which is the act of creation itſelf. Beſides, no kind of action can be added to, or implanted in, Matter *leſs than what will put it in motion*: for the action of Matter in the ſmalleſt degree, is motion in the ſame degree; as Matter never *acts* but when it *moves*. Had Mr. Boullier ſaid the action of a ſpiritual agent or ſubſtance conſtituted Matter, he might with propriety enough have added, that the impulſe of a further agent muſt be neceſſary to put Matter, ſo conſtituted, in motion in any particular direction, or to confine it to any particular place: but Matter once created, muſt be either at reſt or in motion, without any further aſſiſtance.

In the third Diſcourſe, on *Free-agency*, our Author is more remarkable for his zeal for religion, and what he conceives the glory of the Divine Being, than for the ſolidity or acuteneſs of his reaſoning. The argument he brings from our feeling, we foreſee, will be thought by many but inconcluſive. ‘ If I aſk myſelf, whether I am not a free-agent, does ‘ not,’ ſays he, ‘ the ſenſe I have of my being at liberty, to ‘ do this or that, prove that I am ſo? certainly it does; even ‘ as the ſenſe I have of my own exiſtence, proves that I exiſt: for why ſhould this ſenſe deceive me in the one caſe ‘ any more than in the other?’

In fact, this ſuperficial argument does little honour to our Author's talents for reaſoning. We are very ſenſible, it is true, that we exiſt; but were we aſked to define that exiſtence we are ſenſible of, or to tell what we are, it would be found, tho' we are ſo very conſcious we exiſt, that all we are ſenſible of is, meerly that we are ſenſible: for, on a ſtrict examination, all other perceptions are reduced to meer appearances; and thus, whether this Agent, whoſe eſſence we cannot define, be really, or only apparently, at liberty, our perceptions cannot inform us.

This is not the only argument, however, made uſe of, in this Diſcourſe, to prove the Free-agency of mankind; the Author entering into a long and laboured diſquiſition of the different parts the ſoul and body take in human actions.—But we cannot ſpare more room for this article.

Eſſais ſur divers Sujets de Literature et de Morale. Par M. l'Abbé Trublet, de l' Academie Royale des Sciences et Belles-Lettres de Pruſſe, &c. Tome quatrieme. 12mo. A Paris, chez Briaſſon. 1760. Or,

Eſſays on literary and moral Subjects. By Abbé Trublet. Vol. IVth.

THE reception which the three former volumes of this work have met with, they having gone through a fifth edition, may be thought to ſpeak ſufficiently in favour of the abilities of this ingenious and elegant Writer. Without making any farther encomium, therefore, on Mr. Trublet's merit

rit in general, as a Scholar, a Critic, or Moraliſt, we ſhall proceed to give our Readers a ſpecimen or two of the matter contained in the preſent volume; which conſiſts, as the former, of a variety of judicious and pleaſing remarks on ſubjects of literature and morality.

Among his obſervations on Authors and their works, are the following.

'The greateſt admirer of a great Writer, is hardly ever 'one whoſe admiration pleaſes moſt. He is, for the moſt 'part, ſome friend, of no extraordinary parts himſelf, whoſe 'zeal, and ſometimes his vanity, makes him therefore enthuſiaſtic in admiring what he does not always taſte or underſtand. But, indeed, the greateſt admirer of a great 'Writer is generally himſelf. He has a greater intereſt than 'any other in ſuch admiration; which intereſt is a powerful 'ſeducer. He ſees, perhaps, better than the ableſt Critic or 'Connoiſſeur, his own defects and failings; but then he 'does not judge of them as they do: and to ſee and judge 'are, in every caſe, widely different, more eſpecially in the 'caſe of our own faults. In counting them right, we weigh 'them wrong; and thus it is that ſelf-love is at once both 'enlightened and indulgent. Too much wit, ſay the people of taſte, is a fault in a work: and, perhaps, they are 'in the right of it: but it is remarkable, that many of theſe 'people of taſte, have themſelves but very little wit.'

In ſpeaking of works of mere amuſement, and the beauties of fine writing, he obſerves, that to expreſs any idea well, it ſhould be done with perſpicuity and ſpirit; to which end it is not only neceſſary to have a clear conception of it, but to be particularly taken with it, ſtruck with it, as it were, and to admire it one's ſelf. For if we conceive a thought eaſy to have been hit on, and nothing extraordinary in itſelf, we ſhall expreſs it but coldly. And this is the reaſon why, a man of extraordinary ſenſe often ſpeaks and writes with leſs warmth and ſpirit than another of a more limited and leſs enlightened underſtanding: a remark that may be applied to Nicoli, Fontenelle, and others. It is for the ſame reaſon alſo, that we ſometimes expreſs an idea off hand, when it firſt preſents itſelf to the mind, much better than after long conſideration. In examination our thoughts grow more indifferent to us; they pleaſe leſs, and often do not pleaſe at all. We loſe thus in ſtrength of expreſſion what we gain by reflection: and if the ſentiment appears more juſt, it is leſs ſtriking or agreeable. There are books that are more commended than liked or underſtood:

derſtood: and there are others that are more liked than commended. Again, there are ſome that we read as we make viſits of ceremony to the Great; with whom all is reſpect, ceremony, and compliment; but the viſit grows tireſome, and is generally made ſhort as poſſible. One is willing to ſee thoſe great people, if it be only to have it to ſay that we have ſeen them: but we return with greater pleaſure to our friends and equals. We pay leſs deference and reſpect to the latter, it is true, but we love them better, and the time paſſes away more agreeably in their company.

The following remark of our Author's ſeems, at firſt appearance, paradoxical, and even falſe; the truth of which, however, he proves by reaſon, and illuſtrates by example.

So far is perfect propriety and preciſion from being eſſential to the agreeable and beautiful in writing, that in moſt of thoſe lively turns and happy expreſſions, that are admired for their wit and ingenuity, the beauty of them actually conſiſts in their want of propriety and juſtneſs of expreſſion; which, if given them, would reduce theſe admired and ſtriking paſſages to nothing.

Of this he gives an example, which, not to take off any of its force, the Engliſh Reader will excuſe us for preſerving in the original.

Every one muſt remember that celebrated and admired line of La Fontaine's,

Et la grace plus belle encor que la beauté.

The beauty of this line evidently conſiſts in the play of the words *belle* and *beauté*. We are ſurprized to hear that any thing is more *beautiful* than *beauty* itſelf; and, as in a certain ſenſe it is true, the ſurprize is agreeable, and the expreſſion pleaſes. If we take the words *belle* and *beauté*, however, in their proper and ordinary ſenſe, as preciſely and abſolutely of the ſame meaning, the ſentiment is falſe. To expreſs the Poet's thought with ſtrict propriety, inſtead of the term *belle*, or *beautiful*, ſhould be uſed *touchante*, or *taking*, or ſome other equivalent epithet. But then this admired paſſage would loſe all its beauty, as it would contain no more than a ſimple inſignificant truth. Thus in the impropriety of the expreſſion, conſiſts, in this caſe, the beauty of it; and that becauſe the apparent falſity conveys a truth, in a manner we are unaccuſtomed to. Again, it often happens, as it does particularly in the example before us, that the expreſſion which is not the moſt preciſe in terms, conveys, nevertheleſs, the idea with the greateſt exactneſs. A faulty expreſſion will thus often mean more, and deſcribe better, ſtronger, and more lively, the picture we intend to paint, than the moſt preciſe and accurate deſcription. In a word, the expreſſion which is not the moſt juſt, is often the moſt agreeable; becauſe, in preſenting at firſt view ſomething falſe, it is found, nevertheleſs, to expreſs the truth, in a manner the moſt ſtriking, forcible, and refined,

In treating of Poets and Poetry, our Abbé expreſſes himſelf with a good deal of ſeverity, as well with regard to the art as its Profeſſors. ‘It is,’ ſays he, ‘in a great degree with ‘verſe as with the accent of the Gaſcoons, in whoſe brogue ‘conſiſts the whole wit or archneſs of their *bon-mots.*’ But, as Mr. Trublet is no Poet, the remark he makes above, concerning men of taſte thinking too much wit a fault, becauſe they have little themſelves, may be retorted on himſelf, for depreciating an art for which he has neither taſte nor abilities.

Among the remarks on Moral Subjects contained in this volume, we have the following, attended with pertinent anecdotes, under the article *Of Ambition.*

‘It would greatly heighten the panegyric made on a great ‘Miniſter of a powerful State, if it could be ſaid of him, ‘that amidſt his wealth and grandeur, he was *happy.* It is ‘reported of Cardinal de Fleury, that Mr. de Fontenelle, ‘who knew him before his Miniſtry, being ſurprized, on a ‘viſit to him ſome years afterwards, to ſee him poſſeſſed of ‘his former eaſe and gaity, broke out in the following ex‘preſſion. “And is it poſſible, my Lord, that you can be “ſtill happy!” The caſe was very different, however, with ‘the Abbé Dubois, who, when advanced to the ſtations of ‘Cardinal and firſt Miniſter, uſed to ſay, “I wiſh I lived “in a garret, with an old ſervant-maid only to attend me, “and an income of four ſcore pounds a year.” He uſed fre‘quently to unburthen himſelf of his chagrin with Mr. de ‘Fontenelle; whoſe philoſophic turn, and amiable diſpoſi‘tion, were adapted to adminiſter conſolation to a reſtleſs ‘mind. Some friends of the latter ſpeaking one day of the ‘great fortune this Abbé had made, while Mr. de Fontenelle, ‘tho’ much in eſteem with the Regent, had got no promo‘tion at all, one of them obſerved the great ſuperiority in ‘point of good fortune on the ſide of the Cardinal: “All “that (returned the Philoſopher) is very true; but I have

“ never any occaſion, notwithſtanding, for Cardinal Dubois “ to come to comfort me.”

The admirers of this agreeable and ſenſible Writer will be pleaſed to hear, that he has, in this volume, given an intimation of his deſign to add yet another to this valuable Miſcellany.

MONTHLY CATALOGUE,

For SEPTEMBER, 1760.

Political.

Art. 1. *A Repreſentation concerning the Knowlege of Commerce as a National Concern; pointing out the proper Means for promoting ſuch Knowlege in this Kingdom.* By J. Maſſie. 4to. 1s. T. Payne, Henderſon, &c.

WHatever we may think of Mr. Maſſie's genius, we cannot but admire the amazing perſeverance of this induſtrious Fabricator of Quartos. We are greatly concerned, however, to find that he has abandoned his old Patrons. Moſt of his former works, we remember, were addreſſed to the Right Honourables Meſſrs. Pitt and Legge, but the preſent treatiſe is dedicated to his Grace the Duke of Newcaſtle, and the Right Hon. the Earl of Lincoln, though the matter of his addreſs falls as much within the province of his former as of his preſent Patrons: we hope, however, that this apoſtacy in Mr. Maſſie, does not foretel any revolution in the political ſyſtem, though we confeſs ourſelves greatly alarmed at the compliment which he pays to the noble Duke in the concluſion of his dedication. ‘ I ‘ cannot help obſerving,’ ſays our Author, ‘ that when there were ‘ *eccentric movements* in the political ſyſtem of Great Britain, the ‘ wonted regularity was not reſtored, until your Grace returned to ‘ the center, and gave ſtability to the whole.’

What our Author means by this ſentence, we are at a loſs to conjecture, which makes our apprehenſions the greater. His *eccentric movements*, however, put us in mind of an audacious print, which appeared about four years ago, wherein a certain noble Duke was repreſented wavering on a *Turn-ſtile.*—But from our Author's mode of expreſſion, one would rather conclude, that he conſidered his Grace as a *dead Weight*, were it not notorious that his Grace is of a mercurial compoſition. But be it as it may, if the noble Duke is the center of political gravitation, we hope that the Gods, in favour to our iſle, will make him immortal, or take the balance into their own hands, when they pleaſe to call him to themſelves.

With reſpect to the matter of this repreſentation, it is intended to ſhew the expediency, and to point out the means, of promoting com-

mercial knowlege. He tells us, that he has been above *twelve* years collecting materials for this purpoſe, having, at a conſiderable expence, got together *fifteen hundred*, or more, books and pamphlets on commercial ſubjects. He then proceeds to prove, what no man of common ſenſe could doubt, that the knowlege of Trade, as *a Profeſſion*, and *as a national concern*, are two diſtinct and independant branches of knowlege. After a great deal of pains to demonſtrate ſeveral ſelf-evident propoſitions, he conſiders whether the knowlege of Trade, as a national concern, be illiberal? Since, ſays he, this knowlege ‘ evidently conſiſts of ability to trace out conſequences,
‘ and to make deductions from facts, or from ſelf evident principles,
‘ which operations muſt be performed by judgment, or not at all;
‘ and as every ſort of knowlege acquired by judgment, is equally
‘ liberal in nature, though not alike uſeful, nor attainable with equal
‘ facility: I am perſuaded that no judicious man will make any dif-
‘ ficulty of admitting that the Knowlege of Trade as a national
‘ concern, is *perfectly liberal.*’ We are perſuaded, as well as Mr. Maſſie, that no judicious man will make any difficulty in this caſe; but, for want of a little more preciſion, we wiſh that he may not have proved it, till the injudicious doubt it. We confeſs, that we do not clearly comprehend our Author, and we wiſh that he may underſtand himſelf. We cannot agree with him, however, that every ſort of knowlege acquired by judgment is equally liberal; for we can conceive knowlege ſo acquired, which, nevertheleſs, is not worth the purſuit of a man of extended ideas, and a free caſt of mind.

After a tedious preamble, full of tautology and repetitions, the Author at length exhibits the plan of a work for promoting commercial knowlege, under the following diviſions.

‘ *The principal Matters propoſed to be inſerted in an hiſtorical Account of a Branch of Manufactury.*

‘ 1ſt, The time when, and the means whereby ſuch Manufactury
‘ was firſt eſtabliſhed in England. 2d, The time when it was exten-
‘ ſive enough to ſupply home conſumption. 3d, The time when it
‘ began to be farther extended by Exportation. 4th, The names of
‘ the counties, towns, &c. wherein ſuch manufactury was firſt ſet up.
‘ 5th, The names of the counties, towns, &c. wherein it was car-
‘ ried on, at different periods of time. 6th, The numbers of peo-
‘ ple who were employed therein, at thoſe different periods. 7th,
‘ The names of the countries, provinces, or counties, wherein the
‘ materials for ſuch manufactury are produced. 8th, The prices of
‘ ſuch materials from year to year, diſtinguiſhing the principal ſpe-
‘ cies thereof. 9th, The common rates of wages paid, from time
‘ to time, to men, women, and children employed in ſuch manu-
‘ factury. 10th, Calculations ſhewing what proportion the value of
‘ their labour bears to the value of the materials wrought by them.
‘ 11th, Calculations ſhewing what proportion the numbers of men,
‘ women, and children employed, bear to each other. 12th, Cal-
‘ culations ſhewing how long a time the proper numbers of men,
‘ women, and children are employed in making a piece, or other
‘ rateable quantity of the manufacture, and ſpecifying the length and
‘ breadth, or the weight, of ſuch a piece or rateable quantity. 13th,

‘ Accounts of the quantities which have annually, and from time to time, been exported of ſuch manufacture; expreſſing the value thereof at the time, and ſhewing the medium annual export, by periods of five or ten years. 14th, A brief recital of the Cauſes of every conſiderable increaſe, decreaſe, and diſorder in ſuch Manufactury, or among the Manufacturers, from time to time. 15th, National reaſoning and remarks which particularly relate to ſuch branch of Manufactury; ſhewing wherein it promotes or claſhes with other branches of Manufactury, Trade, the Landed Intereſt, Naval Power, &c. of this kingdom. 16th, Phyſical and political Obſervations relating to the effects which ſuch branch of Manufactury hath upon the health, ſtrength, manners, &c. of the people employed therein. Miſcellaneous matters, not properly reducible under any of the preceding heads.’

Our Author then concludes with the following modeſt recommendation of—himſelf.—‘ If it ſhall be thought,’ ſays he, ‘ that the matters herein propoſed are objects of public protection and ſupport, I ſhall eſteem it a very great honour to be employed in forming for public ſervice, the *Elements of Commerce*, and an *Hiſtorical Account of the Britiſh Manufacturies and Trade*, wherein I have already been at a very conſiderable expence.’

We are ſorry that our duty to our Readers obliges us to ſay any thing to the diſadvantage of our Author. We have read ſome of his works with ſatisfaction, and recommended them with pleaſure. We are perſuaded he is maſter of a great deal of commercial knowlege; and whenever we meet with uſeful matter in any little treatiſe, we are willing to overlook ſlight defects in the manner of conveying it: but when a Writer recommends himſelf to inſtruct the public in Commerce, &c. as a ſcience, and gives ſo bad a ſpecimen of his abilities for ſo great a work, we cannot forbear reminding him, that there is a great deal of difference between having a capacity for attaining knowlege, and a faculty of imparting it to others. In the latter, our Author is manifeſtly deficient. He complains, that the ſtudy of Trade has been hitherto thought dry and mean, and we fear that it will not improve under his hands. He wants perſpicuity, preciſion, and that *nameleſs ſomething* which engages and fixes attention. He is redundant, and frequently incorrect in his expreſſion, extravagant and abſurd in his metaphors, and ſo intolerably prolix, that he never knows when to quit his argument; for after he has drawn his concluſion, he often reverts to his propoſition, and proves it over again. Add to this, that ſuch extreme ſelf-ſufficiency and ſtrange enthuſiaſm runs through all his compoſitions, that the Reader cannot help being diſguſted with the man, even in thoſe inſtances where he may poſſibly approve the Writer.

Upon the whole, we believe that Mr. Maſſie is furniſhed with excellent materials for the plan he has recommended, but we could wiſh to ſee ſome abler pen employed in digeſting them for public ſervice.

Art. 2. *The Coffee-Houſe, or Fair Fugitive. A Comedy of Five Acts. Written by* Mr. Voltaire. *Tranſlated from the French.* 8vo. 1 s. 6 d. Wilkie.

This is what the French call a *weeping* or *whining* Comedy. If it is really Voltaire's, we venture to pronounce it one of his pooreſt productions. The ſcene is a Coffee-houſe in London, and the plot is as follows: an old Gentleman having been concerned in the Rebellion, and, by the malice of ſome neighbour, obliged to fly from Juſtice, comes by chance to lodge in the above-mentioned Coffee-houſe, where he finds his daughter, Conſtantia, who is violently in love with the ſon of him to whom her father owes all his misfortunes. The old man determines to revenge himſelf on the ſon for the injury done him by the father; but when, in the laſt ſcene, he comes to draw his ſword upon him, the young Gentleman, who is in love with Miſs Conſtantia, inſtead of making any reſiſtance, preſents Sir William (her father) with his pardon. In recompence, Sir William gives him his daughter; and ſo matters are ſettled to the ſatisfaction of the whole company. The reſt of the Characters are by no means characteriſtic; and the tranſlation is too literal to bear either acting or reading.

Art. 3. *The Pocket Conveyancer; or Attorney's uſeful Companion: Containing Variety of the moſt approved Precedents, both ſpecial and common; particularly calculated for the Uſe of Attornies and their Clerks, and all Gentlemen of the Law. Alſo very neceſſary for Gentlemen, Landlords, Tenants, Stewards, Maſters, Servants, Apprentices, &c. as it conſiſts of the moſt uſeful Precedents of Agreements, Appointments, Aſſignments, Awards, Bargains and Sales, Bills of Sale, Bonds, Covenants, Declarations of Truſt, Defeazances, Diſclaims, Exchanges, Deeds of Gift, Grants, Leaſes, Letters of Attorney, Letters of Licence and Compoſition, Memorials, Mortgages, Partitions, Partnerſhip, Releaſes, Revocation, Separation, Settlements, Uſes, Wills, &c. &c. Compiled from the beſt Authors who have written on theſe Subjects, with the Addition of many excellent original Precedents. In two Volumes.* By a Gentleman of Lincoln's Inn. 12mo. 6 s. Kearſly.

The Compiler of this Collection premiſes in his prefaces, that ' the utility of this work will *prima facie* be perceived by country Attornies, and their Clerks, who have frequent occaſions to be at Market-towns, and, indeed, by all who are at any time abſent from their office: more eſpecially as the firſt volume is calculated for common occurrences in the tranſaction of buſineſs, not wholly devoid of very nice and well-penned Precedents. The Reader (he tells us) ' will find in the ſecond volume the moſt accurate Conveyances, that have met with the peruſal and approbation of the moſt judicious. Sometimes,' he adds, ' it happens, that an Attorney

‘ may have occaſion to draw a Deed of a more particular nature, ‘ when from home. Here then,’ ſays he,’ he may meet with an ‘ able Guide, that will facilitate his execution, and prevent much ‘ time and fatigue.’

Notwithſtanding this ſpecious recommendation, we cannot ſubſcribe to the utility of this publication. They who have occaſion for nice and ſpecial Precedents, will be better ſupplied by having recourſe to Bridgman, Horſman, and Wood; and as to the common occurrences in buſineſs, the Young Clerk's Magazine, and the Modern Conveyancer, which are portable volumes, will be ſufficient Guides. As to the occaſion which an Attorney may have to draw a Deed of a more particular nature, when from home, we apprehend, that no prudent Attorney will draw any thing of a ſpecial nature, without an opportunity of conſulting precedents more at large; neither can we ſuppoſe, if the Deed was in any reſpect *particular*, that he would meet with Precedents in this Collection, to *facilitate his execution*, according to the Compiler's quaint phraſeology; more eſpecially if he ſhould chance to be a country Attorney, as we find very little matter in this Compilement relative to country buſineſs.

We cannot, however, but applaud our Compiler's zeal for the purity and elegance of Law language. ‘ The Language of Conveyancing,’ ſays he, ‘ ſurely is capable of great refinement. Ornament of ſtile, and correctneſs of expreſſion, might be conſulted and ‘ preſerved, and yet adapted to the profeſſion. Nay, were only the ‘ expletives made uſe of in Deeds to be rejected—ſuch an abolition ‘ would convey a more *harmonious*, intelligible, and *manly ſenſe of* ‘ *the parties, than at preſent*, and not in the leaſt diminiſh the fee of ‘ the Attorney, &c.’

As we conſider this Writer rather as a Compiler than an Author, we ſhall not ſtop to criticize on his language; yet we cannot forbear ſmiling at ſuch a paragraph, from one who ſets up for an Improver of ſtile.

‘ Pray,’ he adds, ‘ let me be indulged one queſtion.—When the ‘ word *(appurtenances)* is made uſe of, what occaſion is there to ſay ‘ the *appurtenances thereunto belonging and appertaining*. Here,’ he continues, ‘ is manifeſtly a double tautology, *rough and diſſonant* to a ‘ *ſenſible ear*, and crowded in meerly in compliance to antiquated ‘ form; and to lengthen the expreſſion without adding to the ſenſe; ‘ it being well known that the radical meaning of the word *appurtenances**, is ſufficient of itſelf, and renders the addition of the other ‘ two words bald and inexpreſſive.’

Perhaps the *radical* meaning of the word may be ſufficiently expreſſive; but as we apprehend that this queſtion muſt be reſolved according to the *legal* meaning of the word, we will venture to obſerve, that premiſes may be appurtenant to an eſtate, and yet not belong to it, *in point of property*. We know that many nice diſputes in Law have ariſen about the meaning of the word *appurtenances*; it has often been diſputed how far lands ſhould be deemed *appurtenant* to a houſe: and according to ſome reſolutions, it has been determined by ten years occupancy with the houſe.—Therefore the words THEREUNTO *belonging*, &c. may have been added for the ſake of greater preciſion.

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* From the Prepoſition *ad* (to) and the verb *(pertineo)* to belong.

The ſubject is not of a nature for us to enter into a more particular diſcuſſion of this important queſtion; but we would adviſe our Compiler, not to venture out of his depth. He may do very well to *collect*, but let him leave it to others to *correct* the Law.

We agree with him, however, that it ſtands in great need of correction, in point of expreſſion eſpecially. Many ſuperfluous words might be diſcarded, and grammatical errors rectified: as our Deeds run at preſent, we will take upon us to ſay, that there are ſcarce any, where recitals occur, which can be reconciled to grammatical conſtruction. But though we are Advocates for Correctneſs, yet we do not think that the ornaments of ſtile can be introduced into matters of buſineſs, without the danger of ſacrificing preciſion.

Art. 4. *The Miſcellaneous Works of* John Dryden, Eſq; *Containing* all *his original Poems, Tales, and Tranſlations. Now firſt collected and publiſhed together. With explanatory Notes and Obſervations. Alſo an Account of his Life and Writings.* 8vo. 4 vols. 1 l. 4 s. Tonſon.

From the name ſubſcribed to the Dedication of this edition, we find that the Editor is one Mr. Samuel Derrick, who has publiſhed ſome indifferent verſes, and little pieces, of his own. We could have wiſhed, that the reviſal of the works of ſo great a Poet as the celebrated Dryden, had been conſigned to the care of ſome perſon of the firſt rank for poetical taſte and erudition:—However, the preſent edition is, at leaſt, an *handſome* one; being printed on a good letter and paper, and decorated with pretty engravings, by way of head-pieces, &c. with the Poet's head, as a frontiſpiece to the firſt volume: and the Notes are printed on ſeparate ſheets; ſo that thoſe who may chuſe to read the AUTHOR, without the Editor's additions, may be freed from this incumbrance, by having their ſets bound up without them.——'If this edition,' ſays Mr. Derrick, in a prefixed Advertiſement, 'ſhould meet that encouragement from the 'public which the merits of ſuch an Author deſerve, and which, by '*our* labour, *we* [the ſaid Samuel Derrick] have endeavoured to 'awaken, *we* ſhall reprint his Virgil[*] and his Plays in the ſame 'ſize, which will make up a compleat and uniform ſet of his works.'

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[*] From this paſſage, the Reader will perceive, that the title-page to theſe four volumes promiſes too much. From the words *all* his original Poems---and *tranſlations*, the Virgil, if not the Plays, might have been ſuppoſed to be included in the preſent edition.

Art. 5. *The Tranſmigrating Soul; or, an Epitome of Human Nature. A moral Satire.* By Lieutenant John Slade[*], of his Majeſty's tenth Company of Marines. 12mo. 3s. Dodſley.

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[*] Author of Love and Duty, a tragedy. See Review, vol. XIV. page 579.

As Lieutenant John Slade, together with many other brave men on board the unfortunate Ramillies, went to the bottom of the ocean, we ſhall pay ſome regard to the ancient maxim, that enjoins us to ſay nothing diſreſpectful of the dead. And, in truth, for ought we know, Mr. Slade might make a reſpectful Lieutenant of Marines; but as an Author, in which capacity alone we ſhould have any thing to ſay to him, we muſt confeſs we are not at all ſurprized, when he hints that he had like to have ſtarved on his profeſſion. Some nations, indeed, have thought themſelves extremely unfortunate, in the loſs of eminent Authors, that their works have periſhed with them; in this inſtance, however, if any thing could have made ours amends for the loſs of the Writer, it had been the circumſtance of his taking his writings along with him. But, as it is hoped this is the laſt work of Mr. Slade's that we ſhall ever have occaſion to review, we can ſafely affirm we forgive him, as Voltaire ſays, *avec un cœur Chrétien*: with this reſerve, nevertheleſs, that his Executors or Adminiſtrators trouble us with no more of his poſthumous pieces; as we are informed, with what truth we know not, that he hath left many behind him.

Art. 6. *A circumſtantial Account of the Behaviour of Mr. Stirn.* By A. Crawford, Maſter of the Academy in Croſs-ſtreet, Hatton-Garden, with whom Mr. Stirn lived two Years as an Aſſiſtant. 8vo. 1s. Coote.

This was publiſhed while the unhappy perſon it relates to, was under confinement, for the murther of Mr. Mathews. Mr. Crawford's chief deſign ſeems to have been, the reſcuing Mr. Stirn's character from ſome imputations caſt upon it by a Writer in the Grand Magazine for laſt month, and to repreſent him as ſomewhat diſordered in mind: nevertheleſs, Mr. Crawford's own account has, by no means, given general ſatisfaction.

Art. 7. *A Dictionary of the Engliſh and Italian Languages.* By Joſeph Baretti. *Improved and augmented with above Ten Thouſand Words, omitted in the laſt Edition of Altieri. To which is added, an Italian and Engliſh Grammar.* 4to. 2 vols. 2l. 2s. Richardſon.

The laſt edition of Altieri's Dictionary was publiſhed in 1749, by Palermo, who, in his preface, aſſures the world, that it contains a compleat collection of all the words made uſe of by the beſt Italian Authors, ancient and modern; and that he found it ſo perfect, in every reſpect, that he had no occaſion to make any additions. Now it is well known, that Altieri, in compiling his Dictionary, ſtuck very cloſe to that of Cruſca, which is univerſally allowed to be the ſtandard of the Italian language. Yet Mr. Joſeph Baretti found ſo many defects in this Dictionary, that he has added, as appears by his title-page, above ten thouſand words: ſo that if the merit of a Dictionary conſiſts in the quantity of its contents, that which is now before us certainly deſerves the preference.

Poſſibly the juſt title of this book ought to have run thus—*Altieri's Dictionary, &c. improved and augmented by Baretti:* at leaſt we are of opinion, that the laſt mentioned Editor, or Author, ſhould have ſpoke leſs contemptuouſly, than in his preface he has choſe to do, of the Writer whoſe work he has thought fit to tranſcribe.

‘The Dictionary of Altieri,’ ſays he, ‘was hitherto the largeſt and *leaſt contemptible* work of this kind. The *man* certainly went a good way farther than his predeceſſors Florio and Torriano; yet many of his definitions awakened often my riſibility’—But he candidly aſſures us, that he ſhould have paſſed over the *tokens of his ignorance* in ſilence, had not Altieri *provoked his indignation* by his love of *obſcene words, ſcurrilous ſayings, and ſenſeleſs proverbs, in depreciation of the female ſex.* It was, indeed, impoſſible that a Gentleman of ſo much delicacy, and who has ſo great a regard for the Ladies, ſhould keep his temper, when his modeſty was ſo violently offended. Mr. Baretti carries his head extremely high throughout the whole preface; but leſt our Readers ſhould imagine it to be without a cauſe, we ſhall conclude this article with the laſt paragraph of his Dedication, to the Marquis of Abreu, the Spaniſh Ambaſſador; viz.

‘As every man is inclined to flatter himſelf, I am deſirous to hope that I am not admitted to *greater intimacy than others,* without ſome qualifications for ſo advantageous a diſtinction,’ &c. Now where is the wonder, that the *greateſt Intimate* of an Ambaſſador, ſhould look down with contempt upon his brother Authors and his Countrymen?

Art. 8. *A Letter to the Inhabitants of Great Britain, on the preſent Neceſſity of confining or deſtroying their Dogs.* 8vo. 1s. Fuller.

This wonderful Letter-Writer ſets out with affirming, that it is neceſſary for all dogs to be killed, whenever they are found in the public roads; and he produces this notable argument for it, viz. ‘Tho' it may be anſwered, *the animals are not mad*, yet who can poſitively affirm it, when they are permitted to ſtroll in that open manner?’—According to which rule of reaſoning, if our Author himſelf were, in like manner found at large, he ought to be taken up for a Pick-pocket; for tho' it might be alleged, that he had committed no fact of that kind, ‘yet who can poſitively affirm it, when he is permitted to ſtroll in that open manner?’

This ſagacious Gentleman alſo informs us, that mad-dogs have of late ſwarmed in our capital, and he appeals to the News-papers for proof of the fact, without producing any better authority. He conjectures, that dogs ‘may be infected from ſome latent malignancy in the air.’—We allow that many of theſe poor animals have been, indeed, moſt grievouſly *affected* by ſome malignancy in the air of our London Printing-houſes; wherein many abominable falſehoods have been lately engendered, and the moſt cowardly inhumanity excited againſt a very engaging and very uſeful part of the animal creation;

while the beſt apology to be made for ſo much miſchief and cruelty, is, that the perpetrators of it were bitten by *mad-news-papers.*

> The Dog-ſtar rages, nay 'tis paſt a doubt;
> All *Bedlam*, and the *Beadles*, are let out!

Art. 9. *A Practical Treatiſe on Brewing: In which are contained, ſeveral Inſtructions and Precautions, uſeful and neceſſary in the Exerciſe of that Art.* By William Reddington, late of Windſor, Brewer. 8vo. 3s. Clark.

The preface warns us, that we are not to expect in this work, a regular ſyſtem of the Art of Brewing: a declaration odd enough; and which had been rather more honeſtly expreſſed in the title-page, to have prevented any perſon from being deceived in the purchaſe of a treatiſe which naturally led him to ſuch an expectation. But it was, perhaps, thought more convenient to tell him ſo afterward. Be this as it will, what we are to expect, is, a collection of obſervations, ſaid to be the reſult of an inquiſitive diſpoſition, and a reaſonable turn of mind, aſſiſted by great experience in an extenſive buſineſs.

It were to be wiſhed, that the Writer of theſe Obſervations had lived to publiſh them himſelf; as we underſtand they were left to the care of a friend; he would then, probably, have reconſidered them, and have digeſted the whole into a regular ſeries, ſo as to conſtitute *his* thorough proceſſes of the art: ſince theſe unconnected remarks cannot eaſily be ſo pieced together, as to compoſe a proper Directory. Here are, however, ſome oeconomical improvements in the profeſſion ſuggeſted, which merit notice; they are as under.

Chapter the thirty-ſecond is entitled, *How to furniſh yourſelf with an extraordinary Liquor.* This extraordinary liquor is, the water out of the malting ciſtern; which the barley was ſteeped in: this he directs you to add to your *ſecond* and *fourth* meſh: for, gentle Reader, you are inſtructed to meſh your malt *five times.* Some ſuch auxiliary emendation will, therefore, perhaps, not be entirely unneceſſary. A perſon would now be apt to think he had got all he could from the malt, when he had drenched it ſo often: but that is a ſign he has not ſufficiently ſtudied frugality. Our Author's forty-firſt chapter is entitled, *How to make the moſt of a Brewing.* Let him read that, and he will find, that he ought to preſs his grains after all this!—We make no doubt but Mr. Reddington fattened his hogs with them, even then: and when he had manured his ground with their dung, he might have defied Satan himſelf to make more of his barley.

Though theſe ſaving ſchemes are publiſhed to all the world, yet, conſidering each Reader as the *particular perſon* whom he is counſelling, the Author adviſes him to keep them ſecret, if he can, leſt other Brewers ſhould learn to manage their liquors to the ſame advantage; and leſt an odium ſhould be caſt on the drink. Hold! ſays one, how can things be concealed that are proclaimed to every one? Softly, friend, he has only publiſhed them under the roſe: as a wiſe Counſellor in one of the colonies, is ſaid to have adviſed with regard to the proclamation of a Faſt, in a time of uncommon ſickneſs.

When it was objected by the Governor, that it might too much damp the ſpirits of the people; Oh! ſays an honeſt Hibernian then preſent, your Excellency may eaſily prevent that, by proclaiming it in a *private* manner.

We do not remember to have met with an inſtance of thrift ſuperior to this of our Windſor Brewer, except what we were once told, indeed, of a careful Farmer, who, after making cyder from his apples, and then a ſufficient quantity of water-cyder, made them at laſt into apple-paſties for his family.

Mr. Reddington's method of preſerving Yeaſt, ought not to paſs unmentioned; for though yeaſt is expreſſed as the material to be preſerved, by which word we underſtand the *head* of a fermented tun of beer; he ſubſtitutes his back-lees for it. This he directs you to work up into cakes with malt-duſt, bran, nay even with *ſand!* which ingredients are to be ſtrained from it, when it is diſſolved for uſe; or you are to twiſt it up with hay or ſtraw into bands, or to ſtow dry cakes of it in barrels of ſand.——But ſuppoſe, when, out of precaution, a perſon intends to preſerve yeaſt, he were to throw away the foul ſediment in his back, and inſtead of them, ſpread a thin layer of good yeaſt in the bottom of a clean tub, or of a large pan; which he were to turn mouth downward till it was dry; and then ſpread another layer, and ſo on till he had collected his propoſed quantity; which were then to be kept for uſe in that poſition: we imagine this method would be preferable to any our Author has recommended.

We cannot doubt but the Inventor of ſo many ſaving ſchemes in his buſineſs, muſt have died *worth money*, as the ſaying is; which will prove a greater ſanction to them than any encomiums we can paſs upon them.

Art. 10. *A Satyrical Dialogue between the celebrated Mr. F—te and Dr. Squintum.* 4to. 1 s. Burd.

Dirty traſh; intended to vilify Mr. Whitefield.

Art. 11. *A Letter to an Honourable Brigadier General, Commander in Chief of his Majeſty's Forces in Canada.* 8vo. 1 s. Burd.

The Gentleman to whom this Letter is addreſſed, is Brigadier-General Townſhend; whom the Author attacks with great ſeverity, on various accounts: and, particularly, endeavours to draw a parallel between him and a late Commander of the Britiſh Forces in Germany.

POETICAL.

Art. 12. *Ranger's Progreſs: Conſiſting of a Variety of poetical Eſſays, moral, ſerious, comic, and ſatyrical.* By Honeſt Ranger of Bedford-Row. 12mo. 2s. 6d. Kinnerſley.

As the ſeveral pieces of which this Miſcellany is compoſed, or at leaſt moſt of them, originally appeared in Lloyd's Evening Poſt, we preſume our Readers, in general, are not uninformed of their merit. For the ſatisfaction of thoſe, however, who may happen to be unacquainted with Mr. Ranger, we ſhall give a ſhort ſpecimen of his performance.

RANGER at BATH.

I.

As by the Will of bounteous Heav'n,
To human Nature there is giv'n
Free liberty of thinking,
My mind, whilſt [*] here I chance to ſtroll,
Shall trace each folly-guided ſoul,
That bathing is, or drinking.

II.

But firſt yon comely 'Squire [†] I find
Has ſomething lab'ring in his mind,
Like coming here repenting,
Yet happy ſtill (like Æſop's Knight)
Laughs at himſelf with great delight,
And much at thoſe [‡] who ſent him.

III.

And, Sir, I'll tell you, as a friend,
Doctors, (who oftner marr than mend,
Will learnedly amuſe ye,
'Till they have full poſſeſſion got,
Then, as boys do their ſhuttle-cock,
They'll toſs you 'till they loſe ye.

IV.

That you the ſubtle race may ſhun,
And from this begg'ring place return,
My frank advice is given;
Ne'er grieve, tho' Time this frame deſtroys,
For ſouls like yours Death leads to joys,
If Virtue merits Heaven.

V.

Now view the wretched common caſe
Of Riot's ſons, the *titled* race,
Whoſe Doctors, too, deceive 'em;
For call Monro, he ſoon will find
Their great defects are in the mind,
And Bath will ne'er relieve 'em.

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[*] Pump-Room, Bath.

[†] The worthy, and now much lamented Maſter E——d, late of Bedford-Row, a Maſter in Chancery; with whom the Author lived till his death; which was by Honeſt Ranger pathetically lamented in a few verſes, firſt printed in the public papers, and re-printed in this volume. The reſpect here ſhewn to the memory of the Maſter, does honour to the character of the Servant.

[‡] The Doctors.

VI.

Of wou'd-be Gents! what numbers here!
To ruin driving full career,
    Aping their fooliſh Betters;
So Pride and Luxury prevails,
And worthy Tradeſmen die in jails,
    With Knaves like theſe their Debtors.

VII.

To cure this Group no hopes remain,
For follies here triumphant reign,
    And daily are increaſing:
Yet when I meet my boſom friends,
We in theſe Fools ſhall find our ends,
    In laughing without ceaſing.

VIII.

Him* ſee, who doth Bath's empire boaſt,
Who, like a Nabob, rules the roaſt,
    In age, blythe, pleaſant, jolly;
And trace the ſecrets of his mind,
Pleas'd to the ſoul, him you will find,
    Laughing at human folly.

IX.

As Sodom's Righteous were but few,
Such I may, Bath, pronounce of you,
    Like Sodom too, your danger;
For raging vice deſtruction brings,
Which to avoid, to leave theſe Springs,
    Reſolv'd is *Honeſt Ranger*.

This honeſt Verſifyer appears to be a man of obſervation, ſenſe, and ſome wit; but we would not have him value himſelf on his poetry.

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* Mr. Naſh.

Art. 13. *Mons Catharinæ, prope Wintoniam.* 4to. 6d. Dodſley.

This very pretty Latin Exercitation contains a hundred and four lines, elegantly printed. The ſcene and the title is, *Catherine Hill* near Wincheſter; the ſubject, the different ſports of the Scholars of Wincheſter College on a Holiday, within their bounds, ſomewhere, we may ſuppoſe, in the vicinage. The language is terſely claſſical and poetical, abounding with phraſes and centos from Virgil; whoſe exquiſite verſification has been alſo propoſed as a model for this poem.

The Author having very agreeably deſcribed ſome of the young Gentlemen playing at cricket, and others ſwimming in the *Ichin*, a ſmall river which diſcharges juſt below Southampton, humourouſly repreſents others as ſtealing out of bounds. This paſſage we have choſen as a ſpecimen for our claſſical Readers; and have attempted a verſion of it.

it, neither very free nor very ſervile, but rather a little diffuſe, to give an Engliſh Reader ſome idea of this elegant performance. We ſuppoſe, at the ſame time, our tranſlation is rather inferior to this part of the original; to which circumſtance, beſides our anonymous Poet's native ingenuity, the difference of the two languages, and the very expreſſions of Virgil, muſt have contributed.

'Interea licitos colles, atque otia juſſa
'Illi indignantes, ripæ ulterioris amore
'Longinquos campos, et non ſua rura capeſſunt.
'Sive illos (quæ corda ſolet mortalia paſſim)
'In vetitum mens prona neſas, et iniqua Cupido
'Sollicitet; novitaſve trahat dulcedine mira
'Inſuetos tentare per avia paſcua calles:
'Seu malint ſecum obſcuros captare receſſus,
'Secreto faciles habituri in margine Muſas.
'Quicquid erit, curſu pavitanti, oculiſque retortis
'Fit furtiva via, et ſuſpectis paſſibus itur.
'Nec parvi ſtetit ordinibus ceſſiſſe, locumque
'Deſeruiſſe datum, et ſignis abiiſſe relictis.'

Others, regardleſs of their ancient bounds,
Dare fields remote, and unpermitted grounds;
Old Ichin's terminating ſtream deride,
And fancy bliſs on its forbidden ſide.
Whether ſome innate luſt to diſobey,
Some fierce intol'rance of the juſteſt ſway,
Unthinking boys (and men alas!) inſlaves,
Or if inchanting novelty depraves
Their active minds the devious heath to roam,
Sweet, as remoter from the claſſic dome:
Or if, more venial, theſe exploring look
Some lonely bank, ſome ſnug and ſhady nook;
Where, ſweetly ſtudious, they aſpire to prove
The Muſes kinder in the ſecret grove;
Hopeful to catch, 'midſt ſuch auſpicious place,
An Attic luſtre, or Virgilian grace,
Various howe'er their views, each trembling hies
With ſtealing pace, and retroſpective eyes;
Conſcious they *fine*, or gain no envy'd ſee,
Who paſs thoſe bounds their birchen Lords decree.

Art. 14. *A Letter of Expoſtulation from the Manager of the Theatre in Tottenham-Court, to the Manager of the Theatre in the Hay-market; relative to a new Comedy, called the Minor.* Folio. 1s. Stevens.

Humourouſly repreſents Mr Wh———d as jealous of Mr. Foote's rivalling him in the laudable ſcheme of gulling the public,—whence he is induced to propoſe a coalition, and junction of their reſpective forces. At the tabernable, he thus hints to his mimical Antagoniſt,

Your talent of humour ſhall have its full ſwing,
Here pleaſure and profit are both on the wing:
Love-feaſts,—and Ladies intriguing—and caſh—
Keep on but the vizor, have at 'em flap daſh ——
No bait ſhall be wanting the trade to advance,
Will now and then tip 'em a drum and a dance;
With love-feaſts ſtark-naked, and void of all wrath,
Where I ſhall rule *meaſures* like Naſh at the Bath.

In ſhort, Mr. Wh——d is made, throughout the whole of this droll piece, to avow the truth of what Mr. F—— e had advanced, in the introduction to his Minor, viz. "Whether we exhibit in Tottenham-court, or the Hay-market, our *purpoſe* is *the ſame*, and the "*place* is immaterial."

Art. 15. *The firſt Paſtoral of Virgil in Engliſh Verſe*; *attempted* by James Peacock. 4to. 6d. Cowper.

Mr. Peacock has ſucceeded ſo ill in this *attempt*, that we ſuppoſe he will ſcarcely be *tempted* to trouble us with any more of his verſes; unleſs the Muſes ſhould chance to grow more auſpicious, and enable him greatly to exceed his preſent ſpecimen; which is hardly to be expected; for it has been obſerved of thoſe Ladies, that they ſeldom get over their prejudices againſt an ill-favoured Suitor.

Art. 16. *The Hiſtory of the War: A new Britiſh Medley. Proper to be ſaid or ſung in all Companies of True Britons.* Folio. 6d. Dixwell in St. Martin's-lane, near Charing Croſs.

A whimſical kind of ballad, compoſed in various meaſures, ſuited to various tunes; the whole forming a ſtrange medley, calculated for the diverſion of ſuch honeſt Britons as uſually aſſemble *for to be merry* at the *Cat and Bag-pipes*, and at ten thouſand other houſes of innocent recreation, in town and country.

Art. 17. *Semiramis, a Tragedy. Tranſlated from the French of* M. de Voltaire. 8vo. 1s. 6d. Kearſly.

A mean tranſlation, every way unworthy of the original: which, yet, is not one of Voltaire's beſt performances.

MEDICAL.

Art. 18. *The Introductory Diſcourſe to the firſt Volume of the Memoirs of the Royal Academy of Surgery at Paris, concerning the Vices of the Humours: In which the Doctrine of Suppuration, and various medical and chirurgical Subjects are conſidered, and Experiments recommended, to aſſiſt Obſervation in the Diſcovery of the Nature, Cauſe, and Cure of Diſeaſes.*

M. Queſnay, M. D. *Tranſlated and abridged* by a Surgeon. 8vo. 1 s. 6d. Wilſon and Durham.

The various hypotheſes which have been advanced for a century paſt, having involved the theory of Phyſic in obſcurity, and made it abound in chimerical and erroneous opinions, induced Dr. Queſnay, (as he informs us) to endeavour to eſtabliſh it upon a better foundation. How far he has ſucceeded in ſo difficult an attempt, we ſhall not pretend exactly to determine; he has, however, by pointing out the impropriety of ſeveral received opinions and practices, ſufficiently cautioned Phyſicians in their treatment of diſeaſes, to be diffident in their dependance on inferences drawn from ſpeculation, but to imitate the antients in diligently obſerving and tracing the intentions of Nature.

This eſſay is divided into three parts: in the firſt, Dr. Queſnay conſiders the impurity of the humours, or their mixtures with heterogeneous matter, that may vitiate them. In the ſecond, he treats of the depravations that our humours are ſuſceptible of ſpontaneouſly. In the third, he examines into the imperfections, and the different ſtates of crudity in the humours, through a defect of the organs appointed to prepare them; in which he alſo enquires into the different kinds of perverſion the fluids ſuffer by an exceſs or defect of elaſticity in the ſolids; and concludes with a recapitulation of the various kinds of acrimony our juices may acquire from thoſe cauſes. As Dr. Queſnay's medical abilities are very well known, it will not be doubted, that ſeveral juſt diſtinctions are eſtabliſhed in this treatiſe, and that many ingenious and uſeful remarks are interſperſed throughout the whole.

Art. 19. *The Family Phyſician. Being a Collection of uſeful Family Remedies, &c.* By Hugh Smith, Apothecary. 4to. 1 s. Sold by the Author in Newgate-ſtreet.

The deſign of this collection of *Recipes* is, as the Compiler intimates, to enable perſons to preſcribe for themſelves, where more proper aſſiſtance cannot be procured—and likewiſe to inform them, where they may be commodiouſly ſupplied with the medicines here recommended.—He further informs the public, that he furniſhes Ladies cloſets with drugs and cordials, upon reaſonable terms.——How far families may think themſelves obliged to him for his officious care in this article, we will not pretend to ſay. Perhaps, in an age of ſuch general diſſipation, Mr. Smith piouſly intended to point out further motives to induce the Ladies to retire more frequently to their cloſets.

Art. 20. *Some Thoughts on the anomalous malignant Meaſles, lately peculiarly prevalent in the Weſtern Parts of England.* 4to. 6d. Cooper.

The Author ſeems to write with great warmth, and ſome degree of precipitation. Although ſome of his remarks may be juſt, yet he is far from treating his ſubject with that accuracy and preciſion which might be expected from one who attempts to deſcribe a new ſpecies of a diſtemper, to explode the methods of practice recommended by men eminent for candor, knowlege, and integrity, or to revive what their experience has thought proper to reject.

We are here preſented with a very ſhort hiſtory of the diſeaſe: either ſome of the uſual pathognomic ſigns of the Meaſles did not appear in this anomalous kind, or the Author takes no notice of them—ſuch as ſneezing, a defluxion towards the eyes, an uneaſy tickling cough. Neither are we told how ſoon after the firſt attack, the eruptions appeared.

That it is the duty and buſineſs of every Phyſician to aſſiſt Nature, will not, we believe, be controverted. But the *means* of affording that aſſiſtance will, more probably, remain matter of diſpute. Sydenham, that accurate Obſerver of diſeaſes, having remarked, that not only the Medicaſters and old women, (to whoſe practice this Writer pays great deference) but even the Phyſicians of his time, under the notion of ſupporting Nature, and expelling morbific malignity by the exhibition of cardiacs, and a hot regimen, increaſed the fever, diſſolved the craſis of the blood, and rendered almoſt every diſtemper *anomalous and malignant*. Having further obſerved, that Nature concocted and expelled the *fomes* of the diſtemper better the leſs ſhe was over-loaded, or hurried in her operations; that in the Meaſles, the principal danger aroſe from an inflammation of the lungs; that thoſe who periſhed by the diſtemper, died of a real peripneumony; that the diarrhœa which follows the retro-ceſſion of the eruptions, was generally moderated, ſometimes prevented, by bleeding: he recommended, therefore, a proper uſe of phlebotomy, together with a cooling regimen in this diſtemper. This practice was adopted, and ſtrongly recommended, by the experience and authority of the late Dr. Mead, by Hoffman, and the moſt eminent Practitioners. Thus we ſee this method of practice was by no means the effects of any *hypotheſis*, or an *Ignis fatuus, kindled by learned pride, and blown up by precarious theory*. This anonymous Writer, on the other hand, aſſures us, that in the Meaſles here treated of, all evacuations by bleeding or purging, were hurtful; and adviſes, after clearing the ſtomach by a few grains of Ipecacuanha, and carrying off any crudities that might remain in the bowels, by a gentle doſe of Rhubarb, to give the Patient a cardiac bolus with a julep, to be repeated every four hours; bliſters he approves of, and orders likewiſe a theriac cataplaſm with camphire, to be applied to the throat, and a few rhubarbarate purges, to be given afterwards. How far this method, in the ſpecies of Meaſles here mentioned, is preferable to any other, muſt be approved or refuted by the experience of others, who have ſeen and treated the diſtemper. We ſhall only obſerve, that as the Writer ſeems ſo much in earneſt, and as it is a ſubject in which the public good is concerned, he ought by no means to ſuffer his remarks to loſe any of their weight, by concealing his name.

In his thoughts on the inefficacy of antiſeptic medicines, he condeſcends to be jocular, obſerving, 'That fluids inclined to diſſolve, 'will diſſolve; and the *tanned* or *pickled* Patient poſts on to the other 'world, as if there had been no means uſed to ſtop him.' That there are degrees of putrefaction which no medicine can remedy, is very certain.—But would he infer from hence, that it is always irremediable? Has he never then been convinced of the antiſeptic virtues of the Bark? or been a witneſs of the ſudden ſtop put to a diſſolution of the blood in a ſea-ſcurvy, by a few oranges, or an inconſiderable quantity of Greens? If he has not, it will be no injuſtice to ſurmiſe, that his practice has been ſolely confined to *thoughts*, and that, by conſequence, he cannot be entitled to any regard as a practical Writer.

RELIGIOUS *and* CONTROVERSIAL.

Art. 21. *The Caſe of the excluded Part of the Church late under the paſtoral Care of the* Rev. Mr. Samuel Pike. *In a Letter to a Friend.* 8vo. 1s. Buckland, &c.

Recites the circumſtances of a controverſy between Mr. Pike and part of his congregation, occaſioned by a late change in his ſentiments concerning *Free Grace*, &c. This change, it ſeems, was occaſioned by a correſpondence between Mr. Sandaman, Author of the *Letters on Theron and Aſpaſio**, and Mr. Pike; the reſult of which was, the converſion of the latter to the ſentiments of the former: greatly to the diſapprobation of ſome of Mr. Pike's auditors.

When the Miniſter thinks differently from his flock, the Diſſenters are ſeldom backward to remonſtrate; thus becoming, in turn, Inſtructors to their Teachers: and Mr. Pike did not paſs unreproved on this occaſion. Such preſumption, however, this Gentleman could ill brook; and grievous bickerings enſued; till at length the Paſtor formed the deſign of caſting out the diſſatisfied members; who were accordingly excluded by the reſt of the body, to the great injury of the minority†, as they conceive, both in reſpect to their ſpiritual and temporal intereſts. Their diſcontent is thus expreſſed by our Author, whom, we are to ſuppoſe, one of their number.

'Thus, Sir,' ſays he, 'I have laid before you a diſpaſſionate view of our caſe. A church, once dearer to us than life;—*now divided.* Friendſhip, the moſt ſacred and delightful,—*diſſolved*;——for for ever diſſolved!—'Till we attain that happy ſtate, "Where Ephraim ſhall not envy Judah, and *Judah no more vex Ephraim.*" ——At times, this whole Providence appears a dream;—a meer illuſion. Nor ſhould we believe it real, but for thoſe deep and inward wounds we feel, and which probably we may feel to the grave.——The deprivation of our undoubted right in the *place, plate*, and *other temporalities*, which, on a modeſt computation by an able hand, amounts to Five Hundred and Fifty Pounds, this makes the leaſt part of our griefs. The reflection that we are deprived, unjuſtly and without any due cauſe deprived of thoſe ſacred immunities which the great head of the church had conferred upon us, and endowed us with in that church;—and deprived of them in ſuch a manner, by thoſe with whom we were in ſuch affectionate

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* Vid. Appendix to Review vol. XXII. p. 551.

† The queſtion, with regard to their ſeparation, was decided by ballot; in which the diſſatisfied members, who wanted to preſerve the union, loſt it by one Vote.

‘ and endeared connections;—this, Sir, is the gall and wormwood ‘ in our cup.’

In truth, according to the preſent repreſentation of this caſe, Mr. Pike does not appear to have acted with all that moderation, meekneſs, and Chriſtian forbearance which might have been expected from a perſon of his character, as a Miniſter of the Goſpel. If all his Followers were not ſo ready as himſelf in diſcarding an old, and embracing a new religious notion, it ſurely became not the Paſtor to excite a ſchiſm, in order to expel them his church—inſtead of endeavouring to win them over to his new ſentiments, by ſuch arguments as might have been dictated by the ſpirit of brotherly love, and charity. Suppoſing the people to have been *wrong* in the matters which occaſioned the difference between them and him, yet, certainly, Mr. Pike could not be *right* in behaving to them with ſuch an air of authority as is here complained of. An *humble* Follower of the meek and lowly Jeſus would not, we conceive, have treated his Chriſtian brethren in ſuch a manner, on any difference of opinion, in regard to doctrinal and ſpeculative points. In a word, men of this turn may aſſume what characters they pleaſe, and diſtinguiſh themſelves by peculiar denominations, but we may ſay to them in the words of the great Maſter they profeſs to ſerve, *Ye know not what manner of ſpirit ye are of!*

Art. 22. *An Illuſtration of the Holy Scriptures, by Notes and Explications on the Old and New Teſtament.* Folio, vol. II. 1 l. 15 s. 9 d. in ſheets. Baldwin.

In our Review, vol. XX p 50. we gave ſuch an account of the *firſt* volume of this work, as may ſuffice for the *ſecond* alſo; which begins with Job, and contains all the remaining *canonical* books of the Old Teſtament, and three of the *apocryphal*, viz. Eccleſiaſticus, Wiſdom, and the firſt book of Maccabees. The reſt of the apocrypha is omitted, for reaſons that appear to us very ſufficient.

How far the *price* of this work, and the original *profeſſions* of the undertakers to make it a cheap family-book for the poor, agree together, we leave to be determined by themſelves. Their publiſhing it in *three-penny* numbers, for the benefit of the poor, may appear extraordinary to thoſe who find themſelves loaded with no leſs than 253 of thoſe numbers before they reach the end of the Old Teſtament.

Beſides the above, we find an *additional* expence (not propoſed at firſt) obtruded upon thoſe who will ſubmit to it, of *thirteen* ſhillings, for a ſett of cuts, for the two firſt volumes only. The execution of the *cuts*, is not unlike that of the *notes*,—a few of them good, the reſt in a moderate way.——But they may do well enough for the poor, who, generally ſpeaking, are no great connoiſſeurs in deſigning and ſculpture.

Art. 23. *The conſtant Reſidence of the Clergy upon their Livings ſhewn to be abſolutely neceſſary for recovering the ſinking Intereſts*

tereſts of Religion in general, and of the Church of England in particular. As alſo, the moſt likely, or rather the only Means propoſed, and earneſtly recommended, to procure, and firmly fix, ſuch Reſidence. 4to. 2s. 6d. Baldwin.

The performance before us, ſeems to be a judicious collection of the ſentiments of ſeveral eminent Writers, upon a point of no ſmall importance,—the *reſidence of the clergy.* After having ſtated the good effects thereof, chiefly from Mr. Blackwell's *Brief ſcheme of parochial government*, and the preſent Biſhop of London's late excellent *charge*; our Author adds——' there are, certainly, difficulties, *inſuperable*, in the way to a general, conſtant, and perſonal reſidence. *Some* churches, that eſcaped the *deſtroying ſtorm*, will, no doubt, admit of it: but, under the *preſent* ſtate of things, the proſpect is bad and unpleaſing. It is computed, that there are 3845 *appropriate* and *impropriate* churches in England, and that 5597 do not exceed 50 l. a year,—many of them, not even 20 l. or 10 l.——*Such* is the *preſent* uncomfortable condition of the inferior Clergy, (that ſtrict) *reſidence*, exact order, and diſcipline, cannot well be expected.——But (as he goes on) it is natural to enquire, in *ſuch* unhappy caſes, if ſome *remedy*, *adequate* to ſuch great evils, cannot poſſibly be found. I truſt there may.—It is humbly propoſed, then, that our church ſhould be *reſtored* to *what* it was *before* any *appropriations*, or alienations were made;'—viz. that it ſhould *recover* its *former* revenues.

He then proceeds to ſhew that *tithes* are the moſt proper kind of maintenance for the clergy, as being not only due, (in his opinion) *jure divino*, but undoubtedly ſettled for that purpoſe by the *Law of the land*; and were due of *common right* to the rector of every pariſh, till the ſceme of *appropriations* took place. ' This is evident from the *appropriations* themſelves; for, if the tithes had not been *firſt* ſettled on the *parochial* clergy, and *duly paid* to them, they *could not* have been *appropriated* to religious houſes.—Henry VIII. followed the *precedent* the *Monks* had uſhered into the world; and, juſt as *they* had ſtripped and plundered the *parochial churches* of their revenues, ſo did *he* rend them from the *Monaſteries*. He had, at this time, the faireſt opportunity of making the neceſſary diſtinction between *lay-fees* and *tithes*; and of reſtoring the *tithes* to the *parochial* Clergy: but *this* object, obvious and important as it was, had little regard paid to it.'——In order moſt effectually to remove this blot from the reformation, we are afterwards told,——' it were to be wiſhed, that *impropriations* were returned to the church, as the moſt *proper* and *natural* endowments thereof.'

But as theſe are now generally conſidered as *lay-fees*, the difficulty, attending a reſtoration of them, would certainly be very great. Of this our Author appears ſufficiently aware, and ſays—' By what *fund* or *means*, this great and deſirable work is to be effected, many will be eager to know: and they may be aſſured, that no injury is intended to the *poſſeſſors* of appropriations or impropriations, nor any deſign formed to call in queſtion, or impeach, their titles.'—But,—' if the caſe requires, that they ſhould *ſell* their

‘ impropriate tithes, *moſt* of them (no doubt) would be more ready
‘ to take a valuable conſideration for them, when they ſee the
‘ laudable care and concern of the public to gain them back to the
‘ church,—than if it were only a conveyance from one lay hand to
‘ another.’

Having thus, in ſome meaſure, opened his plan, he next proceeds to enquire—‘ *how* a *fund* may be raiſed, ſufficient for accompliſhing
‘ ſo extenſive and coſtly a deſign.’—His propoſal for this end, is, in ſhort, no other than what was many years ago made, with the ſame view, by the great and learned Dr. Prideaux; who was deſirous to have had the *bounty of Queen Anne* “ wholly appropriated
“ to the purpoſe of buying in of impropriations again to the pariſh
“ churches from which they have been alienated.”

This is the plan adopted, and revived, by the Writer of this Pamphlet. But, with ſubmiſſion to ſo reſpectable an authority as that of Dr. Prideaux, we cannot help being of opinion ourſelves, that the *Queen's bounty* is much better applied at *preſent*, for promoting the benefit of religion, and peace of the church, than it would be in the way *propoſed*. For though *tithes* may be the moſt *natural*, yet many judicious perſons have been far from thinking them the moſt *proper* endowments for the church. Every one muſt allow, that a good harmony betwixt a clergyman and his people, is of great uſe towards rendering his inſtructions from the pulpit more effectual. But the perpetual ſquabbles uſually attendant upon the payment of *tithes*, are the ſource of much inconvenience, from which the incumbents of ſuch pariſhes, as have the good fortune to be endowed with *lands*, are happily free.

Though our Author (who writes in an eaſy and ſenſible manner) employs the main ſtrength of his arguments againſt appropriations and impropriations; yet he has ſome pretty juſt ſtrictures likewiſe upon the ſubjects of commendams, options, peculiars, and pluralities,—all which grievances, he thinks, might eaſily be removed, by carrying his ſcheme (which ſeems, however, rather too *viſionary*) into execution.

Art. 24. *Rational Religion, diſtinguiſhed from that which is Enthuſiaſtic; with ſome Strictures on a Pamphlet, intitled The Scripture Account of juſtifying Faith, conſidered in a Letter to the Rev. Mr. Samuel Pike: Interſperſed with Reflections on ſome modern Sentiments in Religion.* 8vo. 1 s. Buckland.

This Writer, and his antagoniſt, ſeem ſo well qualified for drawing the ſaw of contention, that we have no great inclination for entering the liſts with either of them; but ſhall content ourſelves with copying ſome of the out-lines of our preſent Author's picture of, what he calls, *Rational Religion*.

‘ It is a truth that the redemption of ſinners was compleated by the
‘ incarnation, life, death, and reſurrection of Chriſt Jeſus; and ſal-
‘ vation from the tyranny of ſin and from eternal deſtruction ſecured
‘ to *believers* thereby: from whence it follows, that our happineſs
‘ and peace *depends* upon our looking out of, or beyond ourſelves

for the ground, root, and evidence of it; and not on any phyſical *change upon the eſſence of the ſoul.* The devout reader is at liberty to charge me with diſallowing his *heart religion* if he pleaſes; for ſo far as it conſiſts in a ſelf-wrought devotion, a homeſpun piety, moving the man like Narciſſus to fall in love with himſelf, to admire the ardour of his own *devotion,* his own *internal holineſs,* &c. *I abhor it.*'—Pref. p. xv.

'The goſpel holds out no other hope, than that revealed in the external revelation of God; nor any way of coming at it, but from thence: nor any *other kind of hope to the ſaint than the ſinner,* (for Chriſt is the object of both) nor has the *ſinner more to do,* to be partaker of that hope, *than the ſaint;* nor the *ſaint leſs than the ſinner,* i. e. if the ſaint lives not in the ſame dependance, on the ſame free grace of Chriſt Jeſus, which is proclaimed to be as free to the *vileſt ſinner* upon earth, as to *him:* If the ſaint thinks that an *inward principle of holineſs implanted in his ſoul, has rendered him perſonally, or his character more acceptable to God on that account, than the chief of ſinners;* or that the *laſt work of a ſaint, and the firſt work of a ſinner, is not the ſame;* or if 'the ſinner *aims at, and will be ſtriving after ſuch an inward principle, in order thereby to be more acceptable to God,* ſuch ſaints and ſuch ſinners are ſtriving againſt the goſpel, and invalidating the atonement of Chriſt.' p. 26, 27.

'In God's revelation is proclaimed a full and free ſalvation to *all ſinners as ſuch, without exception:* nor will any one be rejected but for rejecting that, which all do who ſet about to *qualify and fit themſelves* for ſo—" divine a gift," p. 42.

To reconcile our *Author*'s ſcheme of *rational religion,* with *any* ſchemes of *rational morality,* being a taſk too hard for us to undertake, is therefore very freely referred to his own deciſion; or that of *ſuch Readers,* as may happen to admire (for ſome will admire what they do not underſtand) *ſuch doctrine* as he has advanced.

Art. 25. *An Abſtract of the gracious Dealings of God, with ſeveral eminent Chriſtians, in their Converſion and Sufferings. Taken from authentic Manuſcripts, and publiſhed for the Comfort and Eſtabliſhment of ſerious Minds.* By Samuel James. 8vo. 1 s. 6 d. Keith.

It was a common thing, in the laſt century, and is not totally diſuſed in the preſent, for pious people of a particular turn, to draw up narratives of their *experiences;* or, as the favourite phraſe was, of *God's dealings* * with them. This pamphlet contains five of theſe fanatical hiſtories, viz. thoſe of one Laurence Spooner, grand-father to the Editor; of Rebecca Combe, dated in 1697, aged 79; of Gertrude Clarkſon, who died in 1701; of Mary Churchman, who died in 1734, aged 80; and of Agnes Beaumont, a diſciple of the famous John Bunyan's. Theſe are the *eminent* chriſtians, as Mr. James ſtiles them, whoſe memories he has thought proper to perpetuate in this immortal publication.

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* It was revived near 30 years ago, by Mr. Whitefield; in his account of God's dealings with *him:* which gave occaſion to a counter-publication, entitled The Devil's dealings with Mr. W.

Art. 26. *Familiar Letters on Free-agency.* By William Stevenſon, D. D. Prebendary of Sarum; and Vicar of Netherbury in Dorſet. 8vo. 2 s. Whiſton.

This Author is a ſtrenuous advocate for *free-agency:* he places the ſeveral arguments that have been urged in ſupport of it in a clear light, and illuſtrates them in an eaſy agreeable manner; but that preciſion and accuracy is wanting, which is neceſſary to ſatisfy a truly philoſophical mind, and which ſo nice and important an enquiry deſerves.

Art. 27. ***Living Chriſtianity delineated, in the Diaries and Letters of two eminent pious Perſons lately deceaſed; viz. Mr. Hugh Bryan and Mrs. Mary Hutſon, both of South-Carolina. With a Preface,*** by the Rev. Mr. John Conder, and the Rev. Mr. Thomas Gibbons. 12mo. 2 s. in boards. Buckland.

Mr. Bryan and Mrs. Hutſon ſeem to have been very pious perſons, of the enthuſiaſtic or methodiſtical turn. Mr. Whitefield, when he was in Carolina, drew a number of people into this way, beſide the two before-mentioned, who appear to have been amongſt the more rational ones of the flock.

Ver. 28. *The Hiſtory of Sir Charles Grandiſon ſpiritualiſed, in Part. A Viſion. With Reflections thereon.* By Theophila. 12mo. 1 s. 6 d. Keith.

We cannot, without the utmoſt regret, paſs any ſevere cenſure upon the performance of a Lady.—In a male-writer, we ſhould be far from encouraging ſuch religious reveries as the preſent; but, from a female pen, they are more excuſable. The ſex is formed for tenderneſs, their hearts are full of affection, which if not attracted one way, will naturally take its courſe another. Thus, if a Lady happens to miſs that endearing connection which would attach her to a preſent object, ſhe will be apt to transfer her love to a future one; and the place of an earthly ſpouſe will, by anticipation, be ſupplied by a ſpiritual one, in another world.

Whether this be the caſe with the ingenious, the raptured Theophila, we cannot pretend to gueſs; but certain it is, ſhe has here manifeſted a great partiality for thoſe *ſimilitudes* by which ' our future ' happineſs,' as ſhe obſerves, has been ' ſhadowed out; but,' adds ſhe, ' by none ſo frequently as by that of a *royal marriage*, a *marriage-feaſt*; the joys of a bride, prepared and adorned for her huſband; children of the bride-chamber, &c.'

Hence ſhe appears to have been led to ſelect that part of the ſtory of Sir Charles Grandiſon where the hero's happy marriage takes place; and which ſhe ſeems to have been ſo naturally inclined to contemplate in an allegorical and ſpiritual light, that, ſhe owns, ſhe 'could not help ſometimes thinking the ingenious Author had concealed ſome ſuch myſtical meaning under the appearance of a perfectly happy marriage, and left it to the ſagacity of his Readers to find it out.'

After all, as Theophila herſelf obſerves, 'a dream is but a dream, a kind of viſionary parable; as ſuch, the Writer entertained herſelf with it;—nothing being here propoſed as an article of faith —nor, indeed, any way offered which ſhe is not ready to retract upon proper conviction, that her reflections are either erroneous or abſurd.'

This is modeſt, and laudible; and we hope the good Lady will, conſiſtently with her frank profeſſion of candour, excuſe our not ill-natured diſapprobation of her viſionary ſcheme: for, if it is not downright enthuſiaſm, it is ſomewhat too much like it, to obtain the applauſe of men who profeſs themſelves the diſciples of *reaſon*.

Art. 29. *A Defence of the Lord Biſhop of London's Interpretation of the famous text in the Book of Job*, I know that my Redeemer liveth, &c. *againſt the Exceptions of the Biſhop of Glocester, and the Examiner of the Biſhop of London's Principles. With occaſional Remarks on the Argument of the Divine Legation, ſo far as this Point is concerned with it.* By Richard Parry, D. D. Rector of Witchampton in Dorſetſhire; and Preacher at Harborough in Leiceſterſhire 8vo. 1s. Davis and Reymers.

This *defence* is written with a good deal of ſpirit, and contains ſeveral juſt and pertinent remarks upon the *Divine Legation*; but it is ſcarce poſſible to give a diſtinct view of controverſial pieces of this kind, and if it were, the ſubject of this diſpute cannot be ſuppoſed to be very intereſting to the generality of Readers.

Art. 30. *A Review of ſome Paſſages in the Divine Legation of Moſes demonſtrated. Relative to the Sentiments of the early Jews concerning the Soul, and the Doctrine of a ſeparate Exiſtence, as thoſe Paſſages now ſtand in the laſt Edition of that celebrated Work.* By the Author of *Remarks on Dr. Warburton's Account of the Sentiments of the early Jews concerning the Soul, &c.* To which is added, a Defence of the abovementioned Remarks, &c. againſt the Objections of Caleb Fleming. 8vo. 1s. 6d. Cooper.

The Author of this *Review* appears to be well acquainted with the ſubject he writes upon, and has made ſome very acute obſervations on the *Divine Legation*, eſpecially on ſome additions, corrections, and alterations that have been made in the laſt edition of that work.—In regard, however, to the ſentiment of the early Jews concerning the ſoul, &c. nothing is advanced in this *Review*, that can throw any new light upon the ſubject.

†‡† *The* Single Sermons *in our next.*

THE

MONTHLY REVIEW,

For OCTOBER, 1760.

The modern Part of an Univerſal Hiſtory, from the earlieſt Account of Time. Compiled from original Writers, by the Authors of the ancient Part. The firſt eight Volumes 8vo. 5s. each Volume in Boards. Millar, &c.

IF it be aſked, why ſome account of this important work did not ſooner appear in the Monthly Review, we may truly, and, it is hoped, reaſonably anſwer, that the delay was principally occaſioned by its importance. An undertaking, ſo copious, and ſo expenſive to the Proprietors, ſo laborious and tedious to the ſeveral Compilers in their reſpective departments, and intended (as muſt be the natural purpoſe of every Hiſtorian) both to inform and entertain, ſurely deſerved more than a ſingle peruſal, and demanded the moſt attentive conſideration. A precipitate cenſure might have been juſtly complained of, both by the Proprietors and the Authors; while, at the ſame time, a too ready complacency might, with equal juſtice, have been diſapproved, by the diſtinguiſhing Reader.

The general, and, indeed, for the moſt part, the juſt approbation the ancient Univerſal Hiſtory had met with, could not but afford the moſt ſanguine hopes, that this modern part would yield not only more inſtruction, but alſo more entertainment.—Full of this opinion the firſt eight * volumes were gladly received; but, in reſpect to truth, we cannot avoid obſerving, that our expectations were not a little diſappointed.—Indeed, we met with a ſtumbling block at the very threſhold of this Hiſtory.

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* There are now twenty-two volumes publiſhed.

But to our taſk.—Volume the firſt begins with the Life of Mohammed. A prefixed Advertiſement informs us of the names of the ſeveral Oriental Writers that have been conſulted, and who contributed their ſhare to this work; nor ſhall we ſcruple to ſubſcribe in general to the favourable opinion the Author conceives of his own labours: reſerving only the liberty of making a few exceptions.

It is not intended to make any abſtract of this part of the work. Indeed the nature of it precludes ſuch an attempt; nor are there any important incidents related here, but what are to be found in other Writers on the ſame ſubject: therefore it would be uſeleſs. However, it is but juſt to admit, that the facts are, in general, more clearly and more regularly arranged, ſome controverted dates better aſcertained, and the orthography of ſome Arabic proper names duly corrected.

Impartiality muſt acknowlege theſe commendations due to the Compiler of this new Life of Mohammed; and as they are matters that ought particularly to command the attention of every Hiſtorian, this Gentleman deſerves the thanks of the public for his care in theſe reſpects.

Nevertheleſs, it is to be feared, that the utmoſt candour cannot pronounce our Author quite irreprehenſible. It were, perhaps, to be wiſhed, that the plan of the ancient part of this hiſtory had been more ſtrictly obſerved; and that the narrative had not been ſo frequently interrupted by digreſſions, many of which appear not to deſerve a place in the text: but what probably muſt give greater offence to the truly ingenuous Reader, is the very ſevere treatment beſtowed upon ſome preceding Authors, who have been honoured for their writings, and deſervedly eſteemed by the public.

Of theſe, no one falls under more cruel cenſures than the late ingenious Mr. SALE, on account of ſome paſſages in his tranſlation of the Koran. To give only one inſtance—In what is ſtiled in the margin, ‘ a *ſhort* digreſſion relating to a ‘ prophecy of Mohammed;’ this *ſhort* digreſſion employs more than two full pages, from 59 to 62, and conſequently is too long for our inſertion; its purpoſe is to accuſe M. Gagnier,

nier*, and Mr. Sale, of having countenanced this pretended prophecy; and concludes with this very polite obſervation.—'In fine, the two learned men now in view would, perhaps, 'have had a diſlike to *Iſlamiſm* in thoſe countries only where 'it at preſent prevails, and that becauſe it is the eſtabliſhed 'religion of the country.'—Is this prejudication of the conſciences of mankind conſiſtent with that charity ſo frequently and ſo fervently enforced in the Goſpel? The candid Chriſtian will be more apt to aſcribe it to the overflowings of an intemperate zeal, than to the direction of a well-diſpoſed heart.

Several other inſtances might be produced in which Mr. Sale is treated in a yet more unbecoming manner: he is dead, and the Compiler of this hiſtory we preſume to be living, whence he has the advantage of an old proverb in his favour It is not our province here to enter upon a vindication of the former, were we ſo inclined, but thus far it is hoped may be ſaid, without giving great offence, that we cannot think the arguments of the latter prove all that they are intended to ſupport.—Be it remembered, it is much eaſier to rail than to reaſon.

Mr. Sale was himſelf a labourer in the ſame vineyard, and it is admitted, even by his Cenſurer, that 'not a ſingle paſſage 'is to be met with in that part of the [ancient] Univerſal 'Hiſtory written by Mr. Sale, that can give the leaſt offence to 'any Chriſtian Reader†:' to this we may juſtly add, that this very work of Mr. Sale's has been largely taxed for ſupplies to the volume now under our conſideration; and what perhaps will appear more ſurprizing, it may ſafely be aſſerted, that this orthodox Gentleman has paid a greater compliment to Mohammed than can be found in the works of any of thoſe who are accuſed of thinking too favourably of the Impoſtor. —This ſame Writer has actually inveſted Mohammed himſelf with even a *divine* commiſſion. The Reader is not deſired to take our words, the paragraph ſhall ſpeak for itſelf, reprinted *literatim et verbatim.*

'The Roman empire declined apace after Conſtantine, 'whoſe ſucceſſors, for the generality, bore but a very indif'ferent character. By Mohammed's time, the weſtern half 'of it was over-run by the Goths, and the eaſtern ſo re'duced by the Huns, on the one ſide, and the Perſians on 'the other, that it was not in a capacity of ſtemming the

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* The French Tranſlator of Abulfeda's Life of Mohammed.

† P. 33. the Note.

‘ violence of a powerful invaſion. The Emperor Maurice
‘ paid tribute to the Khagân, or King of the Huns, who was
‘ a very potent Prince, and after Phocas uſurped the throne,
‘ ſuch lamentable havock was made among the ſoldiers, that
‘ within the ſpace of ſeven years, all the veterans were in a
‘ manner deſtroyed, and ſcarce any regular troops left for the
‘ defence of the empire. And tho’ Heraclius, who was a
‘ a Prince of admirable courage and conduct, reſtored the
‘ diſcipline of the army, yet ſtill the very vitals of the em-
‘ pire ſeemed to have received a mortal wound. So that no
‘ time could have been more favourable to the deſigns of
‘ Mohammed, than that wherein he found means to impoſe
‘ his new religion, or rather his infamous impoſture upon the
‘ Arabs. Nor can it well be doubted, but that he was raiſed
‘ up by GOD HIMSELF to be a ſcourge to the Chriſtian
‘ Church, for having been divided and ſubdivided, into end-
‘ leſs ſchiſms and contentions, about the abſtruſeſt niceties,
‘ that had been drawn into controverſy, tho’ of little mo-
‘ ment, to that which ought to be eſteemed the chief end of
‘ religion, and deſtroyed in a great meaſure thoſe Chriſtian
‘ virtues which the Goſpel was given to promote. In fine,
‘ the terrible deſtruction of the eaſtern churches, once ſo
‘ glorious and flouriſhing, by the ſudden ſpreading of Moham-
‘ mediſm was undoubtedly intended by Providence as a puniſh-
‘ ment to the Members of them, for not living up to the
‘ precepts of that moſt holy religion, which they had re-
‘ ceived.’

To the above let us be permitted to ſubjoin a ſhort extract from Mr. Sale, which may ſerve to evince the remarkable analogy of expreſſion in both Writers.

“ The Roman empire declined apace after Conſtantine,
“ whoſe Succeſſors were, for the generality, remarkable for
“ their ill qualities, eſpecially cowardice and cruelty. By
“ Mohammed’s time the weſtern half of the empire was
“ over-run by the Goths, and the eaſtern ſo reduced by the
“ Huns on the one ſide, and the Perſians on the other, that
“ it was not in a capacity of ſtemming the violence of a pow-
“ erful invaſion. The Emperor Maurice paid tribute to the
“ Khagân or King of the Huns, and after Phocas had mur-
“ dered his Maſter, ſuch lamentable havock there was among
“ the ſoldiers, that when Heraclius came, not above ſeven
“ years afterwards, to maſter the army, there were not above
“ two ſoldiers left alive, of all thoſe who had borne arms
“ when Phocas firſt uſurped the empire. And tho’ Heraclius
“ was a Prince of admirable courage and conduct, and had

"done what poſſibly could be done to reſtore the diſcipline of "the army, and had had great ſucceſs againſt the Perſians, "ſo as to drive them not only out of his own dominions, "but even out of part of their own; yet ſtill the very vitals "of the empire ſeemed to be mortally wounded; that there "could no time have happened more fatal to the empire, or "more favourable to the enterprizes of the Arabs; who "ſeem to have been raiſed up on purpoſe by GOD, to be a "ſcourge to the Chriſtian Church, for not living anſwerably "to that moſt holy religion which they had received."

A ſubſequent paragraph begins thus.—"The terrible de"ſtruction of the eaſtern Churches, once ſo glorious and "flouriſhing, by the ſudden ſpreading of Mohammediſm," &c.—If the above are not ſufficient ſpecimens to ſhew the ſimilarity of colouring between theſe two Writers, whole pages might be exemplified. We would not preſume to ſuppoſe, the modern Writer of the Life of Mohammed would deign to become a plagiary from a work he has treated with ſo much contempt, but it muſt be confeſſed he is a lucky Imitator. It ſhould be remembered that Mr. Sale wrote firſt, but which of them has done moſt honour to the perſonal miſſion of Mohammed, is ſubmitted to the intelligent Reader.

Here we ſhall take leave of the Arabian Legiſlator, and proceed to enquire after his ſucceſſors under the title of Khalifs; whoſe atchievements take up the remainder of this, and the two ſucceeding volumes. On theſe we ſhall be very ſhort. Conſidering the ſameneſs that muſt neceſſarily ariſe from the relation of a continual ſeries of military tranſactions,—to enter into a particular detail of them, would afford but little ſatisfaction to the Reader; let it ſuffice then to obſerve, that by dint of enthuſiaſm and perſeverance, the Mohammedans impoſed their religion, and increaſed their power, with greater rapidity, and to a larger extent, than had been done by any former Conquerors. Aſia and Africa, in general, and a conſiderable part of Europe, owned the dominion of the Arabian Khalifs. But this mighty empire was not of very long duration: the body grew too large to be governed by one head; ſubordinate Governors were neceſſary for diſtant provinces; and theſe, from being ſubjects, ſoon uſurped ſovereignty. Even Arabia and its Khalifs, within the ſpace of little more than three centuries, were forced to become tributary to a different ſect of Enthuſiaſts, and in about three centuries more, the very name of the *Khalifate* was aboliſhed by the Tartars.

It may poſſibly be thought, that the three firſt volumes of this work have been mentioned too ſuperficially; but that there are different classes of Readers as well as of Writers, will hardly be denied: and tho' History is, in general, not only the most useful but most entertaining study, yet it is,

Lectorem delectando pariterque monendo.

On this principle we shall continue the present article; and till we can meet with any thing that we may conceive to be interesting or entertaining to our Readers, we shall content ourselves with the humble office of merely pointing out the contents of the work.

Accordingly we proceed to vol. IV. which opens with the general History of the Turks, containing an account of their origin*; a description of Great Tartary, according to the Arab, Turkiſh, and Tartarian Writers;—their domeſtic and foreign affairs, and their character before the time of Jenghiz Khân.—A ſolution is alſo given of the three following queſtions; '1. Whether the Turks are deſcended from the 'ancient Scythians? 2. Whether all the Inhabitants of Tar'tary are either originally Turks or ſprung from the ſame root? '3. Whether Turqueſtan always had the ſame ſituation and 'extent that it has at preſent?' To the firſt our Authors ſeem inclined to anſwer in the affirmative; to the other two they heſitate not to pronounce in the negative. Hence follows an enquiry into the original country inhabited by the Turks, and a particular deſcription of the preſent Turqueſtan.

The conqueſts made by the Turks in the ſouth of Aſia, where they founded four great monarchies, come next under conſideration. Three of theſe were governed by Princes of the family called Seljûk, and were cotemporary with each other; theſe are the preſent objects of attention: the empire formed by Othman, which makes the fourth, and which is ſtill continued under the ſovereignty of his deſcendants, not being eſtabliſhed till after the extinction of the former.

The three Seljûkian dynaſties, or races of Princes, are thoſe of Irân, or Perſia at large; of Kerman, a province of Perſia, and of Rûm, or Aſia Minor. Theſe are ſeparately treated; the reſpective dominions, and the lives, perſons, characters, civil government, and military exploits of the ſeveral Princes or Soltâns are deſcribed; but for theſe we muſt refer to the Hiſtory, and content ourſelves with noticing, that the firſt of the Seljukian dynaſtics was, according to the chronology adopted by our Authors, founded in the year 1037, and became extinct in 1196, under fourteen Princes—the ſecond began in 1074, and continued till 1300, under eleven Princes—the third commenced in 1074, and finally concluded in 1300, under fifteen Princes.

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* As the Poſſeſſors of the antient part of the Univerſal Hiſtory may think this now unneceſſary, it may not be amiſs to mention the apology made for reſuming the ſubject here.—'Several matters re'lating thereto were left unhandled, becauſe they ſeemed more pro'per for this place, where we are to ſpeak more particularly of that 'warlike nation.'

We are next brought acquainted with the Moguls, or as the Aſiatics write it, *Mungls*, and Tartars. After a topographical deſcription of their country, the origin of the name, an account of their perſons, manners, cuſtoms, habitations, language, religion, and mode of government, we are furniſhed with an hiſtorical detail of the life and conqueſts of the famous Jenghiz Khân, who, in the ſpace of little more than twenty-two years, 'extended his dominions from 'a ſmall territory to more than eighteen hundred leagues from 'eaſt to weſt, and above a thouſand from north to ſouth, 'over the moſt powerful, as well as wealthy, kingdoms in 'Aſia.' The exploits and conduct of his ſucceſſors, ſome of the earlieſt of whom added conſiderably to the dominions of their progenitor, are next related: theſe matters employ more than half of the fourth, and near as much of the fifth volumes.

In the latter of theſe volumes mention is made of ſome petty dynaſties that aroſe in Tartary upon the diſſipation of the deſcendants of Jenghiz-Khân; but all theſe were obliged to ſubmit to another Conqueror, equally eminent in the regiſters of military fame. The great Timûr-Bec, more familiarly known to us by the name of Tamerlane, now makes his appearance. Such as are pleaſed with relations of ſieges and battles, with exhibitions of rapine and cruelty, may here be gratified. In ſhort, the reigns of all theſe Conquerors, diſplay little elſe than what muſt ſhock the Reader's humanity, and rather excite indignation than afford pleaſure. He lived ſeventy-one years, and held the ſovereign command thirty-ſix. Great confuſions appear to have enſued upon his death, and his family became utterly extinct in about an hundred years afterwards.

It is a misfortune to an Hiſtorian that he is not furniſhed with more pleaſing ſcenes, but his buſineſs is to relate facts as they ariſe, and this we verily think to have been faithfully, and, in general, judiciouſly done in this work. Nevertheleſs, let us be permitted to make a remark, for which the introduction to the hiſtory of Timûr Bec properly furniſhes an occaſion.

Our Authors, in the preceding parts of this work, have very rightly under each head, diſtinguiſhed the reſpective Writers from whence they drew their materials. The ſame method is continued in this article: they mention two Oriental Authors, Sharîf 'oddîn Ali, a Perſian, and Ahmed ebn Arakſhâh, a Syrian, and profeſs to have taken the principal part of their hiſtory from the former, 'yet adding, by way 'of Notes; what was thought neceſſary from the latter and 'others.' This method we wiſhed to have ſeen obſerved before, by which means the trouble and perplexity of reading different details of the ſame event, as the Oriental or Byzantine Writers happened to diſagree, would have been avoided. To this we alluded in the beginning of this article as inconſiſtent with the original plan; for in the general preface to the ancient Hiſtory, the Authors juſtly obſerve, that 'Hiſ'torians often diſagree as to circumſtances; and on the other 'hand, the thread of the hiſtory will admit but one way of 'relating the event. We have therefore placed in the body of 'the hiſtory what ſeemed to us moſt probable, and the reſt in 'the Notes.'—And it is farther remarked, in the preface to the octavo edition, that the repetitions had afforded great cauſe of complaint, no 'leſs juſt than general.' Theſe eſcapes, with ſome others hereafter to be mentioned, we hope to ſee amended in a future edition; but as the Modern Hiſtory is declared to be compiled by the ſame Authors as the ancient, it is ſomewhat ſurprizing that they ſhould not have been prevented.

But to return to our Hiſtory. Vol. V. concludes with a ſuccinct Hiſtory of the reigning Shâhs of Perſia, from the commencement of the Sofian family, which is continued in vol. VI. to the death of Kuli Khan; of theſe affairs the leſs notice is neceſſary for our Readers, as the moſt intereſting particulars of theſe revolutions are already given in the Review, vol. XI. p. 173 and 253.

To the Hiſtory of the Perſians ſucceeds that of the Arab Kings of Hormûz or Ormuz, their ſubjugation by the Portugueſe, and their final ſubjection to the Perſians, which was effected by the aſſiſtance of the Engliſh.

The Turkmans, the Uſbecks, and the extenſive empire of the Great Mogul, with a particular account of the religion of the Hindûs or Indians, occupy the remainder of this ſixth volume.

A deſcription of the great Peninſula of India, and of the ſeveral kingdoms into which it is divided, employ the greateſt part of the ſeventh volume, which concludes with an account of Eaſtern Tartary: from whence, with propriety, we are introduced into China, to which the whole of the VIIIth volume is appropriated.

It is with pleaſure we acknowlege this volume capable of giving great ſatisfaction to any Reader truly inquiſitive after uſeful knowlege. The country, and its natural hiſtory, are deſcribed; and the character, genius, cuſtoms, religion, trade, manufactures, and commerce of the people, are as fully illuſtrated as could be expected in a work of this nature; nor ought we to paſs unnoticed, the care of the Authors to render their narration agreeable to their Readers.

'It will not be improper,' ſay they, 'to apprize our Readers, once for all, that in the Orthography of theſe provinces, and all others, proper names of men, cities, &c. (which are ſo differently ſpelt by all the Authors who have written of this country) we have followed the judicious Engliſh Tranſlator of Father Du Halde, who hath taken no ſmall pains to reduce it as near as was poſſible to the Engliſh idiom, both in the maps, and in the body of the work. The power and ſound of the Chineſe letters, vowels as well as conſonants, differ ſo vaſtly from thoſe of Europe, that thoſe Authors have ſplit themſelves into an almoſt irreconcileable, as well as unintelligible, diſſonancy, in endeavouring to convey thoſe ſounds which can only be taught by the ear, by ſuch letters of their reſpective alphabets, as they thought came neareſt to them: ſo that, conſidering the vaſt difference of pronunciation between moſt European nations, it was impoſſible for them to convey thoſe ſounds, without ſpelling them each according to the peculiar pronunciation of his own country: and hence proceeds that vaſt difference of writing the ſame name between the Spaniards, Portugueſe, Engliſh, French, Italians, High and Low Dutch, &c.

'What adds ſtill more to this variety, is the number of letters, or ſounds, peculiar to the Chineſe; to which none of our European alphabets afford us any thing equivalent, or even approaching to. This peculiarity, moreover, extends itſelf not only to vowels and conſonants, but much more with reſpect to ſome of their gutturals and compound letters.—But, with reſpect to the gutturals, we ſhall beg leave to ſubjoin a ſingular one, which that ingenious 'mon Author hath not taken notice of, but which hath 'been a pregnant cauſe of this variety of ſpelling.

'The Chineſe language abounds in gutturals, which few 'of our polite European tongues have. One of them, in particular, 'is ſo deep and harſh, that neither the Hebrew, Chaldee, 'Syriac, Greek, or any other tongue, except perhaps the 'Arabic, have any thing anſwerable to it. This the Spaniſh 'and Portugueſe expreſſed, as well as they could, by their 'X, which, with them, is pronounced gutturally, tho' no-'thing ſo deep. But as that letter hath a quite different 'ſound among other European nations, each of them was 'forced to ſubſtitute ſome other to it, ſuch as ſeemed to them 'to come neareſt to the original; ſome by a k, others by a 'c, others by ch, &c. And hence, to prevent all confuſion, 'and miſunderſtanding, as much as poſſible, we ſhall not 'only confine ourſelves to the orthography above-named, as 'the moſt adapted to our Engliſh pronunciation; but ſhall 'likewiſe, whenever it differs ſo much from any other Au-'thors quoted in the ſequel, give their names according to 'their own way of writing it, that there may be no doubt 'about our meaning the ſame perſon or place.'

Had the ſame method been taken in the foregoing volumes, and particularly in thoſe that relate to the Arabs, the whole might have appeared more pleaſing; the leſs learned Reader need not have been perplexed with proper names of a line and a half long, or a ſtring of them conſiſting of ſix or ſeven lines, very uncouth in their pronunciation; nor need the more ſcholaſtic Reader have been diſappointed, as theſe names orthographically written, might have been inſerted in Notes.

Under the article Religion, is given a conciſe account of the Life and Doctrine of Confucius, the celebrated Chineſe Legiſlator, which we have extracted, to gratify the curioſity of ſuch of our Readers as have not yet been made acquainted with the hiſtory of this juſtly admired wiſe man of the Eaſt.

'Confucius,' we are here informed, 'was born in the 'province of Shan tong, but then called the kingdom of Lu, 'in the twenty-firſt year of the reign of Ling-wang, the 'twenty-third Emperor of the race of Chew; that is, ac-'cording to ſome, 300, according to others, 500, but, ac-'cording to Du Halde, 551 years before Chriſt, and two be-'fore the death of Thales, one of the ſeven wiſe men of 'Greece: ſo that, according to this laſt, he muſt have been 'cotemporary with Pythagoras and Solon, and ſomewhat

‘ earlier than Socrates. He was but three years old when his father Sho-lyang-he died, in the ſeventy-third year of his age, who, tho’ he had enjoyed the greateſt offices in the kingdom of Song, yet left him no other inheritance than the honour of being deſcended from Ti-he, the twenty-ſeventh Emperor of the race of Shang, and, by his mother Shing, from the illuſtrious family of Yen.

‘ He ſhewed, from his tender years, great tokens of ſagacity and virtue; and, about his fifteenth year, gave himſelf up to the ſtudy of the ancient books.

‘ He married at nineteen, and had a ſon named Pe-hu, and by him a grandſon named Tſu-tſe, who, by his extraordinary merit and learning, raiſed himſelf to the higheſt poſts in the empire. As for himſelf, he was ſoon taken notice of, for his admirable qualities, learning, and virtues, eſpecially thoſe of humility, ſincerity, temperance, diſintereſtedneſs, contempt of riches, &c. and though every ſtate in the empire as well as his own, was over-run with the oppoſite vices, yet was he ſoon raiſed to ſeveral places of eminence in the magiſtracy, which he accepted chiefly as means of promoting his intended reformation, both in religion and in the ſtate, maugre all the oppoſition he expected, and did actually find, from the Grandees of his own, as well as of other provinces. But, as ſoon as he found that his endeavours did not meet with deſerved ſucceſs, he threw up all his employments, though very conſiderable, to go in ſearch of ſome more tractable people, who would reap a greater benefit from his excellent doctrine.

‘ In the fifty-fifth year of his age, he was again invited, and raiſed to ſome of the higheſt poſts in his own kingdom of Lu; where the Prince then reigning paid ſuch regard to his virtues, and ſalutary counſels, that, in leſs than three months, not only his court, but his whole dominion, were totally changed for the better; inſomuch, that the neighbouring Princes were alarmed at the ſudden reformation; rightly judging, that the King of Lu would ſoon become too powerful for them, if he continued to follow his new Counſellor’s rules.

‘ The King of Tſi, in particular, after many conſultations with his Grandees, bethought himſelf of an expedient, the moſt likely to defeat all Confucius’s meaſures; and accordingly, under the fair pretence of an embaſſy, ſent him, and his Nobles, a preſent of a great number of beautiful young girls, who had, from their infancy, been brought

‘ up to dancing, ſinging, and all other captivating arts. These were not only received with open arms, both by the King and Court, but entertained with ſuch frequent feaſtings and diverſions, that they preſently abandoned the buſineſs of ſtate, to give themſelves up to pleaſure. The King himſelf became inacceſſible to his moſt zealous Miniſters. Among the reſt, Confucius having tried in vain, all poſſible means to recal him, diveſted himſelf of all his offices, left the court and kingdom, to go in queſt of more docile minds to follow his maxims; but, to his great mortification, found his doctrine and morals dreaded, in every kingdom through which he paſſed. So that, by that time he was come to that of Shing, he found himſelf reduced to the greateſt indigence; yet without loſing any thing of his greatneſs of ſoul, and uſual conſtancy.

‘ This obliged him to reſume his former functions of a private ſage, in which he met with better ſucceſs. His learning and merit, and, above all, his great modeſty and condeſcenſion, gained him a vaſt number of diſciples (ſome ſay 3000, 500 of whom did, in time, raiſe themſelves to the higheſt poſts, in ſeveral kingdoms); and all of them continued firmly attached to his perſon and doctrine. Theſe he divided into four claſſes; the firſt of which was, to make virtue their chief ſtudy and practice; the ſecond was, to learn to reaſon, and write, cloſely, juſtly, and elegantly; the third was, to ſtudy the art of government, and to inſtruct the Mandarins and great Miniſters in their reſpective duties; while the laſt was to learn to write in a conciſe and elegant ſtile, the principles of morality. In all theſe claſſes, he had ſome very eminent ones; but one eſpecially in the firſt, whoſe premature death cauſed his Maſter to ſhed abundance of tears.

‘ As his practice ſtill kept conſtant pace with his excellent philoſophy, Princes ſometimes invited him to their court, that they might reap the benefit of his inſtructions; and ſhewed the greateſt regard to his learning and merit. At other times, upon the death of one of them, by whom he had been highly honoured, he has ſeen himſelf become the contempt of the court, and the ridicule of an inſulting populace; yet, under thoſe extremes, he never ſhewed the leaſt change in his looks or behaviour, but preſerved ſtill the ſame ſteadineſs and tranquility. His reliance on the Divine Providence was ſtill more remarkable, inſomuch, that he hath beheld, without the leaſt fear or emotion, an Officer of the army, named Whan-ti, by whom he was hated, ‘come full-drive at him, with his ſword drawn, and hath given this anſwer to ſome friends, who adviſed him to haſte away from the danger; “If Tyen protects us, of which we have now a ſenſible proof, what harm can the rage of Whan-ti do to us, tho' he is Preſident of the tribunal of the army?”

‘Confucius lived to finiſh his philoſophical and hiſtorical works, and died in the kingdom of Lu, his native country, in the ſeventy-third year of his age, greatly lamented, both by the King and Court, and much more by his diſciples, who had the higheſt veneration for him.

‘A little before his laſt ſickneſs, he told them, with abundance of tears, “That the diſorders which reigned in the empire had well nigh broke his heart;” ‘and began, from that time, to languiſh till the ſeventh day before his death, when he told them again, in the ſame melancholy tone, “Since Kings refuſe to follow my maxims, I am now no longer uſeful upon earth, and it is neceſſary that I ſhould leave it.” ‘He fell immediately, after thoſe words, into a lethargy, which laſted ſeven days, at the end of which he expired, in the arms of ſome of his diſciples. They built him a handſome ſepulchre, on the river Su, near the city of Kyo-few, on the ſame ſpot where he uſed to aſſemble them. It hath been ſince incloſed with a wall, and now looks like a ſmall city; and the veneration which all good men had for him increaſing with time, he came at length to be reſpected as the chief Doctor of the empire.

‘He was tall, and well proportioned, his breaſt and ſhoulders were broad, his eyes large, complexion olive, noſe flat, and beard long, and his voice ſtrong and piercing. His works, which are eſteemed a perfect rule of government, and contain all that he had collected out of the ancient laws, are as follows: 1. His Tay-hyo; that is, the grand Science, or School of Adults. 2. The Chong-yong, or Immutable Medium. 3. That called Lun-yu, or Moral and pithy Diſcourſes. 4. Meng-tſe, or the Book of Mencius; ſo called from one of his diſciples, who is ſuppoſed to have compiled, or finiſhed, it from his Maſter's writings, and contains a perfect rule of government. Theſe four are held in the greateſt eſteem, and are the chief ones among the canonical books of the ſecond rank; to which they add two more, as the next, if not equal, to them in authority; viz. 5. The Hyau-king, which treats of filial reſpect, and contains the anſwers which Confucius made to his diſciple

‘ Tſeng, concerning the reverence due from children to parents. 6. The Syau-hyo, or the School or Science of Children; which is a collection of ſentences and examples, extracted from ancient and modern Authors. It would carry us beyond our bounds, to enter into a farther detail of thoſe books. Thoſe that are curious to know more of them, may conſult the Latin verſion which Father Noel, one of the ancient Miſſionaries into China, hath given of them, printed at Prague, anno 1711, or the extract which Father Du Halde hath made of it, and printed in his deſcription of the Chineſe empire. One thing we cannot forbear obſerving here concerning thoſe books, that, though the four firſt contain the moſt ſublime doctrines of morality, and are univerſally held to be of the greateſt authority, next to the canonical ones of the firſt rank, of which we have formerly ſpoken, yet they have had but few followers among the degenerate Chineſe; whereas the two laſt, which treat of the duty of children to parents, are ſo univerſally obſerved throughout the empire, that one may venture to affirm, there is not a country in the world where parents are more reſpected, both during their life, and after their death.’

This volume furniſhes alſo a curious diſquiſition into the origin of the Chineſe. Dr. Shuckford contended that Noah and Fohi, the alleged founder of the Chineſe empire, were one and the ſame perſon. This opinion was ſtrongly controverted in the ancient part of this work: here it is as ſtrenuouſly ſupported. The arguments are ingenious, and the reaſoning cogent: could we, by any abſtract, have conveyed an idea of this learned diſcuſſion, we ſhould gladly have done ſo; but this could not have been effected, without either taking from the force of the arguments, or exceeding the limits we can allow to this article.

We ſhall conclude, for the preſent, with an aſſurance to our Readers, that tho' our account of this work has been ſo long delayed, it has never been forgot; and that we ſhall regularly proceed with the remaining volumes.

(To be continued in our next.)

A Fragment of the true Religion. Being the Subſtance of two Letters from a Methodiſt-Preacher in Cambridgeſhire, to a Clergyman in Nottinghamſhire. 8vo. 6 d. Williams.

THE Writer of theſe Letters begins, (as the cuſtom is with perſons of his ſtamp) with letting us into the hiſtory of himſelf, whilſt in an unregenerate ſtate, together with the manner of his *converſion*; which he imputes to no leſs a cauſe than *a voice from heaven.* He had formerly held, what he calls the *naughty* doctrine, 'That we are to be juſtified partly by our faith, and partly by our works.' This doctrine he continued to preach till the *above-mentioned voice* darted the following words into his mind with wonderful power, viz. '*ceaſe from thy own works.*'

He then goes on to point out the grand deluſion which had like to have ruined his ſoul, in this extraordinary manner: —'I ſaw very early ſomething of the unholineſs of my nature, and the neceſſity of being born again.'—But 'tho' I ſaw myſelf to be a ſinner, yet I did not ſee myſelf an *utter loſt ſinner*, and therefore I could not come to Jeſus Chriſt alone to ſave me.—'I did not ſeek after righteouſneſs thro' faith, but as it were by the works of the law. *Thus I ſtumbled and fell*, Rom. ix. 31, 32.—'In ſhort, to uſe a homely ſimilitude, I put the Juſtice of God into one ſcale, and as many good works of my own as I could into the other, and when I found, as I always did, my own good works not to be a ballance to the divine juſtice, I then threw in Chriſt as a make-weight. And this every one really does who hopes for ſalvation, partly by doing what he can for himſelf, and then relying on Chriſt for the reſt. But Chriſt will either be a whole Saviour, or none at all. And if you think you have any good ſervice of your own to recommend you unto God, you are certainly without any intereſt in Chriſt: Be you ever ſo ſober, ſerious, juſt and devout, you are ſtill under the curſe of God as I was, and know it not, provided you have any allowed reliance on your own works, and think they are to do ſomething for you, and Chriſt to do the reſt.'—This doctrine of juſtification by faith *and* works *jointly*, he combats with his utmoſt force; and calls it a '*ſoul-deſtroying*, (p. 20.) *moſt pernicious*, and *damnable* doctrine." p. 22.

Having thus fully explained his *preſent* ſentiments upon this head, he proceeds to ſpeak of the great ſucceſs he has had in '*labouring to beat down ſelf-righteouſneſs*:'—But if any of our readers are deſirous of a farther acquaintance with Mr. B——e, we muſt beg leave to refer them to the pamphlet for ſatisfaction,—if indeed they can hope for ſatisfaction, from one of his peculiar caſt.

The Principles and Practices of the Methodiſts conſidered, in ſome Letters to the Leaders of that Sect. The firſt addreſſed to the Reverend Mr. B——e. Wherein are ſome Remarks on his two Letters to a Clergyman in Nottinghamſhire, lately publiſhed. 8vo. 1 s. Briſtow.

AS the *ſuppoſed* Author of the preceding article is, (notwithſtanding the loſs of time he there ſuſtained) ſtill fellow of a college in one of our univerſities; we may the leſs wonder that the head of another college in the ſame univerſity, as the ingenious writer of the pamphlet now before us is ſaid to be, ſhould juſtly think himſelf well employed, in guarding the younger part of that learned body, from the danger of enthuſiaſtic contagion.

With regard to the ſuppoſed *voice from heaven*, alleged to be heard by Mr. B——e, our preſent Author ſenſibly obſerves, that

'The whole doctrine of heavenly voices and viſions, of ſecret impreſſions and illuminations, as laid down by our modern reformers, has this natural and obvious exception in its way, that it is not agreeable to the other parts of God's providential adminiſtration, nor ſuitable to the nature of a moral Being, placed in a ſtate of trial and probation.'—Indeed, this is a means of conviction not promiſed under the goſpel covenant, nor agreeable to the ordinary courſe of God's diſpenſations, 'and therefore' (as he hints to Mr. B——e,) 'not to be believed by yourſelf without the fulleſt aſſurance, nor to be credited by others without the cleareſt evidence.'

When our Author comes to the ſubſtance of the important meſſage, ſent to Mr. B. viz. *ceaſe from thy own works*:—he makes the following judicious obſervations—

'What the *works* were, from which you were required by this authoritative meſſage to ceaſe, you muſt beſt know. Againſt all *bad* ones, and even the *appearance* of them, as far as we can guard againſt it, we have the expreſs and authentic commands of holy writ to warn us; to *good works* of every kind we are excited by its precepts, encouraged by its promiſes, animated by its examples. To promote indeed the ſincere and uniform practice of *theſe*, Chriſt came from heaven; and I cannot eaſily bring myſelf to think, that a voice ſhould be ſent from thence to fruſtrate any part 'of his commiſſion, much leſs to counteract the chief deſign 'and end of his coming.'

The following remark may be of great uſe, even to the Methodiſts themſelves, as well as to others; moſt of the arguments in ſupport of the doctrine of juſtification by *faith alone*, being drawn from ſome intricate, or, at leaſt, miſunderſtood paſſages in St. Paul's epiſtles.

'The apoſtolical epiſtles, eſpecially thoſe of St. Paul, were 'many of them written with particular views, and directed 'to particular occaſions; to correct miſtakes, obviate exceptions, or clear up difficulties, which had from time to 'time ariſen among the followers of Chriſt. And though 'of equal authority with the other inſpired writings, *when 'we know the true ſenſe of them, and underſtand the matters to 'which they relate*; yet our ignorance of many circumſtances, to which they often had a relation, that abrupt and 'digreſſive manner ſometimes made uſe of, that raiſed and 'metaphorical language in which they are generally expreſſed, will uſually make it a more difficult matter to come 'at their true ſenſe and meaning.'

That many of the apoſtle's arguments, now made uſe of againſt *good works* in general, were intended only againſt the *ceremonial inſtitutions* of the *law of Moſes*, our Author ſhews in this manner.—'Many of the converted Jews ſtill thought 'highly of the value and merit of *legal* righteouſneſs; and 'ſome were for adding a compliance with the inſtitutions 'of the *law*, to the obſervance of the *goſpel*. To correct 'theſe prevailing and dangerous miſtakes, the Apoſtle takes 'frequent occaſion to beat down this groundleſs expectation; 'to ſhew both to the Jews and Gentiles, that ſuch an obedience, as they were able to pay to the *precepts of the law*, 'could not entitle them to God's acceptance, or give them 'a claim to the rewards of it; that a *compleat* and *undeviating obſervance* was the hard condition it required; that 'it could admit of no relaxation in its terms, and had made 'no proviſion of pardon for ſuch as violated them; that 'their *admiſſion into the goſpel-covenant*, and the *new method of 'juſtification which it propoſed*, proceeded entirely from God's 'free mercy, and was owing to no deſert or righteouſneſs 'of their own; and therefore as it gave no claim to 'merit or reward, it gave no room for boaſting; yet in 'the epiſtles, wherein this doctrine is ſo ſtrongly expreſſed, 'nothing can be more clear and explicit, than the Apoſtle's 'declarations about the neceſſity of a *good and virtuous prac-*

'*tice*; that Chriſt is the Author of ſalvation *only to thoſe who obey him*, and that the *fruit muſt be unto holineſs, before the end can be everlaſting life.*' *.

'Several paſſages, applicable only to the *admiſſion* of converts to the privileges of the goſpel; by which they were *freely juſtified*, that is, acquitted from the guilt, and releaſed from the puniſhment of their *former* ſins, you and your brethren are wont to apply to that juſtification of Chriſtians, by which they are to obtain happineſs in a future ſtate of being.—Many were *received* into this ſtate of ſalvation by faith and without any previous qualification of a holy life; but without improving under theſe means of grace, without making ſome proper attainments in holineſs, *no man ſhall ſee God*; (Heb. xii. 14.), or be finally accepted or approved by him.'

'If the great end of the goſpel diſpenſation, the ſalvation of our ſouls, be ſuppoſed by any to be attainable by *faith, independent or excluſive of good works*, how can this be reconciled with numberleſs paſſages in the ſacred writings, which require *doing* as well as *believing*, and injoin *obedience* to the precepts, as well as *aſſent* to the truths of the goſpel? How can we make this notion any way conſiſtent with St. James's doctrine, expreſſed as far as I can ſee, in the fulleſt manner, and in the plaineſt language?'

As we find it impoſſible to ſelect every thing valuable in this little treatiſe, without tranſcribing the whole; we ſhall cloſe our account of it with the following extract from p. 60, where we meet with a very juſt remark,—That, 'how pious ſoever the deſign may be thought by ſome, of enhancing the privileges of faith, or of making the merits and righteouſneſs of Chriſt all-ſufficient of themſelves for effecting our ſalvation, yet ſurely the Scriptures are to be underſtood in a conſiſtent and uniform ſenſe. The promiſes of the goſpel are to be confined within thoſe bounds, and regulated by thoſe conditions, which the publiſher of it has plainly laid down. And if any thing be plainly delivered in the goſpel, it is on what terms the attainment of ſalvation is there propoſed to us, and thoſe terms clearly are faith *and* repentance. We may, doubtleſs, with the utmoſt confidence rely on the veracity of Chriſt's gracious aſſurances, as far as they extend, and on the efficacy of his merits, as far as we are therein warranted to apply

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* 'Heb. v. 9.—Rom vi. 22.—viii. 13.—Gal. v. 16. with a variety of other places.'

'them; but we have no reaſon, I think, to ſuppoſe, that 'we can any way ſatisfy the intention of our Lawgiver, 'but by paying a ſincere and diligent ſubmiſſion to his 'laws; or that we can make ourſelves by any other means 'acceptable to our Maſter, than by endeavouring to do our 'Maſter's will.'

Chirurgical Facts relating to Wounds and Contuſions of the Head, Fractures of the Skull, &c. with Remarks. By John Batting Surgeon. 8vo. 2 s. Walter.

IN the Preface, Mr. Batting explains his reaſons for publiſhing theſe Caſes; gives a ſketch of the plan; and apologiſes for ſuch imperfections as may be ſuppoſed to attend the execution of it. He points out the advantages that muſt reſult to ſurgery from the peruſal of a plain and faithful narrative of facts. But his principal view in offering this performance to the public was, he farther informs us, by exhibiting repeated inſtances of the dreadful and fatal conſequences of hurts of the head, (even in ſuch caſes which for many days after the accident appeared but very inconſiderable) to inculcate the expediency of attending with the utmoſt care and circumſpection to every accident of this ſort, however void of danger it may appear at firſt. Mr. Potts's ingenious treatiſe on this ſubject would have been ſtill more compleat, had he thought proper to have added a ſufficient number of appoſite caſes. The preſent work may in good meaſure ſupply this deficiency, and may ſerve, as Mr. Batting intimates, to corroborate and illuſtrate by particular facts, the principal doctrines advanced by that writer; he therefore hopes it may be looked upon as a uſeful ſupplement to a very uſeful book.

The Caſes are written with plainneſs and perſpicuity; and the remarks are in general proper and ſenſible;—there are ſome circumſtances however, neceſſary to be known, which Mr. Batting, we apprehend, has too much overlooked, namely the make, temperament, and manner of life of the ſeveral patients; circumſtances to which every judicious practitioner muſt pay a particular regard, and without a knowlege of which, it would often be very difficult to account for various ſymptoms which happen in the courſe of a diſtemper. To illuſtrate this obſervation we ſhall inſert

Mr. Batting's ninth caſe to which we ſhall take the liberty to ſubjoin ſome additional remarks.

'R. C. received a hurt (Sept. 20.) on the poſterior part 'of the left bregma, which was ſucceeded by loſs of ſenſe, 'vomiting, &c. on which account, the bone was laid bare, 'but no fracture appeared. Theſe ſymptoms ſoon vaniſhed, 'after copious bleeding and a clyſter, but ſome pain in the 'head and back part of the neck continued troubleſome; 'he was likewiſe very weak and had but little appetite to 'his food. In this condition did he remain until,

'Sept. 30. When he was attacked with cold ſhiverings, 'which were ſucceeded by a fever, and great pain in the 'head. Venæſection was repeated and nitrous diluent 'drinks plentifully uſed.

'Oct. 1. Fever continued with pain all over him and ſickneſs at ſtomach. Saline draughts adminiſtred.

'2. Fever; pain in his head and right hypochondrium; 'tongue brown and dry; perfectly ſenſible, but had great 'anxiety and reſtleſneſs; pulſe low and quick. Veſ. 'Nuchæ.

'3. Fever, reſtleſſneſs and pain in the hypochondriac region increaſed. Venæſection and a clyſter repeated with 'nitrous diaphoretic medicines. The head was carefully 'examined, but no thickneſs or puffineſs of the ſcalp could 'be perceived. The wound had, for ſome days paſt, diſcharged very little.

'4. Symptoms increaſed; the pain in his head was greateſt about the coronal ſuture, but no ſwelling appeared 'there; a conſiderable hæmorrhage from the divided ſcalp.

'5. Worſe in every reſpect; pulſe very quick and low; 'no diſcharge from the wound; remained perfectly ſenſible.

'6. Became delirious in the night and died this morning.

'N. B. The pain in the back part of his neck continued 'very troubleſome the whole time.

'On inſpecting the head, after his death, the pericranium, about the courſe of the coronal ſuture, was found 'much bruiſed and the ſuture a little ſeparated. Under it 'the dura mater was inflamed and tending to putrefaction; 'but immediately under the part of the bone, that was 'ſcalped, the membrane appeared very little, if at all, diſ-

‘ eaſed. Upon opening the abdomen, which was much diſtended, the external membrane of the liver and parts adjacent were found in a ſtate of putrefaction.

REMARKS.

‘ Several remarkable things occur in this obſervation. The dura mater, that lay under the portion of the ſcalp, which appeared injured externally, was very little affected; whereas, the pericranium was bloody and contuſed, the ſuture ſeparated, and the dura mater tending to putrefaction in a diſtant part, where no ſwelling or hurt of the ſcalp could be perceived, either at the time of the accident, or at any time after it. This fact happens, I believe, very rarely; however, it is a proof, that the dura mater may inflame and ſuppurate, without a puffineſs of the ſcalp; therefore, though ſuch a tumor may indicate a diſeaſed membrane, the abſence of it cannot indicate the contrary.

‘ Many writers have noticed a ſuppuration of the liver, as a conſequence of injuries of the head. This patient had, at the very beginning of the diſeaſe, the ſymptom which Marchetti ſays, generally indicates a metaſtaſis of purulent matter upon the thorax or abdomen. Whether it be in fact a common antecedent, future obſervation alone can determine, as writers ſince his time, have not obſerved or attended to it. The ſame ſymptom may be ſeen in the 8th obſervation, in which, from the ſeat and nature of the other complaints, it appears to me highly probable, that the ſame conſequence might have been found, had the abdomen been inſpected. From what cauſe could the hæmorrhage of the ſcalp, ſo many days after its diviſion, proceed?

‘ The ſymptoms of an inflamed membrane did not approach, 'till ten days after the accident. From the event of this caſe, we find the application of the trephine, however plainly it may ſeem to have been indicated, would have been to no purpoſe, as it would undoubtedly have been put on the part already laid bare, which was far diſtant from the principal diſeaſe in the membrane, at which place, indeed, the pain was, but as no ſwelling of the ſcalp appeared, it is not likely that that part would have been fixed upon for the operation: however, let that have been as it would, the patient could have received no benefit from it, as the liver was ſo much affected; nay, had that not been the caſe, the diſeaſe in the membrane

‘ was too extenſive to admit of relief. Though it ſhould ſeem from this obſervation, that the ſeat of the pain is the proper place for the application of the trephine, when indicated; yet, we find, in a caſe related by Mr. Warner, it was applied unneceſſarily upon ſuch a ſuppoſition. M. Bertrandi ſuppoſes the abſceſs in the liver to proceed from a diſturbed circulation of the blood, and by a phyſiological enquiry into the manner of it, endeavours to account for it. He likewiſe obſerves, that it frequently is attended with very little pain, and is often found in caſes, in which it was not ſuſpected, whilſt the patient was living. He gives his reaſons againſt bleeding in the foot in theſe circumſtances, and ſays, that he has, more than once, ſeen a jaundice come on ſoon after the operation; which happened alſo in two inſtances related by M. Andouillè. M. Andouillè, after enumerating the ill conſequences which ſucceed frequent vomitings, thinks it right (after proper bleedings and removal of the ſenſible cauſes, which immediately offend the brain) to empty the ſtomach by a vomit, and the bowels by repeated purgatives; to prove the expediency of which practice, he relates two caſes, in which it was attended with ſucceſs.’

To have a more diſtinct notion of this patient's caſe, we ought to have been informed of his habit of body and his way of life. From hence it probably would have appeared that he was of a ſcorbutic habit, and his fluids too much in a diſſolved or putrid ſtate. The inflammatory ſymptoms ſeem not to have run very high, as we are not informed either of a hardneſs of the pulſe, or a ſizineſs of the blood. Oct. 2. he was anxious and reſtleſs, and his pulſe low and quick —on this he was bliſtered and blooded afterwards. The general intention of bliſters is either to cauſe a derivation of peccant humours, or to raiſe the pulſe; which they do by increaſing the febrile ſpaſm. Bleeding then, which lowers the pulſe, and veſicatories which raiſe it, adminiſtered together, (however common the practice) certainly counter-act each other. But in this patient there was probably a farther reaſon for abſtaining from both, namely a diſſolved ſtate of the fluids with a tendency to putrefaction, which both theſe remedies greatly increaſe. If Mr. Batting reflects on the ſurprizing hæmorrhages which ſometimes happen in this ſtate of the humours, an anſwer to this quere will eaſily be found, viz. “From what cauſe could the hæmorrhage of the ſcalp, ſo many days after its diviſion, proceed?” The ſame reaſon will likewiſe account for the liver's being often affected, and for the *tenſion* of the hypochondria and the abdomen. We ſhall only add, that when ſuch ſevere accidents as hurts of the head are complicated with a morbid habit; they are indeed truly deplorable—as the means which prove ſalutary in a ſound ſtate, often tend ſooner to finiſh the tragedy in the other.

As a farther ſpecimen of this performance we ſhall inſert the two following caſes,

'J. S. a lad, about twelve years of age, received, by a fall (May 17.) a wound on the right ſide of the head. A ſurgeon was immediately called, who found him ſenſeleſs, and drowſy, and troubled with frequent vomitings. Upon examination of the wound, which was on the right ſide of the os frontis, the bone was found fractured, and depreſſed; therefore a circular piece of the ſcalp was directly taken away, when the fracture appeared to be nearly of the ſize and ſhape of a half crown, the bone broke into ſeveral pieces, and depreſſed upon the dura mater, but not looſe enough to remove without the trephine, which was inſtantly applied to the inferior portion of the fracture, ſo as to include part of it. The depreſſed parts of the bone were raiſed by the elevator, and the looſe pieces taken away, as alſo the coagulated blood, which lay upon the dura mater. The perforation and wound of the ſcalp were dreſſed with dry lint, &c. Bleeding and a clyſter were not neglected, together with a cool diluting regimen. The ſymptoms vaniſhed ſoon after the operation, and the patient continuing without any return of them, the dreſſings were not removed untill the third day, when the wound began to digeſt; a ſlough appearing on the dura mater, the outer lamina of which had been lacerated by the broken pieces of bone, it was dreſſed with a pledgit of lint, ſpread with Ung. e G. Elem. moiſtened with Ol. Tereb. the remainder of the wound covered with dry lint, &c. as before. In three or four days the ſlough ſeparated, and a fungous ſubſtance puſhed up from the membrane; which, however, was eaſily ſuppreſſed by a little merc. corroſiv. rubr. and dry lint. The patient continued very well, and, in about a month, the bone exfoliated; after which the wound ſoon filled up, and was firmly cicatriſed in eight weeks from the accident.

'N. B. The ſymptomatick (or ſuppurative) fever was very moderate.

REMARKS.

'Another proof of the little danger attending a fracture of the ſkull, when the brain and its membranes are not much injured, and it ſituated ſo as to be got eaſily at, and treated in a proper manner.

‘ I could relate more inſtances of the ſame ſucceſs, but as no particular circumſtances attended them, I think, it would be a needleſs repetition; however, it may not be amiſs to take notice of one patient, who, during the cure of a very extenſive fracture of the ſkull, was ſeized with the ſmall pox, which proved diſtinct, and ſuppurated kindly, notwithſtanding, a very few days before they appeared, he had underwent very copious and repeated bleedings. A proof that the loſs of a large quantity of blood does not always retard the progreſs of that diſtemper. It was very curious to obſerve in this patient the appearance of variolous puſtules upon the granulations of the dura mater.

‘ J. B. received a contuſed wound on the right parietal bone, by a large weight falling upon his head. *He* had ſuch ſymptoms as have been generally ſuppoſed to indicate an injury of the bone, viz. loſs of ſenſe, vomiting, &c. The bone was laid bare, but, no hurt appearing, the wound was dreſſed in the common manner, and by the uſe of plentiful evacuations the ſymptoms gradually diſappeared, but there was an univerſal tumour of the ſcalp, which was ſucceeded by a putrefaction of the pericranium, ſo that counter-openings were made, proper compreſſes, bandage and dreſſings applied, and a great portion of the membrane ſloughed away; after which the wounds healed, but the poor man continued a long while after to be greatly affected by the leaſt noiſe, in all other reſpects perfectly well.

R E M A R K S.

‘ The event of this caſe may, upon the whole, be looked upon as very fortunate, notwithſtanding the inconvenience above mentioned; for, when we conſider the injury as capable of bringing on ſo univerſal a putrefaction of the pericranium, it is wonderful that the dura mater was not affected alſo, as there is ſo intimate a connection between thoſe membranes. And had that been the caſe, the difficulties ſupervening would probably have been inſurmountable: for when a large portion of that membrane is putrefied, death is in general the conſequence, notwithſtanding the repeated uſe of the trephine, and other proper means.’

Upon the whole, we think theſe *Chirurgical Facts* worthy the peruſal of all young Surgeons, and an acquiſition to the uſeful part of chirurgical knowledge. But we would recommend to the Author, in caſe of a ſecond edition, to correct a few inaccuracies which we have obſerved in his language; though it is not worth while to point them out here.

General Cautions in the Cure of Fevers, viz. inflammatory, intermitting, ſlow, nervous, and hyſteric, putrid, malignant and miliary Fevers. Small Pox, Meaſles, Pleuriſy, true and ſpurious Peripneumonies. Calculated to ſupply the Want of a regular medical Education, and an extenſive Reading on theſe Subjects. By the Rev. G. Etherington, L. L. B. 8vo. 1 s. 6 d. Briſtow.

IN this little performance many of the moſt fundamental and valuable precepts of the healing art relating to the above mentioned diſeaſes, are delivered in a manner ſufficiently eaſy and perſpicuous. They are collected from the writings of the moſt eminent Phyſicians, particularly, the learned and ingenious Dr. Huxham, whoſe very expreſſions are generally made uſe of. Mr. Etherington's intentions in this publication, we doubt not, were very good; he muſt however be ſenſible, that ſuch a compilation, however judicious, can avail but little in ſupplying the want of a regular medical education: the principles, on which a rational practice of phyſic, is founded, cannot be ſtudied with too much care, or taught with too great preciſion. The excellent Writers, from whom theſe *Cautions* are chiefly extracted, may all be conſulted by every man who can read Engliſh. The Practitioner therefore, who is ſatisfied with the little knowledge which can be obtained even from the beſt *compendium*, ought to be reminded of another *caution*, namely, that contained in the ſixth article of the Decalogue. We do not, however, by this reflexion, mean to depreciate either the deſign or execution of Mr. Etherington's plan; which we think may prove ſerviceable as a uſeful remembrancer, even to men of the moſt regular education: and we may venture to add, that in general, ſuch only will be capable of perceiving the propriety of the greater part of theſe *Cautions*, or of profiting by them. We ſhall ſelect the chapter on the meaſles, taken chiefly from the excellent Sydenham, and the *Monita* of Dr. Mead, which will exhibit a ſufficient ſpecimen of this publication.

Of the Meaſles.

' 1. The greateſt danger to be apprehended from this diſ-
' eaſe, is an inflammation of the lungs; to obviate which,

‘ as ſoon as poſſible, our utmoſt care ſhould be employed. And notwithſtanding the vulgar opinion, we muſt take away blood at the beginning, according to the age, ſtrength, and circumſtances of the patient.

‘ 2. Nay, further, if that operation has not been performed before the coming out of the meaſles, we ſhall be blamed by the experienced, if we do not let blood, altho’ the puſtules have already appeared, eſpecially if the fever is very high, and even repeat the bleeding, if the urgency of the ſymptoms require it.

‘ 3. We muſt not defer venæſection till the decline of the diſeaſe, when a hot regimen has brought on more or leſs of a cough, difficulty of breathing, &c.

‘ 4. In fevers, attended with eruptions, to the common people, it appears a dangerous practice to bleed, eſpecially children, whom this diſeaſe chiefly attacks, leaſt it ſhould hinder nature from forcing out the morbid matter ſufficiently.

‘ 5. When the violence of the fever, difficulty of reſpiration, &c. demand it, even the tendereſt infants may be let blood; for it is found, by experience, that this operation may be performed with as much advantage to children as to adults, and may be repeated if the ſymptoms are urgent.

‘ 6. And during the encreaſe of his fever, altho’ venæſection has been performed in the beginning, yet ſometimes there is a neceſſity of repeating the operation; and when that appears, we are not, from an ill-grounded fear, to omit it.

‘ 7. It is unpardonable not to bleed when the diſeaſe is going off, and the puſtules are already dried upon the ſkin; for if this ſeaſonable evacuation is omitted, the conſequent inconveniences of a defluxion upon the breaſt and inteſtines, a hectic or conſumption are always to be dreaded.

‘ 8. The meaſles generally diſappear on the eighth day; we muſt not therefore abſurdly imagine, that the Symptoms which ſucceed upon their going off are occaſioned by their ſtriking in too ſoon, and unwarily adminiſter heating medicines; for in that time they commonly run thro’ their whole courſe.

‘ 9. When the meaſles begin to dry, the fever and difficulty of breathing begin to increaſe, and the cough be-

'comes more troubleſome, ſo that the patient can get no reſt in the day, and very little in the night: in theſe circumſtances, whatever tends to make the motion of the blood quicker, muſt be carefully avoided.

'10. Children are moſt ſubject to the evils which come on at the declenſion of this malady, eſpecially when the diſeaſe has been treated at the beginning with alexipharmacs, &c. For, from hence ariſes a peripneumony, very often not ſuperable by any medicines, and deſtroys greater numbers than the ſmall-pox, or any of its concomitant ſymptoms. The violent cough, often ſo harraſſing, even in the mildeſt kind, and which no ſort of treatment it the firſt ſtages, yet known, has been capable of preventing, would incline us to believe, that the true nature of this diſorder is not fully diſcovered.

'11. The ſick are not to be loaded with too many bedclothes, for this increaſes always the difficulty of reſpiration, and by this means too immoderate ſweats are forced out; which ſo far from relieving, that they aggravate every bad ſymptom.

'12. Sometimes alſo, after uſing an exceeding hot regimen, the eruptions turn livid, and then black; but this happens only in adults, who are irrecoverably loſt, upon the firſt appearance of the blackneſs, unleſs they immediately be relieved by bleeding, elixir of vitriol, &c.

'13. As the meaſles in their nature are thought nearly to reſemble the ſmall-pox, they muſt likewiſe agree pretty much in the method of cure; ſo that hot medicines muſt not here, at all events, be given, no more than in the ſmall-pox, whatever ſome unſkilful nurſes may ſay about driving the diſeaſe from the heart; the different circumſtances of the patient ſhould direct us to the proper treatment.

'14. Neither are we to run into the contrary extreme, and by a very cold regimen, cold air imprudently admitted, &c. leſt, by theſe means, we ſhould cauſe the puſtules to be repelled.

'15. Sydenham obſerves, that the looſeneſs that frequently accompanies this fever, and which, he ſays, has its riſe from the effluvia of the inflamed blood ruſhing into the inteſtines, is only to be relieved by venæſection. Hence we ought to conclude, that ſtrong and powerful aſtringents are to be avoided.

'16. Neither will that looſeneſs, which ſometimes ſucceeds this diſeaſe, and continues for ſeveral weeks after all the Symptoms are gone off, be relieved by the methods commonly uſed for the cure of a diarrhæa.

'17. Anodynes are not to be given in the early days of this diſeaſe, for they thicken the humours, make the breathing difficult, and hinder the eruption.

'18. And, in the increaſe of this diſorder, opiates cannot be too ſparingly uſed; but, in its decline, when the cough, from the acrid defluxion on the lungs, becomes troubleſome and threatens a conſumption, they may be of the greateſt uſe, when proper purges are ſubſtituted at convenient intervals.

'19. To diluting medicines, and ſuch as are of ſervice in the ſmall-pox, we are not to forget thoſe that have a power of mitigating the cough, and promoting expectoration, as oily Linctus's with a little nitre, &c.

'20. In the beginning, and during the whole diſeaſe, it is thought uſeful to guard againſt coſtiveneſs and putridity; for which reaſon, what looſens the belly, and corrects putrid acrimony, and promotes urine, as figs, raiſins, tamarinds, wine-whey, lemonade, Rheniſh and Moſelle wines well diluted with water, &c. are only to be adviſed.

'21. The diet is to be regulated according to the different ſtadia of the diſorder; but no fleſh or fiſh is allowed, leſt a very great difficulty of breathing and other bad ſymptoms, ſhould enſue.

'22. The want of proper purging, after this diſeaſe is gone off, has been very often attended with great detriment to the patient, for the poiſonous reliques have occaſioned, afterwards, internal abſceſſes, malignant ulcers, a conſumption, dropſy, blindneſs, &c. We ought therefore to remember, that purging after this diſtemper, is as neceſſary as purging after the ſmall-pox.

'23. Many have required frequent purging, æthiops mineral, &c. for a conſiderable time after the diſorder is gone off, and a milk-diet: and here we muſt obſerve, that milk, in a watery diſſolved ſtate of the blood, is much preferable to whey; but whey, where there is an inflammatory ſtate of the blood, never fails to do ſervice.

'24. The patient is not to expoſe himſelf too ſoon after his recovery to the cold; or be too haſty in changing a 'plain ſimple cooling diet for high-ſeaſoned diſhes and ſtrong 'liquors, leaſt he ſhould be ſeized with a ſuffocating catarrh, 'aſthma, phthiſis, &c.'

An Eſſay on the medicinal Nature of Hemlock: In which its extraordinary Virtue and Efficacy, as well internally as externally uſed, in the Cure of Cancers, Schirrous, and oedematous Tumours, malignant and fiſtulous Ulcers, and Cataracts, are demonſtrated and explained: The whole being founded on Obſervations made in a Variety of the reſpective Caſes where this Remedy was adminiſtered by Dr. Stork, the Baron Van Swieten, Dr. Kollman, and others of the moſt eminent Phyſicians and Surgeons at Vienna. Tranſlated from the Latin Original, written by Dr. Stork, Phyſician in ordinary to the Pazmarian City Hoſpital at Vienna. 8vo. 1 s. 6 d. Nourſe.

THE importance of the ſubject itſelf, and the reſpectable names prefixed to this pamphlet, have an undoubted right to claim the utmoſt attention of the public. Whether an efficacious remedy has at length been found in the above-mentioned diſorders, hitherto ranked among the moſt obſtinate and painful which afflict mankind, time alone, and future experience, muſt determine. The trial is eaſy, and will, we doubt not, be duly attended to, both in our public Hoſpitals and in private practice—from whence the effects of this medicine will be more fully aſcertained.

In the mean time we may remark, that all the circumſtances of the twenty Caſes in which Dr. Stork experienced its efficacy, ſeem to be recited with great candor and modeſty. The following are the Corollaries drawn from them.

'1. That a remedy highly innocent may be prepared from 'the juice of hemlock, inſpiſſated by a ſlow fire; and, which 'in every habit of body, ſex, age, &c. may be given in conſiderable large doſes.

'2. That this remedy does not hinder any of the natural 'functions of the body, the ſecretions, nor the excretions.

'3. That it acts in an inſenſible manner: neither exciting 'ſtool, vomit, urine, nor ſweat.

'4. That it diſcuſſes indurations, and ſchirruſſes; even in 'those caſes where other medicaments, the moſt penetrating, 'are not of the leaſt avail. It is, therefore, a medicament 'greatly diſcutient.

'5. That what indurations, and ſchirruſſes, it does not 'diſcuſs, it brings, for the moſt part, to a kindly ſuppu'ration.

'6. That it ſtops the further progreſs of cancers.

'7. That it corrects cancerous acrimony; and removes 'the bad ſmell.

'8. That it converts the cancerous ichor into good pus.

'9. That it quiets pains.

'10. That it cures cancers.

'11. That it heals ulcers, incurable by other means.

'12. That it cloſes, and conſolidates, ſuch fiſtulas, and 'ſinuſſes, as reſiſt all other remedies.

'13. That it diſperſes œdematous tumours, even by ex'ternal application.

'14. That it reſtores the ſight when taken away by cata'racts, that are not of long ſtanding.

'15. That it removes, or, at leaſt, ſtops the further pro'greſs of recent cataracts.'

We ſhall alſo inſert the ſubſequent admonitions, viz.

'That women who are afflicted with cancers or ſchir'ruſſes avoid great exerciſe, and all briſk motions of the body.

'That country air, and gentle exerciſe, promote the cure.

'That anger, ſorrow, and ſudden fright, do harm.

'That acid, vinous, and auſtere ſubſtances, are injurious; 'as are alſo farinaceous, crude, and unfermented.

'That attrition, friction, and preſſure, are hurtful in 'ſchirruſſes of long ſtanding; and in cancers.—Hence hard 'and ſtrait ſtays, and rough ſhifts, muſt be avoided.

'That violent coughing is injurious. For it irritates the 'cancers, and makes them worſe; cauſes hæmorrhages, and 'impairs the ſtrength: by which means it retards the cure, 'and renders it almoſt impoſſible.

' difficulty of reſpiration, and ſhort-
' , in coughing, feel very acute
' pains

'pains in a ſchirrous, or cancerous breaſt, attended with a violent conſtriction of the breaſt, as it were, by a cord, and a dragging of it ſeemingly into the cheſt by the action of coughing, have, for the moſt part, the lungs ſchirrous, and cohering in that part ſtrongly with the pleura.—Hence a more difficult, if not impoſſible, cure.

'I have learnt from experience, that theſe pills are not in the leaſt injurious in caſes of the phthiſic: nor do they hinder ſpitting; but rather promote it.'

⁂ A handſome edition of the original Latin, of this Treatiſe, may be had of T. Becket, in the Strand.

The Greek Theatre of Father Brumoy. Tranſlated by Mrs. Charlotte Lenox. 4to. 3 vols. 2l. 2s. Millar, &c.

THE Greek Theatre of Father Brumoy, hath long been held in high eſtimation among the French, on account of the curious reſearches into antiquity, and the ſolid reflections which it contains; and hath been juſtly valued by the learned in all countries. The ſenſible Voltaire, who is ſeldom laviſh in his praiſes, and who, in general, thinks for himſelf, with a becoming and manly independance of underſtanding, free from the ſhackles of a ſervile attachment to prevailing opinions, tells us, in his Liſt of Writers who flouriſhed in the reign of Lewis XIV. [the Auguſtan Age of Letters] that this work of the learned Jeſuit, paſſes for the beſt production in its kind. He has proved, however, continues Mr. Voltaire, by his own poetical compoſitions, that it is much eaſier to be the Tranſlator and the Encomiaſt of the Ancients, than to rival the great Moderns by original performances. He farther makes it a reproach to Brumoy, that he did not feel the ſuperiority gained by the modern Drama over the Athenian Stage; and that he has not acknowleged the prodigious difference between the *Miſanthrope of Moliere* and the *Frogs of Ariſtophanes.*

The truth is, Tranſlators, in general, become the Partizans of their Authors; they appear like ſo many Champions at a Coronation, and challenge all mankind to diſpute the title of their Favourite Writer to a ſupreme dominion in Letters. A tincture of this epidemic infection ſeems to run through Brumoy's whole book; he has ſworn allegiance to Antiquity, and its indefeazable right is, at all events, to be aſcertained. We muſt not, however, enter into a diſcuſſion of this point, but ſhall proceed to the execution of our immediate purpoſe; which is, to lay before the Reader a compendious view of the Greek Drama, as it is unfolded and explained in the preſent volumes. By this method two advantages will be gained; we ſhall deal fairly with our Reverend Author, by allowing him to ſpeak for himſelf firſt; and, next, we ſhall, at the ſame time, oblige the meer Engliſh Reader, and indeed all Readers who have not much applied themſelves to inveſtigations of this nature, with an hiſtorical account of the riſe and progreſs of the Greek Drama.

The diſcourſe upon the theatre of the Greeks, is tranſlated by the Right Hon. the Earl of Corke. The general Preface is alſo the work of the ſame hand; and as we have turned over thoſe leaves in order to enter, after the manner of the Poets, more immediately into the midſt of things, we think proper only to make a bow to his Lordſhip, at the ſame time obſerving, that this ſeeming neglect does not ariſe from any diſreſpect to him, but meerly from an opinion, that what is given us by way of preface, ſhould rather have been a Poſtſcript to the whole. When the Reader has ſeen the original Author's deſign and method, when he is acquainted with his matter, when he has formed to himſelf an idea of the Athenian ſtage, it will then be the proper time and place to remark upon Brumoy, and to give our ſentiments upon theſe valuable remains of antiquity. We therefore hope that it may be deemed ſufficient here, to pay our reſpects to the Right Hon. Author *en paſſant*, and as ſoon as our viſit to Sophocles and Euripides is over, if we may ſo expreſs it, we ſhall do ourſelves the honour of waiting upon his Lordſhip.

Our learned Jeſuit gives, in the outſet, an expoſition of his deſign. 'It has appeared to me neceſſary,' ſays he, 'in order to enlighten more and more the idea which we ought to form of the Grecian tragedies, that we ſhould take them from their original; that we ſhould demonſtrate their improvement; and that we ſhould walk ſtep by ſtep upon the ancient tracts of human wit, perhaps in a more ſteddy manner than has ever yet been done. The public will judge of this particular by my ſecond Diſcourſe; but as the lawful prejudice we maintain in favour of our own theatre, is one of the great means that biaſs us againſt the ancient theatre; it has been neceſſary, in a third Diſcourſe, to ſhew the extent and limits of the compariſon between the modern and ancient theatres, to eſtabliſh the principles of each, to draw concluſions from thoſe principles, and from the different ages and different geniuſes of the Poets, and of the Spectators, to found the parallel.

‘ After this triple Preface, drawn out to prepare, not to
‘ impoſe upon the Judges, I have ventured to tranſlate ſeven
‘ tragedies. Three of which are of Sophocles, and four of Euripides.
‘ It will eaſily be perceived, why I have not tranſlated
‘ any one entire piece of Eſchylus. That Father of
‘ Tragedy has been worſe uſed by time than the other two.
‘ Beſides, his extreme ſimplicity, joined to his faults, might
‘ have diſguſted ſuch Readers as have been biaſſed either too
‘ much or too little in his favour. Laſtly, ſuch is the boldneſs
‘ of his epithets, that it is impoſſible (as Mr. Le Fevre
‘ has obſerved) “ to repreſent them in our language, without
“ doing violence to the Author.” ‘ In the ſequel of this
‘ performance, we ſhall not be at all the leſs acquainted with
‘ his works. As for the tragedies of the two other Poets,
‘ I have not choſen out the fineſt for my tranſlation: I have
‘ choſen only thoſe which have appeared to me to contain the
‘ leaſt of the Grecian cuſtoms, at all of which we are ſo liable
‘ to take offence. I muſt except Alceſtes, which I have
‘ on purpoſe tranſlated entire, becauſe that play ſeems not,
‘ in my opinion, to have deſerved the outrageous criticiſms
‘ which have been made upon it, from the affected tranſlations
‘ of ſome particular ſcenes. My veracity may be judged
‘ of by the fidelity which I have endeavoured to preſerve
‘ in that piece.

‘ My opinion of tranſlating theſe Poets is this. To disfigure
‘ is not to tranſlate them. Therefore we muſt take an
‘ exact medium between too ſcrupulous an exactneſs, which
‘ diſguiſes them, and too great licence, which alters them.
‘ What I call diſguiſing an Author, is, to expoſe him in a
‘ foreign language, with an exactneſs that is either fooliſh,
‘ malicious, or ſuperſtitious. Every language has the arrangement
‘ of its own ideas, its phraſes, and its words, be
‘ they noble or baſe, ſtrong or feeble, lively or faint. This
‘ is a point not to be denied. Whoever would tranſlate the
‘ antients word for word into French, and ſtill follow the
‘ Greek phraſeology, muſt, without doubt, traveſty thoſe
‘ Authors, and render them ridiculous at very little expence.
‘ This is the firſt degree of that falſe exactneſs, of which I
‘ have been ſpeaking. The ſecond, and the worſt, is to
‘ change, as Monſieur Perrault did, the fineſt expreſſions that
‘ antiquity held in uſe, into low and vulgar terms. This
‘ may be called Parody. The third degree is, to keep to a
‘ ſcrupulous ſlavery in explaining all the epithets, and to form
‘ from one beautiful Greek word, one very bad French phraſe;
‘ or, to uſe an improper extenſion, which deadens the fire of

those Poets, notwithſtanding all the pains they have taken to enliven their poetry. In juſtice, indeed, we ought to make them ſpeak ſo like Frenchmen, (as much as it can be done), as they themſelves would have ſpoken, if they had put their thoughts into our language.——

‘ Above all things I have ſpared no pains to paint the particular character of each Poet, and to repreſent him in a different ſtyle: for although the three Maſters of tragedy have ſomething in common, as to their manner, nevertheleſs each bears his own genius, which muſt be hit; as phyſiognomies of the ſame nation, that anſwer each other in ſome point, but have not always a reſemblance.’

Brumoy, after having removed faſhionable prejudices againſt the antients in favour of the moderns, proceeds to trace the origin of dramatic Poetry. ‘ Chance and Bacchus,’ ſays he, ‘ produced the firſt ideas of tragedy in Greece. The ſtory of it is ſufficiently known. Bacchus, who had diſcovered the ſecret of cultivating vines, and drawing wine out of them, communicated his art to a certain man called Icarius, in a part of Attica, which has ſince taken the name of Icaria. This man, one day, meeting a goat who was making great havoc in his vineyard, ſacrificed it to his benefactor, as much for intereſt as gratitude. Certain peaſants, who had been witneſſes of the ſacrifice, immediately began to dance round the victim, at the ſame time ſinging praiſes to the God.

‘ This ſlight diverſion became an annual cuſtom, afterwards a public ſacrifice, afterwards an univerſal ceremony, and, at laſt, a profane theatrical entertainment. For, as in the pagan antiquity, all things were made ſacred, the playful amuſements were changed into feſtivals, and the temples, in their turns, were metamorphoſed into theatres. But this came on only by degrees. The Greeks beginning to poliſh themſelves, introduced feaſts into their cities, which had taken riſe during leiſure time in the country. The moſt diſtinguiſhed Poets aſſumed a glory in compoſing religious hymns, to the honour of Bacchus. To theſe hymns were added all the charms that muſic and dancing could diffuſe. This gave occaſion of diſputing the prize in poetry; and this prize, at leaſt, in the country, was a goat or a budget of wine, in alluſion to the name of the Bacchanal hymn, long ſince called Tragedy; that is to ſay, *The ſong of the goat, or of the vintage.* This was the whole entertainment during a great number of years. Still they continued to render it more and more perfect, but did not ‘change it. It eſtabliſhed the reputation of fifteen or ſixteen Poets, almoſt all of them ſucceſſors to each other. It appears ſufficiently evident, that neither in the hymns nor choruſſes which they ſung, the leaſt trace of the true tragedy is to be found. The name, and not the idea, is only to be diſcovered.’

At length Theſpis bedaubed the faces of the Actors with lees of wine, to make them reſemble ſatyrs. This was however but a ſatyrical kind of tragedy; Æſchylus was afterwards the true inventor of what is properly called tragedy. He added a ſecond Actor to the firſt of Theſpis. Then there were Interlocutors; there was dialogue, and conſequently the bud of tragedy.

Having pointed out the circumſtances which gave riſe to the firſt rudiments of tragedy, our Author enquires into the cauſes of its maturity and perfection. This is very probably and plauſibly deduced from Homer; ‘who, guided by reaſon, has choſe one ſingle action, which he has purſued through four and twenty cantos of conſiderable length. Reaſon goes ſtill farther, and directs, that there ſhould be only one action in an entertainment of a few hours. The Iliad and good ſenſe ought, by the ſame motive, to have determined Eſchylus to chuſe for the ſubject of a tragedy, one great action, in itſelf illuſtrious and intereſting. An action perfect and entire, where the parts made a whole. A ſingle action without a mixture of independent actions. An action which contained one ſingle truth, hid in a circle of events united one to the other, and all tending at once to demonſtrate the plot to the underſtanding, in proportion as they ſhewed it to the eyes. It is eaſy to ſee that tragedy is only the epic poem abridged. For the action, the chain of events, the fable (as Ariſtotle calls it) have in Homer that unity, that ſimplicity, that nobleneſs, that intereſt, that whole, that connection, that innocence, that perfection; in ſhort, all thoſe qualities which the Grecians took care to introduce into their plays.’

From the unity of action proceeded the unity of place: ‘Nature only, which Eſchylus in his views of Homer ſtudied, could have made him perceive, that the ſpectators being placed in a pit, or in a circus, it was neceſſary that the action, to make it carry the reſemblance of truth, ſhould paſs under their eyes, conſequently in one and the ſame place. Homer being but a Narrator, might make the narration take voyages without his Heroes, and might change the ſcene without carrying his Readers into another country. Nothing had been more eaſy to the tragic Poets, and to Eſchylus, who was their model, than to follow a Hero ſometimes into the cloſet, where he planned his enterprizes, and ſometimes into the plain, where he fought his battles. But would that have been in nature? Certainly not. The ſpectator may help to deceive himſelf upon the duration of an action, be it more or leſs: provided that that action does not go beyond certain bounds, and that the intervals are dexterouſly managed; but he cannot deceive himſelf ſo groſly in the ſcenery part, as to imagine that it paſſes from a palace to a plane, and from one city to another, while he ſees himſelf ſhut up in a bounded ſituation.'

Eſchylus likewiſe learned from Homer the juſt diviſion of the Drama, into *Expoſition*, *Plot*, and *Diſcovery*, called by Ariſtotle Prologue, Epiſode, Exode or End. Theſe three parts are clearly in the Iliad. 'The ſubject begins to be unravelled by the prayers of Chryſeis (after he is firſt repulſed, and then heard), and from the quarrel of Agamemnon with Achilles: the circumſtances of which ariſe naturally from what has preceded. Theſe circumſtances give riſe to great events which compoſe the knot, and which is untied by the death of Patroclus: an event that rouzes Achilles to revenge himſelf on the Trojans, and, in ſome meaſure, to be reconciled to the Greeks.

'Eſchylus muſt have obſerved, that the Iliad unravels itſelf by an event which removes all obſtacles that oppoſed the reconciliation between Achilles and the Greeks. That event is the death of Patroclus, which draws on that of Hector, whoſe funeral terminates the action. He muſt alſo have ſeen, that the diſcovery in the Odyſſey, is the return of Ulyſſes, and the recollection of him after the ſlaughter of Penelope's Lovers. It is on one ſide this recollection, and on the other this event, which gave the ideas to the tragic Poets, of introducing into their plays the kind of diſcovery which appears in the epic poem, as they have alſo conveyed into their works the Expoſition and the Plot. The reſemblance is too ſtriking to allow the leaſt doubt: and we plainly ſee, that their intrigues are unravelled, and not from their own, but from Homer's invention; either an incident entirely new, or *a ſudden recollection and acknowlegement of a perſon ſuppoſed loſt or dead.*'

Eſchylus derived in like manner from Homer, what was fit, in regard to the perſonages, and their manners, the diction and its ornaments. 'The Choruſſes heretofore totally employed to ſing Bacchus, or ſome ſuch ſubject, ſung

‘ no more now except in certain intervals, to relieve the
‘ ſpectator, and to give room for the courſe of the intrigue.
‘ Indolent as they were, they became active, ſometimes as
‘ nymphs, ſometimes furies, ſometimes as courtiers, often as
‘ the people, but always intereſted in the action. After the
‘ time of Homer, it was judged that a great and illuſtrious
‘ action could not paſs without witneſſes; beſides, that thoſe
‘ witneſſes were a magnificent ornament to a repreſentation,
‘ and afforded greater pleaſure to the eyes than to the ears.
‘ As the chorus was found out, and alone, or almoſt alone,
‘ compoſed what was called tragedy before the time of Eſchy-
‘ lus, this Poet did not exclude it from the true tragedy.
‘ On the contrary, he thought he ought to incorporate it as
‘ a chorus to ſing between the acts, and as a perſonage mixed
‘ with the action. He judged only, that it was proper to
‘ abridge the ſongs: they being, in his idea, no more than
‘ an additional refreſhment. In this manner he firſt begun.
‘ For, in regard to the number of perſons who compoſed the
‘ chorus (the number amounted to fifty), he did not re-
‘ trench them, nor did he reduce them to fifteen till ſome
‘ time had paſt, and then only by order of the Magiſtrates,
‘ from the terrible effect of his Eumenides.——

‘ The Choruſſes danced and ſung as before the time of
‘ Theſpis. It will be proper to explain how, as far as it can
‘ be done. They arranged themſelves in the ſame manner
‘ as when there were fifteen Actors. They appeared in three
‘ ranks, five in each rank; or in five, three in each rank:
‘ and ſo again in proportion, when they were reduced to
‘ twelve: then the arrangement turned upon the numbers
‘ of three and four. They made divers evolutions, and aſ-
‘ ſumed different airs, either of joy or ſorrow, as their guide,
‘ that is, the Choryphœus, directed them.

‘ The common movement was very myſterious, and came
‘ from the ſame kind of ſuperſtition that reigns at this day
‘ among the Turks, which conſiſts in imitating the heavens
‘ and the ſtars, and whirling round like them. The chorus
‘ went from the right to the left, to repreſent the daily
‘ courſe of the firmament from the eaſt to the weſt. This
‘ rotation was called *Strophe*. Afterwards the turn was taken
‘ from the left to the right, in regard to the planets, which,
‘ beſides their common motion, have their own particular
‘ movements from the weſt to eaſt. This was the *Antiſtrophe*,
‘ or the return. The Latins, and alſo the French, have
‘ retained theſe names, to ſignify the courſe in their odes,
‘ becauſe odes originally were adapted to ſongs and dances.

‘Laſtly, the chorus ſtopt in the middle of the theatre, to ſing there a piece which was named the *Epode*, and to mark by their ſituation the ſtability of the earth. It is probable that theſe evolutions, accompanied by ſongs and dances, which it is difficult to figure to our eyes, varied themſelves upon the theatre into a thouſand different forms, in the ſame manner as was practiſed in diverſions *of play*.’

The Theatre was alſo one of the inventions of Eſchylus. ‘Before his time Theſpis did not underſtand any other method, if we believe Horace, than to carry about his Actors in a travelling theatre, which was no other than a cart; a public entertainment upon which the Italians and Germans have made refinements. Eſchylus was the firſt who thought of building a more ſolid theatre, and adorning it with decorations fit for the ſubject. He maſked the face of the Actors, he raiſed them upon the buſkin, and dreſſed them in training robes, to appear more majeſtic.——

‘Sophocles ſince perfected the decorations. According to Voſſius and other Authors, he augmented the chorus to the number of fifteen, after Eſchylus had limited them to twelve. He invented white ſhoes and ſtockings for the Dancers, that their movements might appear more attractive and brilliant to the ſpectator.——

‘The theatre of Athens was compoſed of wooden benches, as well as the amphitheatres, that roſe by degrees: but one day, when Pratinas gave to the public one of his pieces, the amphitheatre overcharged, broke and ſunk down all on a ſudden. This accident engaged the Athenians, who were already much prepoſſeſſed in favour of plays, to elevate thoſe noble theatres, imitated afterwards with ſo much ſplendor by the Roman magnificence. Their encloſure was ſemi-circular on one ſide, and ſquare on the other: the half circle contained the ſpectators, ranged by ſtories one above another; and the long ſquare was adapted to the actors and the ſhew. There were machines of all ſorts for the Deities of water, heaven, and hell. Palaces, temples, ſquares, and cities, were ſeen in perſpective at the end. The change of decorations, the flyings, the heavens in glory, and all the parade that is employed in the modern theatres of Europe, were employed there, but with much more coſt and grandeur: for, without having recourſe to Vitruvius, or to thoſe Authors who have particulariſed all the pomp diſplayed by the Greeks and Romans, it is ſufficient to judge of the expence, if we recollect that the charges of the theatre, and the pieces acted in it, were defrayed by the Athenian State, and that more was expended in thoſe ſort of diverſions, than the amount of many of the Grecian wars.

‘ Under the concentric demi-circles, where the ſpectators ſat, little porches were contrived, to retire into in caſe of bad weather; for it is remarkable the ancient theatres were almoſt entirely uncovered. To guard themſelves againſt the heat of the ſun, they ſpread large curtains, tied by cordages to the extremities of the theatre; and that nothing might be wanting for the convenience and the pleaſure of the ſpectators, delicacy and luxury were carried ſo far, that a conſtant due of perfumed water was falling from the top, by means of innumerable little ſtatues, which adorned the coping of the edifice.

‘ The maſk,’ invented by Eſchylus, ‘ had ſomething very ſingular: the immenſe aperture of the mouth was ſo contracted, that it increaſed the ſound of the voice: it was, in effect, a true voice-bearer. It was neceſſary in another reſpect, to impower the voice to fill the ſpace of the place. Brazen veſſels were fitted for that purpoſe, in the intervals of the amphitheatre: theſe veſſels being adjuſted to the different tones of the human voice, and of the muſical inſtruments, rendered, by their conſonance, the ſounds more agreeable, more ſtrong, and more diſtinct. The voice was the principal object of the care of the actors: they omitted nothing to render it ſonorous. In the fire of action, they followed the tone given to them by the inſtruments, and purpoſely lowered and heightened their voices to notify exactly where the paſſions demanded loudneſs.’

Thus far Brumoy has given us the riſe and progreſs of tragedy; we ſhall now follow him in his reſearches into the improvements of comedy.

Comedy ſeems to owe its derivation to the ſame accidental circumſtances that gave birth to tragedy: ‘ they had both the ſame original, that is, they began among the feſtivals of the vintage, and were not diſtinguiſhed from one another but by a burleſque or ſerious chorus, which made all the ſoul and all the body.’ It was, in many reſpects, a ſequel and imitation of the works of Eſchylus. ‘ It is in reality nothing more than an action ſet before the ſight, by the ſame artifice of repreſentation. Nothing is different but the object, which is merely ridicule. This original of true comedy will be eaſily admitted, if we t[illegible]rd of Ho-

'race, who muſt have known better than us the true dates of dramatic works.'

Horace informs us, that Theſpis was 'the firſt inventor of "a ſpecies of tragedy, in which he carried about in carts Players ſmeared with the dregs of wine, of whom ſome ſung, and others declaimed." 'This was the firſt attempt both of tragedy and comedy; for Theſpis made uſe only of one ſpeaker, without the leaſt appearance of dialogue. "Eſchylus afterwards exhibited them with more dignity. He placed them on a ſtage, raiſed ſomewhat above the ground, covered their faces with maſks, put buſkins on their feet, dreſſed them in trailing robes, and made them ſpeak in a more lofty ſtyle." 'Horace omits invention of dialogue, which he learnt from Ariſtotle. But, however, it may be well enough inferred from the following words of Horace; this completion is mentioned while he ſpeaks of Eſchylus, and therefore to Eſchylus it muſt be aſcribed: "Then firſt appeared the old comedy, with great ſucceſs in its beginning." 'Thus we ſee that the Greek comedy aroſe after tragedy, and by conſequence tragedy was its parent.'

Homer ſeems to have been the guide of the comic Writers, as well as of Eſchylus. 'For, if we credit Ariſtotle, comedy had its birth from the *Margetes*, a ſatirical poem of Homer, and tragedy from the Iliad and Odyſſey. Thus the deſign and artifice of comedy were drawn from Homer and Eſchylus. This will appear leſs ſurpriſing, ſince the ideas of the human mind are always gradual, and arts are ſeldom invented but by imitation. The firſt idea contains the ſeed of the ſecond; this ſecond, expanding itſelf, gives birth to a third; and ſo on. Such is the progreſs of the mind of man; it proceeds in its productions ſtep by ſtep, in the ſame manner as Nature multiplies her works by imitating, or repeating her own act, when ſhe ſeems moſt to run into variety. In this manner it was that comedy had its birth, its increaſe, its improvement, its perfection, and its diverſity.'

Who was the Author of this happy imitation of Eſchylus is not very apparent. Horace does not explain it: he only mentions Eupolis, Cratinus, and Ariſtophanes; theſe it is apprehended were the moſt conſiderable improvers of the comic Drama, tho' the names of others before them are not entirely buried in oblivion. Comedy wore three different forms, in conſequence of the genius of the Writers, or of the laws of the Magiſtrates, and the change of the Government

ment of many into that of a few. Under theſe different forms comedy was diſtinguiſhed by the names of the OLD, the MIDDLE, and the NEW. The old comedy retained for ſome time a great deal of its original ſtate, 'and of the licentiouſneſs which it practiſed, while it was yet without regularity, and uttered looſe jokes and abuſe upon the paſſers-by from the cart of Theſpis. Though it was now ſo properly modelled, as might have been worthy of a great theatre, and a numerous audience, and deſerved the name of a regular comedy, it was not yet much nearer to decency. It was a repreſentation of real actions, and exhibited the dreſs, the motions, and the air, as far as could be done in a maſk, of any one who was thought proper to be ſacrificed to public ſcorn. In a city ſo free, or to ſay better, ſo licentious as Athens was at that time, no body was ſpared, not even the chief Magiſtrate, nor the very Judges, by whoſe voice comedies were allowed or prohibited.'

This licentiouſneſs proceeded to open impiety, and ſport was equally made with men and Gods. Theſe are the features of the Muſe of Ariſtophanes: Socrates fell a ſacrifice to him; and the abuſe continued till the adminiſtration ſhifting into the hands of a few, the Poets were reſtrained by law, which enacted, that no man's name ſhould be mentioned on the ſtage. The Poets ſet to work upon known and real characters under fictitious names, thereby evading the law, and continuing the practice of their malignity, while the ſpectator's malice had the refined pleaſure of gueſſing the perſons intended. This was the middle comedy, which, in fact, in no other way differed from the old, than by doing with delicacy, what was before executed groſsly; and the art, inſtead of being confined within the limits of duty, tranſgreſſed now with more ingenuity.

'The new comedy, or that which followed, was again an excellent refinement, preſcribed by the Magiſtrates, who, as they had before forbid the uſe of real names, forbad afterwards real ſubjects, and the train of choruſſes too much given to abuſe: ſo that the Poets ſaw themſelves reduced to the neceſſity of bringing imaginary names and ſubjects upon the ſtage, which at once purified and enriched the theatre; for comedy from that time was no longer a fury armed with torches, but a pleaſing and innocent mirror of human life.' Thus was the ſtage of Athens refined by degrees, and Menander at length aroſe to be the model of delicate, ſenſible, and chaſte comedy.

When the arts paſſed from Greece to Italy, the Romans applied themſelves only to the new comedy, without the chorus or perſonal abuſe; tho' it appears from Pliny, that occaſionally they played tranſlations of the old and middle comedy. The Roman comic Drama had alſo its different ages, or periods of refinement, according to the rough or poliſhed genius of its Authors. Livius Andronicus, more ancient and leſs elegant, may be ſaid to be at the head of the firſt æra, both of the Roman tragedy and comedy; to him we may join Nevius and Ennius. The ſecond age comprizes Pacuvius, Cecilius, Accius, Plautus, unleſs the latter ſhould be coupled with Terence, who, upon the plan of Menander, forms the higheſt ſtate of the Latin comedy, which may be properly called the new comedy.

The Romans diſtinguiſhed their comedies by the dreſſes of the Players. ‘The robe called *Prætexta*, with large borders of purple, being the formal dreſs of Magiſtrates in their dignity, and in the exerciſe of their office, the Actors, who had this dreſs, gave its name to the comedy. This is is the ſame with that called *Trabeata*, from Trabea, the dreſs of the Conſuls in peace, and the Generals in triumph. The ſecond ſpecies introduced the Senators not in great offices, but as private men; this was called *Toges*, from Togata. The laſt ſpecies was named *Tabernaria*, from the tunic, or common dreſs of the people, or rather from the mean houſes which were painted on the ſcene.' They had likewiſe farces, that took their origin and name from Atella, an ancient town of Campania; and in theſe pieces was practiſed a licentiouſneſs exceeding even the old comedy of Greece. They had alſo pieces called *Palliatæ*, from the pallium or Greek cloak, in which the characters were dreſſed upon the Roman ſtage.

Brumoy having thus traced the various modifications of comedy, proceeds to give his opinion of Ariſtophanes, and indeed labours hard to vindicate him. Plutarch's judgment on the occaſion is worthy of the Reader's peruſal. ‘To Menander he gives the preference, without allowing much competition. He objects to Ariſtophanes, that he carries all his thoughts beyond nature, that he writes rather to the crowd than to men of character, that he affects a ſtyle obſcure and licentious, tragical, pompous, and mean, ſometimes ſerious, and ſometimes ludicrous, even to puerility; that he makes none of his perſonages ſpeak according to any diſtinct character, ſo that in his ſcenes the ſon cannot be known from the father, the citizen from the boor, the

‘ hero from the ſhopkeeper, or the divine from the ſerving-man. Whereas the diction of Menander, which is always uniform and pure, is very juſtly adapted to different characters, riſing when it is neceſſary to vigorous and ſprightly comedy.——

‘ Upon this article of Menander Plutarch does not know how to make an end: he ſays, he is the delight of Philoſophers fatigued with ſtudy; that they uſe his works as a meadow enamelled with flowers, where a purer air gratifies the ſenſe; that, notwithſtanding the powers of the other comic Poets of Athens, Menander has always been conſidered as poſſeſſing a ſalt peculiar to himſelf, drawn from the ſame waters that gave birth to Venus. That, on the contrary, the ſalt of Ariſtophanes is bitter, keen, coarſe, and corroſive; that one cannot tell whether his dexterity, which has been ſo much boaſted, conſiſts not more in the characters than in the expreſſion, for he is charged with playing often upon words, with affecting antithetical alluſions; that he has ſpoiled the copies which he endeavoured to take after nature; that artifice in his plays is wickedneſs, and ſimplicity, brutiſhneſs; that his jocularity ought to raiſe hiſſes rather than laughter; that his amours have more impudence than gaiety; and that he has not ſo much written for men of underſtanding, as for minds blackened with envy and corrupted with debauchery.’

In oppſition to this judgment Brumoy obſerves, that Plato, the cotemporary of Ariſtophanes, introduces him in his piece called *the Entertainment*, and makes him ſpeak even with Socrates himſelf. From the charge of mixing the tragic and the comic ſtile, Ariſtophanes is vindicated by the learned Jeſuit, who obſerves, that the Poet ‘ having remarked, that his trick of parody was always well received by a people who liked to laugh at that for which they had been juſt weeping, he is eternally uſing the ſame craft; and there is ſcarce any tragedy or ſtriking paſſage known by memory by the Athenians, which he does not turn into merriment, by throwing over it a dreſs of ridicule and burleſque, which is done ſometimes by changing or tranſpoſing the words, and ſometimes by an unexpected application of the whole ſentence. Theſe are the ſhreds of tragedy, in which he arrays the comic Muſe, to make her ſtill more comic. Cratinus had before done the ſame thing; and we know that he made a comedy called *Ulyſſes*, to burleſque Homer and his Odyſſey; which ſhews, that the Wits and the Poets are, 'with reſpect to one another, much the ſame at all times, 'and that it was at Athens as here.'

With regard to the obſcurity of Ariſtophanes, Brumoy obſerves, that his 'ſtile has always been allowed to be perfectly 'Attic, and of an Atticiſm which made him extremely de'lightful to the lovers of the Athenian taſte. Plutarch, per'haps, rather means to blame the choruſſes, of which the 'language is ſometimes elevated, ſometimes burleſque, al'ways very poetical, and therefore in appearance not ſuit'able to comedy. But the chorus, which had been borrow'ed from tragedy, was then all the faſhion, particularly for 'pieces of ſatire, and Ariſtophanes admitted them like the 'other Poets of the old, and perhaps of the middle comedy; 'whereas Menander ſuppreſſed them, not ſo much in com'pliance with his own judgment, as in obedience to the pub'lic edicts. It is not, therefore, this mixture of tragic and 'comic, that will place Ariſtophanes below Menander.'

Brumoy cenſures very juſtly, 'that perpetual farce which 'goes through all the comedies of Ariſtophanes, like the 'character of Harlequin on the Italian theatre. What kind 'of perſonages are clouds, frogs, waſps, and birds? Plu'tarch, uſed to a comic ſtage of a very different appearance, 'muſt have thought them ſtrange things; and yet ſtranger 'muſt they appear to us, who have a newer kind of comedy, 'with which the Greeks were unacquainted. This is what 'our Poet may be charged with, and what may be proved 'beyond refutation.'

Father Brumoy launches out into many curious reflections upon comedy; he diſcuſſes the queſtion, whether it be a poem? He enquires into the difficulties of writing tragedy and comedy: to make the former, ſays he, is to get materials together (from hiſtory), and to make uſe of them like a ſkilful Architect; but to make a comedy, is to build, like Æſop, in the air. The purpoſe of tragedy, ſays he, is to move; of comedy, to divert; but to move, is to ſtrike thoſe ſtrings of the heart which are moſt natural, terror and pity; to divert, is to make one laugh; a thing natural enough, but more delicate. He concludes with a few more obſervations concerning the Greek Drama; namely, that 'comedies were 'repreſented by public authority, three or four times a year; 'towards ſpring, at the Dionyſian feſtival in the city; at the 'Panathenea, or feſtival of Minerva, every five years; and 'at that of the Lenean Bacchus, about the end of autumn 'in the country. Beſides theſe feſtivals, it is alleged, that

' there was another particularly dedicated to Bacchus: this, ' which had the name of Antheriſtia, was ſubdivided into ' three, the feaſt of the Tuns, that of the Goblet, and that ' of the Pots. The excommunication of Oreſtes, ſay An- ' tiquaries, gave riſe to the feaſt of the Goblet, at which ' theatrical performances were always exhibited. Upon theſe ' occaſions, the tragic and comic Poets contended for the ' prize: all the former offered four dramas a-piece, except ' Sophocles, who, diſliking ſo laborious an exerciſe, never ' would preſent more than one at a time, in this dramatic ' competition.

' The State appointed Commiſſioners to aſcertain the me- ' rit of each performance, before they were repreſented at ' the ſeveral feſtivals. For this purpoſe, the Judges had each ' piece acted before them, when the people had leave to be ' preſent; but then the decorations were neither many, nor ' magnificent. After this, they paſſed ſentence; and that ' piece which obtained the ſuffrage of the majority, was de- ' clared victorious, crowned as ſuch, and performed with all ' imaginable pomp, at the expence of the republic. Thoſe ' alſo were acted to which the Commiſſioners aſſigned the ſe- ' cond, and even the third, rank of merit; this was equit- ' able; the beſt had not always the preference given them, ' for in what country have not parties, ignorance, incon- ' ſtancy, caprice, and prejudice, exerted their baleful ' effects?'

It does not appear that the ancients divided their Drama into acts; at leaſt they have not come down ſo to us. The Commentators have in after-times performed that for them with ſome facility, as the Poets were always attentive to a juſt diſtribution of their works. Brumoy takes notice of a law at Athens, which forbad any Poet, not thirty, or, according to ſome, not forty years of age, to write for the ſtage. He then proceeds to obſerve, that moſt of the pieces of Ariſtophanes eſſentially regard the Athenian State, its illuſtrious Citizens, or the events of the Peloponneſian war; and, therefore, to illuſtrate Ariſtophanes, he annexes a ſketch of the moſt remarkable incidents of thoſe memorable battles. To purſue him through this part of his book, would draw us into a review of the Hiſtory of Greece: it is, indeed, a neceſſary commentary upon the Greek Poet, but wholly foreign to our purpoſe, which was, to lay before the Reader an abridged Hiſtory of the riſe and progreſs of the Greek Drama, that the Monthly Review might afford to the curious,

[illegible]

whenever they pleaſe to conſult it, as faithful and ready an account of this important part of Literature, as can be met elſewhere in the Engliſh language. We ſhall, in our next, examine the Parallel between the ancient and the modern Theatre, which will conclude this article.

Gleanings of Natural Hiſtory. Part IId. By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. 4to. 2l. 2s. Printed for the Author, at the Royal College of Phyſicians in Warwick-lane.

OF the firſt part of this moſt curious and ingenious work, we gave ſome account in the XVIIIth volume of our Review, page 236; to render which as compleat and ſatiſfactory to our Readers as poſſible, we were at the extraordinary expence of copying one of Mr. Edwards's plates, coloured after his original pattern. To that account, and that ſpecimen, we now refer ſuch of our Readers as are not acquainted with the works of this celebrated Artiſt; deeming it ſufficient if we here only mention, for the ſatisfaction of thoſe who have purchaſed the firſt volume of theſe Gleanings, that this ſecond part contains an equal variety of uncommon animals, birds, fiſhes, inſects, &c. finiſhed with the ſame accuracy of colouring, from genuine originals, and accompanied with the neceſſary deſcriptions, as uſual.

In his preface, Mr. Edwards gives ſome account of his aſſiduity in the proſecution of this excellent work; from which we ſhall extract a few particulars, for the information and entertainment of our Readers.

'I had determined,' ſays he, 'when my Natural Hiſtory of Birds was finiſhed, not to have publiſhed any thing farther, as I advanced in years and infirmities; but when I found that the favours of my beſt friends ſupplied me with many new and very curious ſubjects, and that they were all ſollicitous to ſee the figures of them brought to light, I could not reaſonably withſtand their importunity: on which account, in the ſpace of theſe laſt nine years, I have engraved an hundred copper-plates, whereon are figured near two hundred different ſubjects.—During the time of the publication of my Hiſtory of Birds, I had the honour of being patronized by four Gentlemen, who were, perhaps, the greateſt promoters of learning, ſcience, and arts, of ‘any in the preſent age; but, alas! inexorable Death has deprived me of them all, in a very ſhort time. The firſt of theſe was the late moſt noble Duke of Richmond; noble in his lineage and deſcent from the royal houſe of theſe kingdoms, but ſtill more noble from the innate magnificence, generoſity, and goodneſs of his ſoul. Though by his high offices, his time was taken up by the important affairs of the public, yet his doors were always open to men of learning, ſcience, and ingenuity.’

The ſecond of Mr. Edwards's illuſtrious Patrons, was Sir Hans Sloane; who employed him for many years in drawing miniature figures of animals, &c. after nature, in water-colours,—to increaſe his fine collection of drawings by other hands; which drawings are now placed in the Britiſh Muſeum, for the aſſiſtance of thoſe in future generations, who may be curious or ſtudious in natural Hiſtory. The following anecdotes of this great man's private life, may be acceptable to thoſe who know, that it is from ſuch ſmall inlets only, that we can rightly diſcern the true characters of men: as the great objects of Aſtronomy are beſt ſeen through the narrow tube of a teleſcope.

‘Sir Hans Sloane,’ ſays our Author, ‘in the decline of his life, left London, and retired to his manor-houſe at Chelſea, where he reſided about fourteen years before he died. After his retirement to Chelſea, he requeſted it as a favour to him, (though I embraced his requeſt as an honour done to myſelf) that I would viſit him every week, in order to divert him, for an hour or two, with the common news of the town, and with any thing particular that ſhould happen amongſt his acquaintance of the Royal Society, and other ingenious Gentlemen, many of whom I was weekly converſant with; and I ſeldom miſſed drinking coffee with him on a Saturday, during the whole time of his retirement at Chelſea. He was ſo infirm, as to be wholly confined to his houſe, except ſometimes, though rarely, taking a little air in his garden, in a wheeled chair: and this confinement made him very deſirous to ſee any of his old acquaintance, to amuſe him. He was always ſtrictly careful, that I ſhould be at no expence in my journies from London to Chelſea to wait on him, knowing that I did not ſuperabound in the gifts of Fortune: he would calculate what the expence of coach-hire, waterage, or any other little charge that might attend on my journies backward and forward, would amount to, and obliged me annually to accept of it, though I would willingly have declined it.

'During this latter part of his life, he was frequently petioned for charity, by ſome decayed branches of eminent 'families, late of his acquaintance, who were famous for 'their learned works, &c. which petitions he always conſi'dered with attention; and, provided they were not found 'fraudulent, they were always anſwered by his charitable 'donations: he has often deſired that I would enquire into 'the merits of ſuch Petitioners; and if found ſatisfactory, 'he commiſſioned me to convey his bounty to the diſtreſſed.—

'The laſt time I ſaw him, I was greatly ſurprized and 'concerned, to find ſo good a man in the agonies of death: 'this was on the tenth of January, 1753, at four in the af'ternoon: he died on the eleventh, at four in the morning. 'I continued with him later than any of his relations, but 'was obliged to retire, his laſt agonies being beyond what I 'could bear; though under his pain and weakneſs of body, 'he ſeemed to retain a great firmneſs of mind, and reſigna'tion to the will of God.'

The third Gentleman to whoſe memory our worthy Author pays his grateful acknowlegements, was the late Doctor Mead; 'whoſe perſonal ſervice, ample fortune, and, indeed, 'every thing in his power,' ſays Mr. Edwards, 'always 'contributed, in the moſt extenſive manner, to the promo'tion of learning, ſcience, arts, mechanics, and, in ſhort, 'every thing that tended to the public benefit and honour of 'his country, or was of uſe to particular members of the 'community he lived in: in ſhort, his generoſity was ſo 'diffuſive, that he may be juſtly deemed a Benefactor to the 'whole community; whilſt, inſtead of hoarding up that great 'wealth his practice gained, to raiſe a vaſt eſtate, as he might 'eaſily have done, his public ſpirit was unconfined, and he 'was contented to leave behind him a moderate fortune only. 'The worthy Dr. Aſkew, from a laudable veneration for the 'memory and public character of ſo great a Patron of learn'ing, &c. has cauſed a fine marble buſt of him to be made 'by one of the moſt eminent Sculptors of the preſent age, 'which is placed in the College of Phyſicians, London. 'And, on this occaſion, I cannot help informing ſucceeding 'generations, that they may ſee the real features of Doctor 'Mead in this ſaid buſt; for I, who was as well acquainted 'with Dr. Mead's face as any one living, do pronounce this 'buſt of him to be ſo like, that, as often as I ſee it, my mind 'is filled with the ſtrongeſt idea of the original.'—

Martin Folkes, Eſq; was the fourth Gentleman here mentioned by Mr. Edwards, as his particular Friend and Patron. He had made the grand Tour of Europe, not in the younger part of life, but after his marriage. He travelled with part of his family and ſervants, at a proper age to make juſt obſervations, and gather all the commendable parts of the learning, cuſtoms, and manners of the countries through which he paſſed, in order to refine and poliſh thoſe of his own. He travelled, not in haſte, as is the general cuſtom, but proceeded ſlowly, and ſpent what time was neceſſary to inform himſelf of all that was worth notice: and, indeed, he ſeemed to have attained to univerſal knowlege; 'for, in the many 'opportunities I have had of being in his company, almoſt 'every part of ſcience has happened to be the ſubject of diſ'courſe, all of which he handled as an adept in each. He 'was a man of great politeneſs in his manners, free from all 'pedantry and pride, and, in every reſpect, the fine Gen'tleman.

'The loſs of four Patrons,' continues he, 'ſo truly no'ble, and every way ſo highly accompliſhed, in the ſmall 'ſpace of three or four years, was an event that greatly hum'bled me: I imagined, that after ſo great a loſs to arts and 'ſciences in general, and to myſelf in particular, all endea'vours to excel in any branch of knowlege, would be fruit'leſs, and of little avail to its Author, for want of ſhining 'Patterns to inſpire the riſing generation; and I thought of 'diſcontinuing any farther progreſs in Natural Hiſtory: but 'I find that the national ſpirit for the promotion of learning 'and arts, in the eſtabliſhment of that immenſe fund of ſci'ence, the Britiſh Muſæum, has, in ſome meaſure, revived 'the paſſion for learning and uſeful knowlege, even in theſe 'depraved times of pleaſure, ſenſuality, and diſſipation; 'and, I hope, theſe ſeeds, ſown by public authority, will 'take root, ſpring up, and yield a plentiful harveſt.'

We doubt not but the foregoing anecdotes will agreeably amuſe the curious Reader; who will alſo be pleaſed with the variety of miſcellaneous obſervations ſcattered through the remainder of our ſenſible Author's long Preface to the preſent volume: but for theſe we muſt refer to the work itſelf.

Twelve Diſcourſes upon the Law and the Goſpel. Preached at St. Dunſtan's Church in the Weſt, London. By W. Romaine, M. A. Lecturer of the ſaid Church. 8vo. 3 s. 9 d. ſewed. Withers, &c.

IN the preface to theſe diſcourſes, Mr. Romaine tells us, that of the many miſtakes about religious matters, none are more deſtructive than thoſe, which concern the law and the goſpel. The generality of people, he ſays, confound them, and put one in the place of the other. Some ſuppoſe they are to be accepted of God for their works, and that they can be juſtified by the law in the ſight of God. Others make the keeping of the law the condition of their receiving the bleſſings of the goſpel, as if theſe were to be the purchaſe and reward of their partial obedience. Some are perſuaded they muſt do all they can, and keep the law with all their might, and wherein they come ſhort of the perfect demands of the law, Chriſt will out of his merits atone for their failings. And others again think that Chriſt has abated the rigour of the law, and that the goſpel is nothing more than a new law-diſpenſation, in which the Lord has been pleaſed to declare that he will accept of ſincere obedience inſtead of perfect. Theſe and many more ſuch like miſtakes, we are told, prevail in our times, and they are exceedingly dangerous, tending to the utter ruin both of body and ſoul.

Now Mr. Romaine, in theſe diſcourſes, endeavours to diſtinguiſh, and preciſely to ſettle the difference between the law and the goſpel. The leading principles, upon which he proceeds, are theſe:—the Almighty Creator of all things has an unalienable right to make laws for the government of his creatures;—the law of the Lord is unalterable; his infinite wiſdom and power ſtand engaged to maintain its dignity, that it may be always an holy, juſt and good law, which he will not break or alter;——the moral law, which God revealed to Adam in paradiſe, required of him perfect uninterrupted obedience, and this law is unalterable, and being unalterable, all the deſcendents of Adam are bound to keep it, for they are all under the law, as God's creatures;—all mankind have ſinned, and broken the moral law, which has made no proviſion for the pardon of the leaſt tranſgreſſion, but requires perfect unſinning obedience in thought, word, and deed: this is its juſt demand, and in caſe of the leaſt failing, it immediately paſſes ſentence and condemns: it will not accept of ſorrow or tears, of repentance or amendment, as any ſatisfaction; but its language is, *do this, or thou ſhalt die*;—it will not accept of ſincere obedience, but will have abſolutely perfect obedience;—there is not one word in it about ſincerity, as if a man might be pardoned, who kept the law ſincerely, although imperfectly.

From this it follows, that all men being ſinners, they cannot be ſaved by the moral law, which can neither altogether, nor in part, juſtify them, but ſhuts them up under guilt, and leaves them without remedy and without hope. As ſoon as man was fallen into this ſtate, we are told, that it pleaſed God to reveal that rich plan of grace and mercy, which is contained in the goſpel, and of which Mr. Romaine, in his preface, gives a ſhort ſketch.

The goſpel, he ſays, is ſalvation from the law, bringing glad tidings for poor convinced ſinners, diſcovering to them how their ſins may be pardoned, and they redeemed from the curſes of the broken law. It reveals to them what Chriſt has done and ſuffered to ſatisfy the law, and how he endured the pains and penalties of it, dying the death, to which the law had ſentenced them.—The goſpel offers to ſave the convinced ſinner from guilt and puniſhment, by giving him freely as perfect a righteouſneſs as the law demands; inviting him to receive the righteouſneſs of Chriſt, againſt which the utmoſt rigour of the law can make no objection; becauſe it is the righteouſneſs of God, a divine, infinite, and abſolutely perfect righteouſneſs. When this righteouſneſs is imputed to the ſinner, he is pardoned, the law ceaſes to accuſe, conſcience no longer condemns, he has peace with God, and the love of God reigns in his heart. In order to receive this righteouſneſs the goſpel requires no previous qualification. The ſinner is not regarded as fit and meet to receive Chriſt's righteouſneſs by any thing he himſelf can do. Chriſt freely wrought it out, and he freely gives it. The works of the law have no merit to purchaſe it: for it is written, *we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* If it be aſked, how Chriſt's righteouſneſs is received, and the ſinner made righteous by it at God's bar; the anſwer is, by faith, and not by works.

With reſpect to the ſinner's acceptance and juſtification bebore God, the law and the goſpel, Mr. Romaine ſays, ought to be diſtinguiſhed in the following, as well as in other reſpects. According to the law, ſalvation is by works, according to the goſpel it is by grace; the law ſays, do this, but the goſpel ſays, believe this, and thou ſhalt be ſaved; the law threatens to puniſh the ſinner for the firſt offence, but the goſpel offers him pardon for many offences; the law leaves him under guilt and condemnation, the goſpel invites him to receive pardon and ſalvation; the law ſentences him to death, the goſpel offers him juſtification to life; by the law he is a guilty ſinner, by the goſpel he may be made a glorious ſaint; if he die under the guilt of the broken law, hell will be his everlaſting portion; if he die a partaker of the grace of the goſpel, heaven will be his eternal inheritance.

But if the law and the goſpel are diſtinct in theſe and ſeveral other reſpects, ſome perſons may think the law is totally repealed by the goſpel: for they cannot ſee to what purpoſe it ſerves, unleſs it be to juſtify a ſinner.—The law is unalterable; it cannot change any more than God can change; it ſtands in full force to this day, and is ſtill the revelation of God's moſt holy mind and will, concerning the obedience which he requires of his creatures. And if they diſobey, the law immediately paſſes ſentence and condemns them to death. While they continue careleſs and ſecure in ſin, they conſider not the law as the miniſtration of death and condemnation; and none of them ſee it in this light, until the holy Spirit awaken them. It is by his preaching of the law to their conſciences, that they are alarmed with fearful apprehenſions of their guilt, and of their danger. He brings them to ſee the exceeding ſinfulneſs of ſinning againſt the holy, juſt and good law of God, and convinces them that the broken law can never make them legally righteous. This puts them upon ſeeking ſuch a righteouſneſs as the law requires, and diſpoſes them to receive gladly the righteouſneſs of the Lord Chriſt; for he is now the end of the law for righteouſneſs to every one that believeth.

Thus the holy Spirit convinces ſinners, that the law is not repealed by the goſpel, and when he gives them the righteouſneſs which is of God by faith, and they have juſtification to life freely by grace, they delight in the law of God after the inward man, and keep it in their outward life and converſation. It is the rule of their holy walking. They are free from the law as to its condemning, killing power, but they are under the law to Chriſt. They know that if the law had not been unalterable, and of indiſpenſable obligation, Chriſt had lived and died in vain. And he did not come to give his people liberty to break the unalterable law; that would be a contradiction in terms. But he came to eſtabliſh the law, be reſtoring it to its honour and dignity, by his obedience to its precepts, and by his ſuffering its pains and penalties, and then by making it honourable in the confeſſion of convinced ſinners, and in the lives of his redeemed people.

Theſe are ſome of the principal points treated of in the diſcourſes now before us; as to the merit of which we ſhall only ſay, that they contain little that can recommend them to the peruſal of rational inquirers after truth, neither juſt notions of God, nor of the goſpel of Chriſt, but a great deal of unintelligible jargon, which, how agreeable ſoever to Mr. Romaine's implicit admirers, will be treated with contempt by every ſober and judicious Chriſtian.

Such of our Readers as are unacquainted with Mr. Romaine's character as a writer, may form ſome judgment of him from the following ſhort ſpecimen, taken from his ſermon on the right knowledge of God. In diſcourſing upon theſe words—*And one of the Scribes came, &c. Mark* xii. 28, 29, 30, 31, he ſays—'How weak and groundleſs are the boaſtings of our modern unbelievers, who pretend to diſcover what God is by the mere dint of reaſon? What have our Arians and Deiſts diſcovered of him? Do they know more of God than the philoſophers of old did? No. They have indeed greater helps, but by rejecting them their pride is greater, and their ignorance appears more manifeſt: for they have left revelation, and have invented to themſelves as empty an idol, as any heathen philoſopher ever worſhipped. they reject the Godhead of Chriſt, and of the holy Spirit; and have imagined to themſelves a God exiſting in one perſon, infinitely extended, filling infinite ſpace, with many other ſuch-like chimerical attributes. And this idol, this nothing in the world, is become the faſhionable divinity of our times; but its worſhippers are all traitors. Every act of worſhip paid to this idol is high treaſon; for by ſuch acts men withdraw their allegiance from the true God, and pay it to what has no more divinity than ſtocks and ſtones.—The perſonality in Jehovah is deſcribed in the text by the word *Alehim*, which is in the plural number, and acknowledged to be ſo by the Jews as well as Chriſtians, and if they had not owned it, yet the ſenſe of the paſſage would lead us to ſeek for a plural interpretation; becauſe there was no need of a revelation to teach us, that Jehovah our one *Alehim* is one Jehovah, which is no more than that one is one. But the word *Alehim* being plural, the Father, Son, and holy Spirit being *Alehim*, it was neceſſary to reveal to us the unity of the eſſence, and to teach us that theſe three perſons were one Jehovah, and therefore being of the ſelf-

‘exiſtent eſſence, none is before or after other, none is greater or leſs than another, but the whole three perſons are co-eternal together and co-equal.—Each of the perſons is called *Alehim*. The Father is ſo called, 1 *Chron.* xxix. 10. The Son is *Alehim*, *Iſaiah* xlv. 21. The holy Spirit is *Alehim*, *Exodus* xxxi. 3. Theſe Scriptures confirm the doctrine of the text, namely, that Jehovah is one, and that in the unity of Jehovah there are three *Alehim*, which word does not ſignify their manner of exiſtence. Jehovah denotes that, but it is a relative word deſcriptive of the gracious offices of the eternal three in the œconomy of man's redemption. And neither the perſonality expreſſed by its being plural, nor its meaning are retained by our tranſlators in the ſingular word *God*. God is no more the ſenſe of *Alehim*, than Goodneſs is. And if the tranſlators could not find a proper word in our language, they ſhould have given a definition of it in the firſt place they met with it in the Bible, and then have retained the *Hebrew* name ever afterwards. By their neglect our people are kept in ignorance of this gracious name, under which Jehovah would have himſelf to be known. It belongs to the covenant of grace, and is deſcriptive of the acts and offices of the eternal three in the glorious plan of man's ſalvation, and it ſignifies the binding act of the covenant, the obligation entered into upon oath to fulfill it. This is the ſenſe of *Aleh*, the root from whence *Alehim* is derived, and there is no other root from whence it can be derived without offering great violence to the eſtabliſhed rules of the *Hebrew* tongue.—The Father undertook to demand full ſatisfaction for ſin, therefore he is called a jealous God and a conſuming fire. Chriſt undertook to pay this ſatisfaction, and is therefore called God the Saviour; and the holy Spirit covenanted to apply and to render effectual the merit of Chriſt's ſatisfaction to believers, and therefore his conſtant name is Spirit, which word ſignifies the air that we breathe, on which our animal life depends, as our ſpiritual life does on his inſpiration. Now ſince the divine Perſons have entered into a covenant, and do ſuſtain thoſe diſtinct offices in it, and ſince our ſalvation depends upon the knowledge of theſe truths, was it not an act of infinite love and condeſcenſion for the divine Perſons in Jehovah to take the gracious name of *Alehim*, and to reveal themſelves to us, as perſons bound by the obligation of an oath to carry the covenant of grace into execution.’

Principles of Tranſlation. Written originally in French, by M. Batteux, Profeſſor of Rhetoric in the Royal College of Navarre at Paris. 8vo. 1s. Edinburgh, printed by Donaldſon. Sold By Richardſon in London.

IT is obſervable, in moſt arts and ſciences, that they, who are the moſt accurately ſkilled in the principles, do not always excel in the practice. In muſic, the beſt Compoſers are ſeldom the beſt Players: ſo, in language, the beſt Grammarians, are not always the beſt Writers. In truth, ſtile may be improved, but cannot be acquired, by rule. There is a Genius in ſtile; and Genius conforms itſelf to rules, without knowing them: or, if we may hazard a bolder expreſſion, Genius makes rules, Learning collects them.

Every Writer derives from Nature, a mode of expreſſion peculiar to himſelf; and perhaps the natural diſpoſition and caſt of every man's mind, may be as truly collected from his ſtile, as from his countenance. The man of depth and ſolidity, will be known by the energy and perſpicuity of his ſtile: that of the arrogant and ſuperficial Dogmatiſt, will be lax and embarraſſed: and the periods of the man of gaiety, who has cultivated the *Belles Lettres*, will be free and elegant.

Theſe obſervations might be extended and illuſtrated by a variety of examples, but our limits will not allow us ſuch a ſcope of amplification. It is ſufficient, that we barely ſuggeſt ideas, which the Reader's own reflection will improve. The ingenious treatiſe, however, under conſideration, will afford ſome degree of proof, that it is much eaſier to preſcribe rules, than to write to them.

The very learned Author appears to have a moſt accurate knowlege of the ancient, and the chief of the modern, languages. His obſervations are, in general, new, juſt, and ſtriking: and conveyed with great analytical method and perſpicuity. In order to inveſtigate the cauſes of what is called a *Gallicíſm*, a *Latiniſm*, &c. he takes a view of the different ſtructure of the two languages, and forms his enquiry under the three following heads.

Firſt, he examines, whence ariſes the ſuperiority of the Latin language over the French, in energy and fervency of ſtile. 2. What are the means by which we may come near the manner of the Latins. 3. From theſe he deduces rules, which ſeem neceſſary to be followed in the tranſlation of Latin Authors.

mony. It is for them, he adds, that the Latin Authors decompoſe the natural order of the ideas, and conſequently of the expreſſions.

Having ſhewn it to be more than probable, that the Latins followed the natural order, he proceeds to prove, that there is the ſame degree of probability, that it is inverted in the French arrangement: and he goes on to enquire into the cauſes of ſuch inverſion.

The Latins, he obſerves, had caſes properly ſo called; and as they were not afraid of taking the principle of the action for the object, if it happened that the object was placed before the principle, they followed the oratorical order, without dread of ambiguous or contrary meanings. Thus in this phraſe, *Patrem amat filius*, they were not afraid that the Father, who is the object, ſhould be taken for the principle; or that the Son, who is the principle, ſhould be taken for the object. Their termination gives them a fixed quality, and a certain meaning, without owing any thing to the place they poſſeſs. It is not the ſame, he adds, in French or in Engliſh, in this phraſe, *Le fils aime le pere*, 'The ſon loves the father.' The father and the ſon are governing or governed, according to the place which they poſſeſs; and if they be placed the ſame way as in the Latin, they will have a quite contrary meaning;

Patrem amat filius.
Le pere aime le fils.
The father loves the ſon.

So that, he concludes, it is to their reſpective poſition that they owe the quality of an object, or of a principle.

Another reaſon, he continues, is, that in French, and in Engliſh, we have a multitude of auxiliaries, whoſe place is not eaſy to regulate, and which might occaſion us interruptions in certain caſes: and to theſe two principal cauſes, he attributes the irregularity of theſe languages.

In purſuing the compariſon between the two languages, our Author makes ſome very curious obſervations on the ſeveral parts of ſpeech, which are too diffuſive to come within the compaſs of an abſtract.

2. He takes notice, that in a ſimple propoſition, that is to ſay, where the relation is ſimple, there is only the principle, the term, and the connection of the one with the other. The principle is called a *ſubject*, the term an *attribute*, the connexion a *verb*: *Dieu est bon*, 'God is good.' In a propoſi-

tion expreſſing an active relation, there is, beſides, an object: *Le pere aime le fils*, ‘ The father loves the ſon.’

3. That, in general, all adjectives ſhould be placed before their ſubſtantives, and all adverbs beſide their verbs; and that the verbs, and what depends upon them, ſhould, uſually, be ſituated between the ſubject and the object, or the object and the ſubject, according to the order intended to be followed, metaphyſical or oratorical, ſuppoſing that the underſtanding and affections have each their form of proceeding, and method of arrangement.

We are very far, however, from ſuppoſing, that a different arrangement is neceſſary to move the paſſions, and to convince the underſtanding; what ſenſibly touches the one, will be perſpicuous to the other: for it is impoſſible to be affected by a ſentiment which we do not comprehend.

4. Our Author obſerves, that the French language having an eſſential difference from the Latin in its conſtructions, and none in the nature, either of its conjunctions, or of its prepoſitions, or of its adverbs, but only in the verbs and names; it can only be in theſe two parts of ſpeech that the reaſon of that difference is found.

He proceeds to ſhew the difference ariſing from the Latin *caſes*, which the French and Engliſh want; as likewiſe from the Latin verbs, which incorporate into one ſingle word, not only the action, but alſo the perſon, the number, the time, the manner; whereas the others muſt ſometimes have three auxiliaries to expreſs all theſe parts: from whence he obſerves the difference of arrangement ariſes.

Having concluded in favour of the Latin language, he nevertheleſs exhibits ſome inſtances in which the French and Engliſh have the advantage over it; and then proceeds to the laſt head, in which he preſcribes general and particular rules for tranſlation: as theſe are too numerous for us to abridge, we can only obſerve upon the whole, that they are extremely juſt and comprehenſive. At the ſame time we are ſorry to remark, that the learned Author has violated many of theſe well penned rules, in his tranſlation of a paſſage from Cicero's Oration for the Poet Archias, which he cites to ſhew, that ‘ Periods, though ſuſpended in their different members, have ‘ nevertheleſs pauſes, where the meaning is almoſt finiſhed, ‘ and which give the mind the relaxation it wants. Theſe ‘ periods,’ he obſerves, ‘ ſhould be preſerved, how long ſo‘ ever they be.—If the phraſes,’ he adds, ‘ be interrupted or ‘ divided, we may, indeed, have the thought; but then we 'have it without the coherence of principles, of conſequence, 'of proof, or of compariſon, which they had in the period, 'and which conſtituted its prevailing character.' The paſſage is as follows.

'*Sed ne cui veſtrûm mirum eſſe videatur me, in quæſtione legi-'tima, et in judicio publico, cum res agatur apud prætorem po-'puli Romani, lectiſſimum virum, et apud ſeveriſſimos judices, 'tanto conventu hominum ac frequentiâ, hoc uti genere dicendi, 'quod non modo a conſuetudine judiciorum, verum etiam à forenſi 'ſermone abhorreat; quæſo à vobis, ut in hac cauſa mihi detis 'hanc veniam, accommodatam huic reo, vobis, quemadmodum ſpe-'ro, non moleſtam; ut me, pro ſummo poeta, atque eruditiſſimo 'homine dicentem, hoc concurſu hominum literatiſſimorum, hac 'veſtrâ humanitate, hoc denique prætore exercente judicium, pa-'tiamini, de ſtudiis humanitatis ac literarum, paulo loqui libe-'rius, et in ejuſmodi perſona, quæ propter otium ac ſtudium mi-'nime in judiciis periculiſque tractata eſt, uti prope novo quodam 'et inuſitato genere dicendi.*

'Let us try to tranſlate this period without dividing it.

'*Mais comme l'affaire que je plaide eſt une queſtion de droit, 'une cauſe publique qui eſt portée au tribunal du préteur du peuple 'Romain, et devant les juges les plus auſteres, et que cependant 'j'ai deſſein de la traiter d'une maniere peu conforme à l'uſage du 'barreau; j'ai, Meſſieurs, à vous demander une grace, que vous 'ne pouvez me refuſer, eû égard à la condition de celui que je dé-'fends, et dont j'eſpere que vous ne vous repentirez pas vous-même; 'et c'eſt, qu'ayant à parler pour un poete célèbre, pour un ſavant, 'en preſence de gens de lettres, devant des juges ſi polis, et un 'préteur ſi éclairé, vous me permettiez de m'étendre avec quelque 'liberté ſur le mérite des lettres; et que, comme je repréſente un 'homme qui eſt étranger dans les affaires, et qui ne connoit que 'l'etude et les livres, vous trouviez bon que je m'exprimer* moi-'même d'une maniere nouvelle, et qui pourra paroître étrangere 'dans le barreau.* "But leſt it ſhould appear ſtrange to any "of you, that, in a queſtion of law, and in a public trial "before the Prætor of the Roman people, I ſhould, in de-"fending a Gentleman, before the moſt impartial Judges, in "ſo great an aſſize, and in ſo crouded an audience, uſe this "kind of pleading, which is not only different from what is "uſual in trials, but from the ſtyle at the bar; I beg to be "allowed this liberty, which I hope will not be offenſive to "you, and is even due to this Defendant, that in pleading "for a celebrated Poet, and a man of great erudition, before "this very learned and polite aſſembly, and ſo eminent a

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* *Exprimer* in the infinitive muſt be an error of the preſs.

"Prætor ſitting in judgment, you would allow me to en-
"large ſomewhat freely upon polite literature and liberal
"knowlege; and that, repreſenting a man, who, by rea-
"ſon of a ſtudious and inactive life, is quite unacquainted
"with dangers and judicial trials, I ſhould expreſs myſelf in
"a manner ſomewhat new and unuſual at the bar."

Now this French tranſlation ſeems to have very little of the ſpirit and elegance, and, in ſome places, not even the ſenſe of the original. The force of the words *Ne cui veſtrum mirum*, is entirely loſt in the verſion. It ſhould be remembered, that Cicero, in the opening of this oration, expreſſes his obligations to the Poet, and makes this elegant obſervation,—*Omnes artes quæ ad humanitatem pertinent, habent quoddam commune Vinculum, & quaſi cognatione quadam inter ſe continentur.* He then artfully recollects himſelf, as if conſcious that his Judges would wonder at his expatiating into matter ſeemingly foreign to the cauſe, and he obviates their ſurprize in theſe words, *Sed ne cui veſtrum mirum*, &c. This is natural and forcible, but in the tranſlation the beginning is flat and bald.

Cicero not only pays a compliment to his Judges, but to all his Auditors, in theſe words, "*Tanto conventu hominum ac* "*frequentia*," which in the tranſlation are entirely ſunk.—In Cicero, the words "*hoc uti genere dicendi*," are words of reference, and relate to the liberal and unjuridical manner in which he opened his oration. But the tranſlation has neither preſerved the letter nor the ſpirit.—Cicero acknowleges that his manner of pleading not only *A forenſi Sermone abhorreat*, but alſo a *conſuetudine judiciorum*; which laſt emphatical words are dropped in the tranſlation.—Cicero begs leave to enlarge on the ſtudy of polite literature, "*Vobis, quemadmodum ſpero,* "*non moleſtam.*" Theſe words, we conceive, include a diſtant compliment to his Judges, and imply that they, whom he afterwards ſtiles *homines literatiſſimi*, will not find ſuch a ſubject tireſome. But here the Tranſlator has added a phraſe, '*Que vous ne pouvez me refuſer*,' not to be found in the original, and has rendered the reſt inſipidly thus, '*& dont j'eſpere* '*que vous ne vous repentirez pas vous meme.*'—Cicero's concluding words refer to the *Genus dicendi* he uſed in his *Exordium*; but what is a reference in the original, is a repetition in the tranſlation; *Qui pourra paroitre etrangere dans le barreau*, is but an echo of *peu conforme a l'uſage du barreau.* Cicero was too great a maſter to be guilty of ſuch a reiteration.

Of the Engliſh tranſlation we have only room to obſerve, that it is much truer to the ſenſe, but has, perhaps, as little of the energy and elegance of the original, as the French. Of the tranſlator of this French treatiſe in general, we muſt freely own, that his verſion is too ſervile, and, by retaining the French idiom, abounds in Gallicisms and bad arrangements.

ACCOUNT *of* FOREIGN BOOKS.

Les Philoſophes, Comedie en trois Actes, en vers. Repreſentèe pour la première fois par les Comediens François ordinaires du Roi, le 2 *May* 1760. Par M. Paliſſot de Montenoy, de pluſieurs Academies. Or,

The Philoſophers a Comedy, in three Acts, repreſented for the firſt Time on the French Theatre, by the King's Company of Comedians, the 2d of May 1760. Written in Verſe by Mr. Paliſſot de Montenoy, Member of ſeveral Académies. To be had of the Bookſellers in London; Price 1 s. 6 d.

THE repreſentation of this performance hath made much noiſe in France; and given occaſion to ſeveral ſatirical publications, for and againſt the Author.

The deſign of it is to ridicule, among others, the Encyclopediſts (as they are called) or the Authors of the celebrated work entitled *Encyclopedie*; the publication of which has been ſome time ſince prohibited.

The Author, in a letter addreſſed to the public, by way of preface to his work, introduces his reaſons for writing this comedy.

"There is an imperious ſect, ſays he, raiſed up under the ſhade of a work, the execution of which might have done honour to the age, that have taken upon them to exerciſe a deſpotic rule over the ſciences, literature, arts, and manners.

"Arm'd with the torch of philoſophy, inſtead of enlightening, they have inflamed the minds of their readers: attacking at once religion, law and morality; preaching up Pyrrhoniſm and liberty of ſentiment, while at the ſame time they are uſurping an univerſal tyranny over the opinions of others.

"Not ſatisfied with publiſhing their own notions with pride and oſtentation, they have declared war with all thoſe who do not bow the knee to their idol. The Encyclopedia, a book which ought to have been calculated for the peruſal of the whole nation, is become the ſcandal of it: while from its aſhes we ſee proſelytes ariſe, under the appellation of wits and free-thinkers, to inſpire women and fools with the notions of anarchy and materialiſm.

"These new philoſophers have taken upon themſelves to confer fame, diſtributing reputation and laurels, at their pleaſure; to which, however, no one muſt pretend who is not enrolled in their ſect. In fact, they have gained ſo extenſive an influence among all ranks of people, that their ſuffrage prevails over a great part of the nation, who think only as they are inſtructed by theſe their oracles. The only way left to ſubdue this powerful party is to attack them with the weapons of ridicule, and to expoſe them agreeable to the purpoſes for which the theatre was at firſt inſtituted, to public view on the ſtage."

Ridicule properly applied and ſucceſsfully managed, is doubtleſs a powerful offenſive weapon: but Mr. Paliſſot would have done better to have called it in as an aſſiſtant, than to have made it the ſole inſtrument of offence.

Ridicule is a good ſecond to reaſon; and, if the Author had firſt ſolidly confuted his adverſaries, he might have laughed at them with a better grace than he does at preſent. But thoſe, who do nothing but laugh, may be certain to be laughed at in turn; and will find that the ſhafts of ridicule rebound with a double force on thoſe, who aim at objects, capable of repelling them.

It is not impoſſible, alſo, that, when Mr. Paliſſot tells us of the new philoſophers diſtributing reputations ſo arbitrarily, he drops a hint of the true cauſe of the preſent attack. They may not, probably, think ſo highly of the talents of this *member of ſeveral academies* as he himſelf conceives they deſerve.

May we not ſay, *Hinc illæ lachrymæ?*

But, ſuppoſing the ſole motive to this undertaking to have been, as the author pretends, an ardent love for the public good; it ſurely behoved him to be cautious, in juſtifying his deſign, of advancing nothing but the truth: and yet the quotation, he makes from the preliminary diſcourſe of the Encyclopedia, has been ſince publicly diſowned by Mr. d'Alembert, Author of that Diſcourſe; who denies that it is contained therein, or in any other of his writings.

With reſpect to the piece itſelf, the deſign and principal characters ſeem to be taken from the *Learned Ladies* of Moliere.—Cydaliſe, the mother of Roſalie, having promis'd her daughter in marriage to Damis, changes her mind, on becoming acquainted with ſome impoſtors, who paſs on her for philoſophers, and flatter her into an extravagant opinion of her capacity. To one of theſe, who has engaged the reſt to aſſiſt him in the plot, Cydaliſe determines to marry her daughter. By the aſſiduity of Damis, however, with the help of Criſpin, his valet, and Marton, Roſalie's waiting woman, the real characters of the pretended philoſophers, and their deſign on the perſons and fortunes of the mother and daughter, are diſcovered: in conſequence of which they are diſgraced, and Damis is rewarded with Roſalie.

We have ſelected the two following paſſages, as a ſpecimen of the performance.

The firſt is part of the converſation between the impoſtor and his man Frontin, who paſſes alſo, before Cydaliſe, for a philoſopher under the name of M. Carondas.

M. CARONDAS.
Quoi! Monſieur, l'intérêt doit ſeul être écouté?
VALERE.
La Nature en a fait une néceſſité.
M. CARONDAS.
J'avais quelque regret à tromper Cydaliſe;
Mais je vois clairement que la choſe eſt permiſe.
VALERE.
La Fortune t'appelle, il faut la prendre au mot.
M. CARONDAS.
Oui, Monſieur.
VALERE.
La franchiſe eſt la vertu d'un ſot.
M. CARONDAS, *ſe diſpoſant à le voler.*
Oui, Monſieur——mais toujours je ſens quelque ſcrupule
Que voudrait m'arrêter.
VALERE.
Préjugé ridicule,
Dont il faut s'affranchir!
M. CARONDAS.
Quoi! véritablement?
VALERE.
Il s'agit d'être heureux, il n'importe comment.
M. CARONDAS.
Tout de bon.

VALERE.

Mais ſans doute, en flattant Cydaliſe,
Tu remplis un devoir que l'uſage autoriſe:
Ne faut il pas flatter quand on veut plaire aux gens ?
Bien voir ſes intérêts, c'eſt être de bon ſens.
Le ſuperflu des ſots eſt notre patrimoine.
Ce que dit un Corſaire au Roi de Macédoine,
Eſt très-vrai dans le fond.

M. CARONDAS, *ſouillant dans la poche de Valere.*

Oui, Monſieur.

VALERE.

Tous les biens,
Devraient être communs; mais il eſt des moyens
De ſe venger du ſort. On peut avec adreſſe
Corriger ſon étoile, et c'eſt une faibleſſe
Que de ſe tourmenter d'un ſcrupule éternel.

Valere s'appercevant que Carondas veut le voler.

Mais que fais-tu donc là ?

M. CARONDAS, *ſans s'émouvoir.*

L'intérêt perſonnel——
Ce principe caché—Monſieur—qui nous inſpire,
Et qui commande enfin à tout ce qui reſpire.—

VALERE.

Quoi ? traître, me voler !

M. CARONDAS.

Non. J'uſe de mon droit,
Tous les bien ſont communs.

There is ſomething arch in making the ſervant pick his maſter's pocket, while the latter is preaching up the community of poſſeſſions, and the right of impoſing on others for our own benefit. There are much fewer pick-pockets, however, in theory than in practice; and, if none ſhould take up that trade but ſuch as are led to it by philoſophical principle, moral honeſty would be more reſpected in the world than it is at preſent. A brother ſatiriſt, who pretends to be well acquainted with Mr. Paliſſot's connections, obſerves, on occaſion of this ſcene, that he has therein been guilty of the greateſt abſurdity, *parce qu' on ne parle pas de corde dans la maiſon d'un pendu.*

The other is the ninth ſcene of the third act, where Criſpin comes in, diſguiſed and creeping on all fours, to talk philoſophy, as it is called, in ridicule of Mr. Rouſſeau of Geneva.

CYDALISE, LES PHILOSOPHES, MARTON, CRISPIN.

CRISPIN, *allant à quatre pattes.*

Madame, elle n'a rien dont je me formaliſe.

Je ne me régle plus ſur les opinions,
Et c'eſt-là l'heureux fruit de mes réflexions.
Pour la philoſophie un goût a qui tout céde.
M'a fait choiſir exprès l'état de quadrupéde:
Sur ces quatre piliers mon corps ſe ſoutient mieux,
Et je vois moins de ſots qui me bleſſent les yeux.

CYDALISE, *à Valere.*

Il eſt original du moins dans ſon ſyſtême.

VALERE.

Mais il eſt fort plaiſant.

MARTON.

Moi, je ſens que je l'aime.

CRISPIN.

En nous civiliſant, nous avons tout perdu,
La ſanté, le bonheur, et même la vertu.
Je me renferme donc dans la vie animale;
Vous voyez ma cuiſine, elle eſt ſimple et frugale.
On ne peut, il eſt vrai, ſe contenter à moins;
Mais j'ai ſû m'enrichir en perdant des beſoins.
La fortune autrefois me paraiſſait injuſte;
Et je ſuis devenu plus heureux, plus robuſte
Que tous ces Courteſans dans le luxe amolis,
Dont les femmes enfin connaiſſant tout le prix.
Prévenu de l'accueil que vous faites aux Sages,
Madame, je venais vous rendre mes hommages,
Inviter ces Meſſieurs, peut-être à m'imiter,
Du moins ſi mon exemple a de quoi les tenter.

CYDALISE.

Sçavez vous qu'on déméle, à travers ſa folie,
De l'eſprit?

DORTIDIUS.

Mais beaucoup.

MARTON.

Je dirais du génie;
Et jamais Philoſophe à ce point ne m'a plu.

THE'OPHRASTE.

C'eſt ce que nous cherchions; un homme convaincu,
Qui plein de ſon ſyſtême, et bravant la critique,
Aux ſpéculations veut joindre la pratique.

CYDALISE.

Dans le fond, ce ſerait un homme à reſpecter;
Mais par les préjugés on ſe ſens arrêter.

CRISPIN.

Mé reſolution peut vous ſembler bizarre.

CYDALISE.

Vous donnez, à vrai dire, un exemple bien rare;
Mais votre empreſſement ne peut qu'être flatteur;
Vous êtes Philoſophe, et même à la rigueur.

CRISPIN.
Je me ſuis interdit de conſulter les modes,
J'ai cru que des habits devaient être commodes,
Et rien de plus. Encor dans un climat bien chaud.—

THE'OPHRASTE.
On juge ici, Monſieur, l'homme par ce qu'il vaut,
Et non par les habits.

CRISPIN.
C'eſt penſer en vrai ſage.

Our Readers will hardly ſuppoſe, that our poet is in any degree obliged to a gentleman whoſe character he has thus attempted to ridicule; and yet, we are informed, that to the recommendation of Mr. Rouſſeau he is indebted for his diſtinction as member of the academy of Nancy. We ſhall here, therefore, take leave of this ſatirical production of our modern Ariſtophanes.

MONTHLY CATALOGUE,

For OCTOBER, 1760.

MISCELLANEOUS.

Art. 1. *Proceedings of the Corporation of C———y; ſhewing the Abuſe of Corporation Government.* By Thomas Roch, Cabinet-maker, Citizen of C———y. 8vo. 1 s. Stevens.

THE ſubject of this pamphlet, though it relates to a private conteſt, may be, in its conſequences, of public concern. Corporations have been long complained of as grievances, not only by individuals, who have felt their bad effects, but by Politicians, who perceive their bad tendency with reſpect to the general welfare of a trading and commercial kingdom; and it has been thought, that however uſeful they may be in the naſcent ſtate of a Community, they are of prejudice to it, when it has arrived to a proper degree of vigour and maturity.

The abuſe of Corporation Government is here exemplified in the proceedings of the corporate body of Canterbury, who ſued Mr. Roch, upon one of their by-laws, which they were not able to maintain; and Mr. Roch ſeems to have ſent this pamphlet into the world, in order to publiſh his victory over the Corporation, which he proclaims in the moſt inſulting terms of exultation. If Mr. Roch had as much judgment as he has ſpirit, he would have perceived, that his manner, in a great meaſure, defeats his end. When we expoſe folly, we may be allowed to be arch and flippant; but when we expoſe public grievances and abuſes, our repreſentation ſhould carry with it ſome weight and ſolidity: for jeſting is not the language of the oppreſſed.

But Mr. Roch is ſo elated with his triumph over the Corporation, and indulges himſelf in ſuch low and licentious pleaſantry, that his relation looks more like an intent to affront the perſons of the Members, than to expoſe the abuſes of the Body. In ſhort, he is more a Punſter than a Wit, as may appear from the following introduction to his narrative.

'Though every man,' ſays he, 'who has paid toleration fees, has paid the money with as much reluctance as an honeſt Debtor enters a priſon, yet when they have paid their garniſh, they cry out for cuſtom, and ſtand ready to ſtrip the next that enters; and if any perſon refuſes to pay, the whole fraternity are up in arms, and march in a body to demand aſſiſtance of their allies, the Mayor and Aldermen. Theſe are powerful forces for a ſingle man to contend with. On my giving defiance to this ancient cuſtom, the whole army was drawn up againſt me, the united force of the Mayor, Aldermen, and Commoners, and the ancient and honourable Company of *Builders*; the right wing commanded by Ancient Charter, and the left, by General Cuſtom; but on reconnoitering the enemy, I found them very badly diſpoſed, and unſuſtained by Law or Juſtice; which gave me ſuch a powerful aſcendant over them, that I maintained the war ſeveral years; and without the aſſiſtance of ſubſidies, auxiliaries, reinforcement, deſertion from the enemy, or any kind of aſſiſtance, I gained every battle, and fairly beat the enemy out of the field; and as his Pruſſian Majeſty cannot as yet boaſt of ſuch unparalleled conqueſts, I hope all neighbouring Princes will pay me due honour, and deem me the greater Hero of the two. I muſt confeſs, I received wounds and bruiſes in every battle, but having had a reſpite of near three years, and being naturally of a good conſtitution, I am now as ſound as a *Roach*, and ready for the field again.'

After this fantaſtical exordium of tropes and puns, he proceeds to a narrative of facts, in which he is too circumſtantial and digreſſive, for us to abridge his relation. He indulges the ſame vein of pleaſantry on every circumſtance, and particularly in his deſcription of the corporation feaſt. 'There was not a man,' ſays he, 'behaved as *Jack Hide* did among the Leather-ſellers, with two or three plates full of victuals before him, for fear what he liked ſhould be devoured, with a great tumbler of punch, to waſh down every third mouthful, darting his fork into every fowl or joint within reach, that made it dangerous to ſit within four human breadths of him. No ſuch doings here, I aſſure you; here was the higheſt order, complaiſance, and good manners, that could be obſerved on ſo public an occaſion: Good Mr. Mayor, ſhall I help your Worſhip to this wing? Yourſelf, good Mr. Recorder; and ſo it went on,' &c.

Might we anſwer a Punſter with a pun, we would obſerve, that though theſe *Canterbury* tales, which are nothing to the point, might be told to good advantage when Mr. Roch has got his pipe in his mouth, yet it requires the genius of the late facetious Dean, to give ſpirit to the deſcription in print.

Upon the whole, we think Mr. Roch the cabinet-maker, deſerves high commendation for his reſolution and perſeverence in defending the proſecutions againſt him; but we think Mr. Roch the Author, has done the ſaid Mr. Roch the cabinet-maker, great injuſtice, in giving ſuch a low, frothy, and farcical deſcription of his noble and vigorous oppoſition.

Art. 2. *The preſent State of the London Brewery, recommended to the Peruſal of thoſe concerned in, or with the Trade, and to the Publicans in particular.* 8vo. 1 s. Becket.

This ſenſible little pamphlet ſtates, in a very clear manner, the diſadvantages under which Brewers labour, from the heavy duties impoſed on the articles of their trade; which appeal to the public is occaſioned by the additional duty on malt, and the propoſed riſe of the price of beer in conſequence of it. After eſtabliſhing it to be the duty of every individual to contribute chearfully to the expences of that government under whoſe protection he lives, and affirming, that it does not appear to be the intention of the Legiſlature to place the load unequally, to the oppreſſion of the Manufacturer; he makes it appear, that malt liquors have been manufactured, for many years paſt, under a weight of taxes, more than ſix times the value of the land which produced the corn! which he thus computes.

'Throughout England barley land, one with the other, is ſuppoſed to let at ten ſhillings the acre.

	l.	s.	d.
'On this the land tax is ——	0	2	0
'The produce at a medium is four quarters of grain; 'theſe made into malt, becoming four quarters four 'buſhels, its duty was, ——	0	18	0
'The mean of the duties on beer, for this quantity 'when brewed is, —— ——	1	17	4
'The mean duty of the hops employed to brew this 'quantity is —— ——	0	3	2
'Duty on Coals —— ——	0	1	4
'To which the laſt additional duty of three pence for 'every buſhel of malt being added, ——	0	9	0
£.	3	10	10

'Will be the amount of the duty on beer made from one acre of 'barley land.'

All perſons, this Writer obſerves, who previouſly pay a duty, and afterwards give long credit for the ſame to the Conſumer, may undoubtedly be deemed not only the Stewards of ſuch revenue, but alſo may be liable to loſe a part of it. They often alſo, as Manufacturers, run the hazard of a good or bad commodity, more, perhaps, than any other trade in being: as the rules which they have to govern themſelves by, are more uncertain, though the end they have to obtain requires the greateſt exactneſs. To theſe diſadvantages he adds, that the Brewer employs more ſervants, horſes, and utenſils, than Wine merchants, Diſtillers, or almoſt any other trade; and that the permiſſion granted to Diſtillers to uſe corn, cauſes an advance of two ſhillings a quarter on that commodity; from which premiſes, calculating the quantities of the ſeveral ſorts of liquor brewed from a quarter of malt, he makes 4, 5, and 6 per cent. to be the greateſt gain of the Brewer: in which calculation, no allowance is made for returns, or bad debts.

He then combats the prejudice againſt Brewers, which charges them with amaſſing ſuch great fortunes in this branch of buſineſs; by repreſenting, that the opinion has out-lived the time when ſuch fortunes were to be got. He ſays, that thoſe fortunes were got, when the length of credit required from them, was not one eighth of what it now is; nor the ſtock employed, more than a fifth: and that every expence incident to the profeſſion, of which he gives a numerous detail, have of late years all riſen ſo as to affect the trade very ſenſibly.

In this manner he pleads the reaſonableneſs of charging an additional halfpenny on a quart of ſtrong beer; concluding with theſe words. ‘ It has been a remark, and a juſt one too, that both the
‘ neceſſaries and conveniencies of life, of late years have advanced
‘ in price, without entering into farther reaſons: this has always
‘ been the caſe in proportion as trade increaſed. A plenty of money
‘ is the reward of a ſucceſsful and extended trade; as money in-
‘ creaſes in quantity among the ſame ſet of people, it becomes of
‘ leſs value; and the land and ſtaple commodities of ſuch a nation
‘ riſe in the ſame proportion. The labouring man works not now
‘ for one ſhilling as formerly he did. The guinea of to day, will
‘ not procure ſo much as it would have done forty years ſince, nor
‘ is the three-pence now of equal value with the three pence of that
‘ time.’

Art. 3. *A Refutation of the Letter to an Honourable Brigadier-General, Commander of his Majeſty's Forces in Canada.* 8vo. 1s. Stevens.

In our laſt, p. 243, we mentioned the pamphlet which gave occaſion to this Anſwer; and in which the reputation of General Townſend was thought to be very ſeverely attacked. Had the General himſelf condeſcended to honour his Aſſailant with a reply, we doubt not, but it would have proved altogether ſatisfactory to his friends; but the ill-judged and ill-tempered defence made for him by this Author, (who ſeems to be ſome over-zealous and, perhaps, over-officious friend) will, it is to be feared, have a very different effect. In particular, the epiſodical abuſe of Prince Ferdinand, and high encomiums paſſed on Lord George Sackville, appear to us altogether unſeaſonable, foreign to the queſtion in debate, and by no means likely to blunt the darts caſt at the honourable Gentleman, by his anonymous and concealed Adverſary.

Art. 4. *A Digeſt of the Militia Laws.* By Richard Burn, Clerk. 8vo. 1 s. 6 d. Millar.

The deſign of this publication, as the Author acquaints us in the preface, is only to reduce the Militia Laws into ſome kind of order, from the confuſion which a multiplicity of Acts of Parliament muſt neceſſarily create. But as this is merely a matter of compilation, and not within the compaſs of an abridgment, we muſt refer the curious upon this ſubject to the Digeſt itſelf. By comparing it with the Statutes at large, they may be able to judge how far the Compiler has acquitted himſelf with care and accuracy.

Art. 5. *Great News from Hell; or, the Devil foiled by* Beſs Weatherby. *In a Letter from the late celebrated* Miſs Betſy Wemyſs, *the little ſquinting Venus, to the no leſs celebrated* Miſs Lucy Cooper. 8vo. 1 s. Williams.

Fit entertainment for the Wh——s and R——s of Covent Garden and Drury-lane; for whoſe peruſal it was evidently deſigned. It is a curious ſpecimen of black-guard wit and humour.

Art. 6. *Genuine Memoirs of the celebrated* Miſs Nancy Dawſon. 12mo. 1 s. Stevens.

Of the ſame ſtamp with the foregoing *News from Hell*; and, probably, written by the ſame *ingenious* Author.

Art. 7. *The Romance of a Day; or an Adventure in Greenwich-Park, laſt Eaſter.* 12mo. 1 s. Pottinger.

A pretty tale, and prettily told.

Art. 8. *The Life and Opinions of* Triſtram Shandy, Gentleman, vol. III. 12mo. 2 s. 6 d. Scott.

Not genuine. The real continuation of Triſtram Shandy, by the Author of the two firſt volumes, is advertiſed to be publiſhed by Mr. Dodſley; who had the good fortune to purchaſe the copy of the whole.

Art. 9. *The Rake of Taſte; or, the elegant Debauchee; a true Story.* 12mo. 2 s. ſewed. Pottinger.

Obſcene, and ſilly.

Art. 10. *A Letter from the Rev. George Whitfield, B. A. to the Rev. Laurence Sterne, M. A. the ſuppoſed Author of a Book entitled,* The Life and Opinions of Triſtram Shandy. 8vo. 1 s. Wicks.

This is the ſame pamphlet (vamped with a new title) mentioned in the Review for July, art. 12, of the Catalogue. The impudence of our low, dirty, hedge-Publiſhers, is now riſen to a moſt ſhameful height. To take ſuch ſcandalous liberties with names, as is here done with that of Mr. Whitefield, is ſurely unſufferable, in any well-regulated community! and if it is not in that Gentleman's power to procure redreſs of ſuch a flagrant injury, it is high time to provide the means of preventing, or puniſhing, ſuch audacious proceedings for the future.

Art. 11. *A Letter from Mr. Foote, to the Reverend Author of the* Remarks, Critical and Chriſtian, on the Minor. 8vo. 1s. Davies, &c.

There is a mixture of the *ſerious* and the *ludicrous* in this pamphlet; and (what we believe few would have expected) the Author has acquitted himſelf much better in the former reſpect than in the latter:—taken altogether, it is a crude piece, thrown out in a hurry, with little regard to method or correctneſs: but, what more could be expected from ſuch a volatile Genius?

Art. 12. *A Relation of the Miſſions of Paraguay. Wrote originally in Italian,* by M. Muratori, *and now done into Engliſh from the French Tranſlation.* 8vo. 3s. 6d. Marmaduke.

Written with a deſign to celebrate the wonderful zeal and merit of the Jeſuits in converting and civilizing the Indians. It is an entertaining work; and, we believe, full as honeſtly compiled as a Proteſtant Reader, who knows the arts of theſe miſſionary Gentlemen, can expect it to be.

Art. 13. *The Servant's Directory, or Houſe-Keeper's Companion; wherein the Duties of the Chamber-Maid, Nurſery-Maid, Houſe-Maid, Laundry-Maid, Scullion or Under-Cook, are fully and diſtinctly explained. To which is annexed, a Diary, or Houſe-Keeper's Pocket-book for the whole Year. With Directions for keeping Accounts with Tradeſmen, and many other Particulars, fit to be known by the Miſtreſs of a Family.* By H. Glaſs, Author of the Art of Cookery made plain and eaſy. 8vo. 5s. Johnſton, &c.

Calculated for the advantage of the Author.

Art. 14. *A Letter to Mr. F—te, occaſioned by the* Chriſtian and Critical Remarks *on his Interlude—called,* The Minor. 8vo. 6d. Pote.

A ſerio-ludicrous attack upon Mr. Whitefield, and the Methodiſts in general; whom the Author repreſents as very proper objects, not of ridicule only, but of the ſevereſt animadverſion. In a word, the Author, who appears to be a man of parts and learning, conſiders the Leaders of this ſect as Knaves, and their Followers as Fools:

how far he is or is not miſtaken, thoſe who are beſt acquainted with the Methodiſts, are beſt qualified to judge.

Art. 15. *Bibliotheca Biographia: A Synopſis of Univerſal Biography, ancient and modern.* By Thomas Flloyd, Eſq; 8vo. 3 vols. 18s. Hinton, Davis, &c.

Of biographical collections we have had plenty, but their bulk, and their price, rendering them too heavy for the generality of Readers, Mr. Flloyd has given an abridgment of what others had before publiſhed more at large; from *Moreri*, *Bayle*, the *General Dictionary*, and the *Biographia Britannica*, down to *Cibber's Lives of the Poets*. He has been able to furniſh very few *new* Lives, of any conſequence; unleſs that of the famous Hutchinſon (communicated to the Editor by Mr. Spearman) may be deemed ſuch.

Art. 16. *A Letter to Mr. George Aylett, Surgeon and Apothecary at Windſor, containing an Account of his Behaviour at a late chirurgical Operation.* By Joſeph Benwell, of Eton. 8vo. 6d. Scott.

Our Readers may remember, or turn to, our account of the former pamphlets concerning this affair of Mr. Benwell's; wherein a warm diſpute aroſe between his Surgeons Meſſieurs Bromfield and Aylett, regarding ſome punctilios of their profeſſion. For ſuch, after all, was the firſt cauſe of the preſent quarrel, which we are ſorry to ſee carried to ſuch a length, and attended with ſo much reſentment and ill-manners.

Mr. Benwell, in the preſent pamphlet, charges Mr. Aylett, in the moſt expreſs terms, with having ſhewn great cruelty, ſelf-conceit, and ignorance, in his behaviour on the amputation of his leg; and has publiſhed the ſolemn affidavits of ſome of his friends and dependants to ſupport his charge. Thoſe, however, who would form any concluſion about the true ſtate of this matter, would do well to peruſe what is written on the other ſide of the queſtion; ever remembering that excellent adage, *Audi alteram partem*.

Art. 17. *A full Reply to a Letter under the name of Joſeph Benwell of Eton, concerning a late Operation.* By George Aylett, Surgeon at Windſor. 8vo. 6d. Cooper.

In this Reply Mr. Aylett complains, that his Patient (who has charged him with having ſo badly performed his part of the operation, that the cure is far from being compleat) has been long well enough to ride up and down the country, frequenting horſe races, and other public meetings, with a chaiſe full of his pamphlets, hawking and diſtributing them about, in order to blacken his reputation.

He takes upon him alſo to invalidate almoſt every thing Mr. Benwell has advanced againſt him in his Letter, even to the diſproving ſome circumſtances, the truth of which is advanced in Mr. Benwell's favour upon oath. Indeed we are very ſorry to ſee the ſolemnity of an oath abuſed, by being applied to ſuch occaſions; and cannot eaſily reconcile it to that inattention which is almoſt univerſal as to the indifferent actions of our lives, that a conſcientious perſon ſhould undertake to make oath as to the preciſe time or manner of his going out or coming into a room; the very words made uſe of on this or that immaterial occaſion, &c.—As to ourſelves, we have no perſonal acquaintance with either Mr. Aylett or his Patient; nor do we know any thing more of the facts than as they have been ſtated in the pamphlets that have come before us: yet, were we to decide from a fair and impartial peruſal of theſe, we ſhould, in a great meaſure, condemn both parties. Mr. Aylett has, doubtleſs, (as it appears to us) ſufficiently cleared himſelf from the imputation of cruelty, or ignorance. That he performed his part of the operation judiciouſly and expertly, is, we think, not to be called in queſtion; but, however diſagreeable it might have been to Mr. Aylett, to be pointed at as 'one who was obliged to ſend to London for a Surgeon, to cut off a 'man's leg at Eton,' yet we do not fully comprehend whence he derived what he calls the *Right of operating*; but are quite of his Opponent's opinion, in that the Patient has a right to appoint his own Surgeon: for which reaſon, as he himſelf thought it needful to call in Mr. Bromfield, he ought not to have taken offence that the Patient ſhould chuſe him to perform the amputation. On the other hand, tho' Mr. Aylett was certainly in the wrong in this, we cannot but think Mr. Benwell equally, if not more, blameable, in the degree and manner of his reſentment: for this is all that, in our opinion, he had either right or reaſon to reſent.

POETICAL.

Art. 18. *The Retired Penitent. Being a poetical Verſion of one of the Rev. Dr. Young's moral Contemplations. Reviſed, approved, and publiſhed with conſent of that learned and eminent Writer.* By Mr. Newcomb. 12mo. 6d. Buckland.

If the ſpirited ſtile and manner which diſtinguiſh even Dr. Young's proſe compoſitions, had prevented Mr. Newcomb's attempting this poetical verſion, the ſentiments of his admired Author would, in our opinion, have ſuffered but very little: the advantages they receive by their new dreſs, indeed, are hardly worth a comment, notwithſtanding we are told, this performance has been reviſed, and approved by that eminent Writer. But we cannot think the Doctor reviſed this performance with the impartial eyes of a Critic; or that he would himſelf have addreſſed the Deity in ſuch a line as the following.

> Thou like a taper canſt light up the ſun!

Should not one think, by the grammatical conſtruction of this ſentence, that Mr Newcomb here compares the Deity to a taper, capable of ſetting fire to the ſun? And yet he certainly intends that ſimile for the ſun itſelf, which the Creator is as capable of lighting up as a mortal would be communicating fire to a taper.

To do the Verſifier of this little piece, however, no injuſtice, we ſhall inſert the following paſſage, as no bad ſpecimen of the whole.

> Frequent around me dropt into their tombs
> My vile aſſociates—and how dread their fall!
> But ah, the memory of their wretched doom
> The next belov'd debauch, quite ſwept away:
> The bitter cauſes of my heart's remorſe
> Serv'd but to ſwell my guilt—to kind advice
> How dead? by admonitions, unadvis'd;
> Unſoft'ned by Heaven's mercies, and unaw'd
> By my own ſentiments; how unconvinc'd
> Beneath conviction! often I deplor'd
> The fate of my coevals in their tomb,
> Yet treading in their ſteps! their exit moan'd,
> Yet poſting the ſame road to meet my own!
> In the wild paths of pleaſure, in the flights
> Of tow'ring proud ambition's fluttering wing,
> What gay, what ſanguine numbers have I view'd,
> Their promiſes of life, as fair as mine,
> By Death arreſted—for a while they bloom'd,
> And triumph'd in the fulneſs of their joy,
> In the next hour—the tenants of a grave.
> Oh ſay, what mercy this? I breathe, I live
> A miracle of madneſs—midſt this field
> Of ſlaughter, Death's amazing fearful ſcenes,
> A being am I ſuffer'd to enjoy?
> Yet while I live, I live upon my crimes!
> And my repentance ſwells my guilt the more.
> Too weak my languid ſorrows to atone
> For crimes, which mercy's ſelf can hardly ſpare.

Art. 19. *Scandal at Tunbridge Wells. A Fable. To which is added, the Country Dance Militant.* Folio. 1 s. Becket.

A pretty compliment to the Ladies at Tunbridge.

MEDICAL.

Art. 20. *An Eſſay on the Nature and Cure of the King's Evil. Deduced from Obſervations and Practice, and deſigned for the public Good.* By a private Gentleman of Halſted in Eſſex. 8vo. 6 d. Buckland.

It is not eaſy to conjecture what information can be collected from this Pamphlet, except that of the ignorance and abſurdity of the Author. The method by which he pretends to cure ſcrophulous diſorders, he learned (he tells us) from the papers of an old Lady, to whom he was executor. It was not however her own invention, *but has been in ſome meaſure uſed one hundred and fifty years ago, as he has met with it in an old author.* Yet this ſecret publiſhed one hundred and fifty years ago, this private Gentleman of Halſted, altho' he propoſes to reap no pecuniary advantage from it, thinks too precious to be communicated, in imitation of the old Lady, till after his death.——What a loſs to the public, ſhould his executors prove leſs charitable and leſs communicative than the old Lady or himſelf!——To prove that Mr. Morley is equally fit to explain the cauſe or perform the cure of diſeaſes, we ſhall favour our Readers with the following ſpecimen of his extenſive knowlege and penetration.—In the firſt place, he combats an opinion of ſcrophulous tumours proceeding from an acid ſerum, which moſt authors, he ſays, have followed *like packhorſes in the ſame tract.*

‘ The nature of acidity, ſays he, according to this definition, both ‘ coagulates and indurates. Coagulation is performed on milk by acids, ‘ that is, turning the milk into a curd, it ſuppoſes the acidity, or ‘ ſourneſs of the ſerum of the blood does the ſame, that is, curdles in ‘ the fine veſſels it enters into. But becauſe vinegar, lemon-juice, ‘ &c. are acid on the tongue, muſt they be ſo in the blood? What ‘ *mad* work muſt vinegar, or acids produce, mixt with it, let every ‘ one judge? Pray think what quantities of vinegar *Newmarket* ‘ *jockeys* drink for a month or two together, to reduce themſelves ‘ to a proper weight for riding races, and then tell me of any in‘ſtance of the ſcrophula being produced by that regimen. Beſides, ‘ if this was the caſe, why ſhould not the ſerum be as ſoon coagu‘lated or curdled in the large veſſels as in the finer? which we ‘ ſee it is not, though the ſerum of the blood contains a propor‘tional quantity of this particular acidity in the large veſſels, as well ‘ as in the ſmall: and I am apt to think, that the larger the quan‘tity of liquor, the ſooner it will turn ſour, and more ſharp the ‘ acidity; which I take to be the reaſon, why the vinegar-makers ‘ uſe ſuch large caſks, even to the holding a hundred barrels of ‘ liquor in one body.’

As a caſk and an artery are both termed veſſels, and as acetous fermentation it more expeditiouſly performed in a large wooden veſſel, the ſagacious Mr. Morley, we find, can ſee no reaſon why acid coagulation ſhould not likewiſe ſooner take place in a large blood veſſel. But to carry the analogy ſtill farther, he might have acquainted us, in the ſtile of the Mock Doctor, that the College had lately altered the laws of the circulation, and diſpenſed with the motion of the heart, and the contractile force of the coats of large blood veſſels. This would be extremely convenient for Authors who ſuppoſe either acids or volalile alkalies in the blood, as we know, neither fermentation which produces an acid, nor putrefaction productive of volatile alkalies, can take place in the human frame, while the circulation continues, that is, while life remains.

In regard to practice, we ſhall find Mr. Morley has no ſmall merit as a believer.

‘ *I* verily believe,’ ſays he, ‘ that gold being continually worn at ‘ the pit of the ſtomach, next the ſkin, has often had great and ‘ good effects, but then people will not attend with patience enough ‘ the ſucceſs of ſuch a gentle operating remedy; for no doubt, but ‘ the fine effluvia of the gold being conſtantly heated by the ‘ ſtomach, and continually rubbed againſt it, will inſinuate many ‘ of its fine particles through the pores of the ſkin into the blood

' and ſpirits, and mixing in time with the juices of the body, have ' very ſalutary effects. But then I would recommend a piece of fine ' Gold, without alloy, as large as a 36 *s.* piece, to be uſed for ' that purpoſe. But this is too chargeable an application for my ' poor patients uſe, though I ſincerely think in many caſes it ' would be very beneficial, eſpecially to young ſubjects, whoſe ' ſtomachs are warm, and the diſeaſe in its infancy.'

Here we ſee a very important diſcovery; pure gold, it has hitherto been ſuppoſed, could remain in fuſion ſeveral months without loſing the ſmalleſt particle;—but Mr. Morley aſſures us, that it cures a diſtemper, the *Opprobrium Medicorum*, by effluvia raiſed by warmth of the ſkin only.

Speaking of Scrophulous indurations, they are, he informs us, ' only the curdlike matter, hardened by length of time, and thruſt or ' ſqueezed cloſe together.' Here Mr. Morley's notion of the diſtemper ſeems evidently borrowed from the art of cheeſe-making, to which, we ſuſpect, his talents are better adapted than to that of phyſic; we would therefore recommend it to his ſerious conſideration, whether he might not more effectually promote the *public good*, by a due cultivation of this uſeful art, than by writing medical *Eſſays*.

Art. 21. *Oratio Anniverſaria, quam ex Harveii Inſtituto in Theatro Collegii Regalis Medicorum Londinenſis die Octobris* xviii. A. MDCCLIX. *Habuit Marcus Akenſide M. D. Coll. Med. et Reg. Societ. Socius.* 4to. 1 s. Dodſley.

Theſe annual orations generally run in pretty near the ſame ſtrain; for which reaſon we have uſually given only their titles, that ſuch as chuſe to purchaſe them, might know when and by whom they are publiſhed.

RELIGIOUS *and* CONTROVERSIAL.

Art. 22. *Saint Paul's Doctrine of Juſtification by Faith, explained in three Diſcourſes, preached before the Univerſity of Cambridge.* By Samuel Hallifax, M. A. Fellow of Trinity-Hall. 8vo. 1 s. 6 d. Whiſton, &c.

In theſe Diſcourſes, the Author attacks the principles of the *Methodiſts*, and endeavours to ſhew by what weak and frivolous arguments they are ſupported, when it is pretended, as it always is pretended, that they have their foundation in Scripture. The words he diſcourſes from are, *Therefore we conclude, that a man is juſtified by faith, without the deeds of the law,* Rom. iii. 28. His principal deſign is to make the Apoſtle appear conſiſtent with himſelf, when, at ſome times, he aſſerts that *they who believe* are indiſpenſibly obliged to *maintain good works*, and at others, that *a man* may be *juſtified by faith* alone *without the deeds of the law.*

In his firſt Diſcourſe he endeavours to ſhew that the account which Dr. *Clarke*, in his Sermon *on the end and deſign of the Jewiſh law*, gives of the meaning of the words *faith*, *grace*, *works* and *law*, is groundleſs and inconcluſive. The terms *faith* and *grace*, *works* and *law*, as oppoſed to each other by St. Paul, cannot, he ſays' conſiſtently with the connexion of his diſcourſe, be underſtood as always to ſtand for general names, by which to expreſs the Jewiſh and Chriſtian religions: the two laſt muſt frequently be taken to comprehend the works of natural religion and of morality, as well as the ceremonial obſervances of the Jewiſh law; and the two former, though in ſome few places they may perhaps be confined and limited to expreſs the Chriſtian religion, do yet uſually bear a larger and more general ſenſe; the one meaning any gift or favour that is gratuitouſly conferred, the other a firm and well-grounded truſt in the divine promiſes under any diſpenſation, whether patriarchal, Moſaic, or Chriſtian.

In his ſecond Diſcourſe, our Author endeavours to make it appear that the juſtification ſo often mentioned by St. Paul, and which in the text is ſaid to be by *faith* and *without works*, has not the leaſt reference or reſpect to that compleat and final juſtification, which we are told ſincere chriſtians will receive at the day of judgment, and is indeed nothing more than that free pardon and acquittal from all former offences, which was granted to every one at his baptiſm, when he was firſt inſtated with the privileges and honours of Chriſtianity; and conſequently, that the propoſition of the text, when rightly expounded, amounts only to this—that through faith in Jeſus Chriſt, every man may become entitled to the benefits and advantages of the goſpel, although, before his converſion, he had never acted up to thoſe rules and precepts of morality, which his reaſon and conſcience had always owned and approved to be his duty.

In ſupport of our Author's notion of *juſtifying faith*, and which he ſays is the true and ſcriptural one, he alleges, that juſtification is often joined by St. Paul with baptiſm, as coincident with it, and an effect of it; that it is frequently uſed as an equivalent expreſſion for *remiſſion of ſins*; that its virtue is expreſsly ſaid to conſiſt in procuring forgiveneſs of the *tranſgreſſions that are paſt*, but it is never once affirmed to extend to thoſe which ſhall be committed by profeſſed Chriſtians; and laſtly, that the benefits of it are affirmed to belong to every one who is admitted into the *fellowſhip of the Goſpel*, even to thoſe who, unleſs they repent, will finally be excluded from God's favour and preſence in another world.

Our Author, in his third Diſcourſe, produces ſeveral paſſages of Scripture to confirm the interpretation he has given of his text.—The doctrine which the Apoſtle advances, he tells us, is briefly this—that before a heathen's *firſt* or *conditional* juſtification, by which he was admitted into the kingdom of Chriſt here on earth, works of righteouſneſs *were not* neceſſary; but that, *after* ſuch admiſſion, and to ſecure what may be called his *ſecond* and *final* juſtification; works of righteouſneſs *were* neceſſary. This *firſt* juſtification, 'tis ſaid, was peculiar to thoſe who were converted from a ſtate of paganiſm to Chriſtianity, and was conferred upon them, when they were received into the communion of the church, by baptiſm, by which they are ſaid to be *made heirs according to the hope of eternal life*, Titus iii. 7; and in order to which nothing more was requiſite, than a profeſſion of repentance and faith in Chriſt. The *ſecond* juſtification, by which ſincere Chriſtians become entitled to the actual poſſeſſion of their heavenly inheritance, is reſerved till the general conſummation of all things; and is to be obtained by nothing leſs than *a patient continuance in well-doing*, and a conſtant and unſhaken *enduring to the end*. It is of the *firſt* juſtification that St. Paul muſt always be underſtood to ſpeak, when he affirms it is to be had by *grace*, and not by *works*: our *final* juſtification, although, in one ſenſe of the words, it may, indeed, like the other, be ſaid to be by *grace*, (inaſmuch as, by the terms of the Chriſtian covenant, a faultleſs and unſinning obedience is no longer required, and our poor and defective ſervices will now be graciouſly accepted through the merits of our Redeemer), is yet ſo far dependent upon our own *works*, as to demand our utmoſt and moſt unwearied endeavours to advance the neareſt poſſible to that moſt perfect pattern of moral purity, which the goſpel propoſes to us in the life and example of our bleſſed Saviour.

Art. 23. *Six Diſcourſes, as intended for the Pulpit.* By John Newton. 8vo. 2 s. Keith.

‘ The following Diſcourſes, (ſays the Author in his preface) were drawn up about twelve months ſince, when I expected a ſpeedy opportunity of delivering them from the pulpit. As the views I then had are now overruled, I take this method of laying them before the public; that thoſe who have thought proper to foretel the part I would have acted, and the doctrine I would have taught, if my deſires had taken place, may be either ſatisfied or ſilenced.

‘ Yet I ſhould not have thought it worth my while, to give either myſelf or others this trouble merely for my own vindication. Attempts of this kind uſually imply too much of *a man's importance to himſelf*, to be either acceptable or ſucceſsful. Or at beſt, it can be a point of no great moment to my real happineſs, what the few perſons to whom my little name is known, are pleaſed to ſay or think of me. Nothing but great inattention to our true circumſtances, can afford us leiſure either to cenſure others, or to juſtify ourſelves; unleſs when the intereſts of religion or morality are evidently concerned. A few years will fix and determine our characters beyond all poſſibility of miſtake; and till then it would be vain to hope for it.

‘ The true reaſons therefore of this publication are, the importance of the ſubjects treated of; and the probability that, upon this occaſion, many perſons who have not yet conſidered them with the attention that they deſerve, may be induced (ſome from a motive of friendſhip, and others from curioſity) to read what might appear in my name, the rather for being mine.’

Such are the reaſons aſſigned for the publication of theſe ſermons: as to the merit of them, though we cannot agree with the Author in ſome of his notions, yet we are greatly pleaſed with that ſpirit of ſeriouſneſs and piety which breathes through the whole of his diſcourſes.—The ſubjects are—the deceitfulneſs of the heart—the goodneſs of God in ſending his Son into the world—the deſign of Chriſt's coming into the world—and the duty of *ſearching* the Scriptures.

SINGLE SERMONS *ſince June.*

1. *THE Nature, Extent, and Obligation of a ſober Mind conſidered and recommended to the Young,*—at the Funeral of Mr. William Irving the Younger, March 30, 1760. By Benjamin Sandford. Waugh.

2. Before the Univerſity of Oxford, June 22. Being the anniverſary of his Majeſty's Acceſſion to the Throne. By Michael Lort, M. A. Fellow of Trinity College. Whiſton.

3. At St. Laurence's Church, near Guildhall, April 25, 1760, before the Governors of the London Hoſpital, at Mile-end. By Philip Lord Biſhop of Briſtol. Woodfall.

4. *The Chriſtian Miniſtry and Stewardſhip*—Before the Univerſity of Oxford, June 8, 1760. By James Stillingfleet, M. A. Fellow of Merton College. Rivington.

5. At the Abby Church, Weſtminſter, June 3. 1760: at a Jubilee then kept by the Members of the Collegiate Church, on Account of its being the 200th Year of the Date of their Charter of Foundation, By Zachary Lord Biſhop of Rocheſter. Dod.

6. *The Neceſſity and Manner of being admitted into Covenant with Chriſt, by Baptiſm, ſet forth*—May 25, 1760, on Occaſion of adminiſtring Baptiſm to one of riper Years. With an Addreſs to the People called Quakers. By Matthew Pilkington, L. L. B. Prebendary of Litchfield. Whiſton.

7. Before the Society for the Reformation of Manners, at St. James's Clerkenwell, July 1, 1760. By the Rev. Mr. Downing, M. A. Curate of Lewiſham, and Chaplain to the Earl of Dartmouth. To which is added, a ſuccinct Account of their Progreſs ſince 1757. Fuller, &c.

8. *Application to God, Reformation and Unity among themſelves, the beſt Reſource of a Nation, on any threatened Invaſion or alarming Diſtreſs,*—enforced in a Diſcourſe on the FAST, by Authority, March 14, 1760. By Joſeph Parſons, A. M. late of Merton Col. Oxon. Dod.

9. *The Folly, Infamy, and Miſery of unlawful Pleaſure,*—before the General Aſſembly of the Church of Scotland, May 25, 1760. By James Fordyce, D D. Field.

10. *The Duty of a Pariſh Prieſt*;—at the Viſitation of the Clergy, held at Wakefield, July 2, 1760. By H. Venn, A. M. Vicar of Huddersfield, and late Fellow of Queen's, Camb. Dilly.

11. *The Nature and Tendency of the Eccleſiaſtic Conſtitution in Scotland.*—Preached before the Synod of Perth and Stirling. April 16, 1760. By John Bonar, A. M. one of the Miniſters of Perth. Edinburgh printed; ſold by Richardſon in London.

12. *Grace proved to be at the ſovereign Diſpoſal of God.* Preached July 19, 1760, at Mr. Burford's Meeting. By John Brine. Keith.

13. Preached at Aſhby-de-la-Zouch, March 14, 1760, being the Day appointed by his Majeſty for a public Humiliation, &c. By John Garner, M. D. Sandby.

14. *The Conſiſtent Proteſtant*;—preached in the parochial Chapel of Macclesfield, in the Pariſh of Preſtbury, and Dioceſe of Cheſter: June 4. 1760, at the Viſitation of the Biſhop of Cheſter. By Joſeph Ward, A. M. Vicar of Preſtbury. Griffiths.

THE

MONTHLY REVIEW,

For NOVEMBER, 1760.

Various Proſpects of Mankind, Nature, and Providence. 8vo. 4s. 6d. in boards. Millar.

WHEN we reflect on the violent averſion which men have to ſubjection, and on the many ſpecious plans which have been projected by well-meaning Philoſophers, for the eſtabliſhment of an equality, which is the principal end of the Eſſays before us, we cannot but wonder at the vaſt diſproportion yet remaining between the condition of man and man in civil ſociety. From Plato, More, and Harrington, down to our ingenious and benevolent Author, it has been the wiſh and endeavour of the zealous friends to Freedom and Humanity, to level this inequality; but all attempts to this purpoſe, hitherto have appeared viſionary and chimerical.

When men, therefore, of eminent abilities, guided by the pureſt intentions, fail in their attempts, and appear rather as Enthuſiaſts than Philoſophers, we muſt conclude, that their deſign is impracticable in itſelf, and that their too generous ardour in vindication of the natural rights of mankind, has tranſported them beyond the bounds of ſober judgment.

If we examine their ſeveral plans with attention, we ſhall find, that by endeavouring to accompliſh what is unattainable, they prejudice the mind againſt what is practicable. In the glow of their philanthropy, they endeavour to deſtroy all

diſtinctions,

diſtinctions, and to erect a fine ſpun ſyſtem of art, on the ruin of Nature's more perfect model.

If we read Nature in her works, we may perceive, that ſhe never intended an equality. She is various in all her productions; and this variety is no where more conſpicuous than in the intelligent creation. As men are not formed with the ſame ſtrength and proportion of body, neither are they endowed with the ſame vigour and capacity of mind. Whether this diſparity of intellect ariſes from the greater or leſſer portion of *vivida Vis* in the original frame, or whether, as a late Philoſopher ſuppoſes, it is owing chiefly to the different power of application, is at preſent immaterial to enquire. From whatever cauſe it proceeds, it is the foundation of a natural ſuperiority on one hand, and of a natural inferiority on the other; from whence civil pre-eminence and ſubordination muſt neceſſarily reſult.

It muſt be confeſſed at the ſame time, that this manifeſt diſproportion in the human faculties, will by no means account for the vaſt and ſhocking diſparity, which treachery and uſurpation have eſtabliſhed among mankind: and no purſuits can be more laudable than thoſe which are directed to reduce that inequality, which has raiſed one part of the ſpecies to an enormous pitch of pride and luxury, while it has ſunk another into the moſt abject ſtate of penury and ſervility.

This deſign, however, is not to be effected by indulging Speculation to wander without the guidance of Reaſon and Experience. Plauſible theories may amuſe the indolent and ſeduce the inattentive, but they diſguſt the judicious: and though it may be ſaid, that ſuch ſpeculations have their uſe, as they afford hints of improvement, yet they are attended with this dangerous inconvenience, that the mind, in ſearch after truth, is diſcouraged in its progreſs, when it finds its moſt capable Conductors deviating into the mazy tracks of luxuriant Fancy, inſtead of leading them through the ſafer paths of ſound Philoſophy. Thus diſheartened, they give over their purſuit as vain, and, from having been miſled by the over-eagerneſs of their Guides, they haſtily conclude the object of their ſearch to be unattainable.

If Poetry ought to be confined within the bounds of Probability, how much more cloſe ſhould the reſtrictions be on Philoſophy? When we meet with viſionary ſyſtems, founded on vain hypotheſes, how can we forbear objecting, in the words of Horace,

Quodcunque oſtendis mihi ſic, incredulus odi.

The worthy Author of theſe Eſſays may be thought, in ſome meaſure, to have anticipated theſe objections; for he declares himſelf conſcious, that the model he propoſes is, upon the whole, inconſiſtent with the circumſtances of mankind upon earth; but at the ſame time he expreſſes his perſuaſion, that it is conſiſtent with the human paſſions and appetites: in which opinion, nevertheleſs, we cannot altogether agree with him, for reaſons which will be ſpecified as we proceed.

It is but juſt, however to premiſe, that of all the Speculatiſts who have projected models of equal government, none ſeem to have been directed by a purer benevolence, or more ſincere zeal for the good of mankind. He has deſcribed the miſeries which imperfect government brings on the greater part of the human ſpecies, with lively colouring, and unaffected ſympathy. He has vindicated the wiſdom and juſtice of Providence, and aſſerted the dignity of human nature, with great good ſenſe and piety.

One of the moſt noble purpoſes of Philoſophy, is that which is directed to make mankind ſatisfied with their exiſtence, and conſcious of their real importance: for the man who thinks meanly of himſelf, will act baſely in ſociety. We, therefore, earneſtly recommend theſe Eſſays, as a proper antidote againſt thoſe fantaſtical and dangerous productions, which tend to ridicule and depreciate human nature. We will venture to aſſure the Reader, that on cloſing the book, he will find a ſerenity of mind, which will more than reward his attention: and, upon the whole, we cannot but approve the Writer, and applaud the Man, though, ſo far as his model of government is concerned, truth obliges us to cenſure the Philoſopher.

The firſt proſpect he preſents, is that of the imperfections of human ſociety, and of the ſources from whence they flow. It is obvious, he obſerves, that thoſe political ſyſtems, and thoſe maxims of education, which have hitherto prevailed univerſally, are altogether inconſiſtent with a perfect ſtate of human ſociety. The bad correſpondence in which men live, the ſtruggles for riches and power among the different nations into which human ſociety is divided; the jealouſies among the Great, the ambition of Kings and Princes, their interfering intereſts, and their bloody wars, deſtroy millions, and prevent the earth's being fully peopled. Poverty, which diſcourages great numbers from marrying, by rendering them unable to take proper care of families, is a great hindrance

to

to the increaſe of mankind. Intemperance and debauchery have likewiſe a moſt fatal influence. So far as any prevailing cuſtom, any religious or political maxims, or the inſtability of public or private affairs diſcourage marriage, this effectually prevents propagation. The earth can never be fully peopled, or cultivated in the beſt manner, and every ſpot be made to exert its utmoſt ſtrength, till it becomes the abode of Peace, Security, and Plenty. Every man muſt be in ſuch favourable circumſtances, as to be able to marry to his liking, to maintain his children comfortably, and to place them in ſuch circumſtances as may alſo enable them to marry, and to place their children in the ſame condition.

Our Author owns, that it is difficult to form a perfect model of ſuch a government or education, as would remove the evils above enumerated: nevertheleſs, he proceeds to trace out ſome of its principal lines and characteriſtics. We ſhould have been glad, however, if, in this Proſpect, the Writer had extended his view farther, and examined more minutely into the cauſes which have produced ſo many partial ſyſtems of government. This is an enquiry worthy to exerciſe the genius of a Briton: an enquiry which, perhaps, Britons alone, dare to purſue with freedom.

The Writer introduces his model with obſerving, that ‘ the
‘ fancy of forming new plans of government, has not entire-
‘ ly ceaſed. There is ſtill room,’ he adds, ‘ for farther trials
‘ of this kind. Old plans may be corrected, and experience
‘ may make the world wiſer. Why, therefore, may not a
‘ a new plan be propoſed, eſpecially if it aims at ſomething
‘ greater, and can be made more comprehenſive than any of
‘ the preceding, not being calculated for regulating the af-
‘ fairs of a ſingle people, but for uniting all mankind under
‘ governments which ſhall preſerve the ſame language, main-
‘ tain an univerſal correſpondence among the moſt diſtant in-
‘ habitants of the globe, and raiſe the whole human race to
‘ the higheſt perfection?’ He then proceeds to give a ſketch of ſuch a happy conſtitution, of which the following extract will convey a general idea.

‘ As it is abſurd to ſuppoſe that mankind never had a be-
‘ ginning, let us imagine, that ſoon after their firſt appearance
‘ on our globe, when they amounted only to a thouſand or ten
‘ thouſand, or ſome ſuch ſmall number, they had been formed
‘ into a ſociety, in which there was to be no property, nor any
‘ diviſion of lands for private uſe; but in place of eſtabliſhing
‘ property, that they had agreed upon a proper and equitable
‘ diſtribution of the labour neceſſary for cultivating and adorn-

‘ing that ſpot of earth which they inhabited, and for ſupporting the whole ſociety in common in an agreeable way. Let us ſuppoſe further, that the whole race of mankind who were alive at that time, and were then to be united in one ſociety, had occupied a certain part of the earth, conſiſting of ten thouſand, or a hundred thouſand acres, or any other quantity, greater or leſs, proportionable to their number; or that they had meaſured out a tract of land, according to the nature of the ſoil, or the natural diviſion of the earth by ſeas, great rivers, or mountains. Suppoſe this territory to have been able to ſupport a greater number, call it ten times, or a hundred times as many as were in the ſociety when it was firſt erected. Suppoſe a regular plan to have been formed of the manner in which this tract of land was to be cultivated and adorned in the beſt manner, pointing out the ſituation of the houſes, the manner of their architecture and different apartments, with their proper furniture; the methods of laying out the adjacent fields, ſowing, and planting them with all proper grains, herbs, and trees, and ſtoring them with cattle. Suppoſe this plan to have been as convenient, elegant, magnificent, as the ſociety in theſe circumſtances could be ſuppoſed capable of contriving and executing, with the art and ſkill of which they were maſters, or with which the All-wiſe ſaw it proper to inſpire them, in order to lay a foundation for the happy government of mankind in after ages. Suppoſe that this plan was to be carried into execution by all the members of the ſociety, in ſuch ſort that none of them ſhould be idle, or wholly exempted from working, nor ſhould any be overburdened, or obliged to ſuch hard and ſevere labour as might be prejudicial to their health, or indiſpoſe them for ſtudy and contemplation at proper ſeaſons. Suppoſe all the members of the ſociety to be executing this plan ſo as never to want, or to be in danger of wanting abundance of proviſions of all kinds for their preſent comfortable ſubſiſtance, while they were gradually carrying on ſuch works as were intended for ornament and magnificence, as well as for uſe. In a word, let us ſuppoſe this ſociety to lay down proper rules for improving their minds in knowlege and virtue, and in this view to oblige their members to work only three or ſix hours a day, or in a greater or leſs proportion, according to the exigencies of the ſociety, leaving the reſt of the time to be employed in ſtudy and contemplation, or in diverſions and recreations of any kind, according to every man's humour, or agreeable to ſome particular rules and ſtatutes conſiſtent with the fundamental maxims of the government.’

From hence our Author proceeds to a detail of particular laws proper for ſuch a ſociety as he wiſhes to eſtabliſh. Among other regulations, he propoſes, that ſome few Governors be choſen to take care that each of the members be employed in his proper work, and that none tranſgreſs the rules of the ſociety.—That ſuch Governors ſhould have no diſtinction but a ſimple badge of their office, without any ornament. That there ſhould be no private property.—That every one ſhould work for the public, and be ſupported by the public. That all ſhould be on a level, and that the fruits of every one's labour ſhould be common for the comfortable ſubſiſtence of all the members of ſociety: and laſtly, that every one ſhould be obliged to do ſomething, yet none ſhould be burdened with ſevere labour.

In the next Eſſay he declares his perſuaſion, that ſuch a plan might be eſtabliſhed in a civilized country, by means of an extraordinary concurrence of circumſtances at the time of a grand revolution; and in the ſucceeding Proſpect, he undertakes to ſhew, that the model propoſed is not inconſiſtent with the human paſſions and appetites, though inconſiſtent with the circumſtances of mankind upon the earth: to which propoſitions we can by no means aſſent.

It will not be difficult, he argues, to ſhew that our Utopian government may be firm and permanent, notwithſtanding thoſe quarrels which ariſe from men's affections chancing to fix upon objects which a few or one only can enjoy. Such quarrels muſt certainly happen among other accidents. In love, no rival can be endured. Hence thoſe fatal conteſts to which death alone puts an end. Nor is it poſſible, in many other caſes, to prevent all rivalſhip in human ſociety. But other rivalſhips can ſcarce be ſuppoſed to bring about great revolutions, if the danger from rivalſhips in ambition, can be prevented. Inferior rivalſhips will have an influence on the fate of particular perſons; but as few are intereſted in them, they will have little influence on the public; and a ſtate ſecure againſt rivalſhips of an higher nature, will be ſafe from convulſions, on account of leſs intereſting quarrels.

To us, however, it ſeems very evident, that the model propoſed would by no means prevent the rivalſhip of ambition. The ſeeds of ſuch rivalſhip, as we have hinted in the introduction, are firmly rooted in the original frame of human nature; and they ſeem to have been wiſely ſown by Providence; for rivalſhip, when of the generous kind, is productive of great and glorious virtues. It is impoſſible that all men ſhould ever be on a level, while there is ſuch a viſible diſproportion in their faculties: and our Author's model itſelf, lays the foundation of an unavoidable inequality.

The Governors, whom he propoſes to ſuperintend over the members, muſt be armed with power, to enforce the obſervance of the eſtabliſhed regulations. Now both reaſon and experience convince us, that it is the nature of power to be encroaching; but, without ſuppoſing any encroachment, it is abſolutely impoſſible to conceive an equality between the governing and governed. The only method by which they can be brought any thing near to a level, is to appoint the Governors by rotation, which would ultimately bring them ſomewhat to an equality. We wonder this method did not occur to our Author: but though we think it moſt likely to anſwer the end propoſed, yet, at the ſame time, we are not perſuaded, that, even under ſuch a regulation, men of ambitious and ſubdolous diſpoſitions, might not, at ſome critical conjuncture, either by craft or force, overturn the balance.

Indeed, could a perfect equality be eſtabliſhed, yet, conſidering the various talents and diſpoſitions of mankind, we do not think it would be either juſt or expedient. As men of excelling capacities are capable of doing moſt ſervice to ſociety, they have a right to ſuperior advantages and conveniences. There are many neceſſary, yet mean and diſguſtful offices, from which men of liberal endowments, ſhould, by reaſon of their natural pre-eminence, be exempt. It is in vain for our Author to form a ſyſtem, in which he admits all the elegancies of life, and at the ſame time ordain—'That 'all ſorts of uſeful labour ſhould be honoured, and none of 'them ſhould be treated with contempt.' A regulation of this kind can never have ſuch an influence over the common ſenſe and feelings of mankind, as to deſtroy their perception of eſſential differences: for though it may be admitted, that the occupation of a chimney-ſweeper is uſeful, as well as that of an architect, yet men will not eaſily be perſuaded to honour the former, but will treat it with contempt, in compariſon with the latter.

Towards the concluſion of this eſſay, our Author very pathetically bewails the impracticability of adapting his model to the circumſtances which, he imagines, would be ſo favourable to Populouſneſs, that, by the prodigious increaſe of mankind, the earth would at laſt be overſtocked, and become unable to ſupport its numerous inhabitants.

'Such a melancholy ſituation, in conſequence merely of 'the want of proviſions, is in truth more unnatural than all

‘ their preſent calamities. Suppoſing men to have abuſed their liberty, by which abuſe, vice has once been introduced into the world; and that wrong notions, a bad taſte, and vicious habits, have been ſtrengthened by the defects of education and government, our preſent diſtreſſes may be eaſily explained. They may even be called natural, being the natural conſequences of our depravity. They may be ſuppoſed to be the means by which Providence puniſhes vice; and by ſetting bounds to the increaſe of mankind, prevents the earth's being overſtocked, and men being laid under the cruel neceſſity of killing one another. But to ſuppoſe, that in the courſe of a favourable Providence, a perfect government had been eſtabliſhed, under which the diſorders of human paſſions had been powerfully corrected and reſtrained; poverty, idleneſs, and war baniſhed; the earth made a paradiſe; univerſal friendſhip and concord eſtabliſhed, and human ſociety rendered flouriſhing in all reſpects; and that ſuch a lovely conſtitution ſhould be overturned, not by the vices of men, or their abuſe of liberty, but by the order of Nature itſelf, ſeems wholly unnatural, and altogether diſagreeable to the methods of Providence.

‘ By reaſoning in this manner, it is not pretended that it is unnatural to ſet bounds to human knowlege and happineſs, or to the grandeur of ſociety, and to confine what is finite to proper limits. It is certainly fit to ſet juſt bounds to every thing according to its nature, and to adjuſt all things in due proportion to one another. Undoubtedly ſuch an excellent order is actually eſtabliſhed throughout all the works of God in his wide dominions. But there are certain primary determinations in nature, to which all other things of a ſubordinate kind muſt be adjuſted. A limited earth, a limited degree of fertility, and the continual increaſe of mankind, are three of theſe original conſtitutions. To theſe determinations, human affairs, and the circumſtances of all other animals, muſt be adapted. In which view, it is unſuitable to our ideas of order, that while the earth is only capable of maintaining a determined number, the human race ſhould increaſe without end. This would be the neceſſary conſequence of a perfect government and education. On which account it is more contrary to juſt proportion, to ſuppoſe that ſuch a perfect government ſhould be eſtabliſhed in ſuch circumſtances, than that by permitting vice, or the abuſe of liberty, in the wiſdom of Providence, mankind ſhould never be able to multiply ſo greatly as to overſtock the earth.’

This concluſion appears to us much more chimerical and extravagant than the model itſelf. To ſuppoſe that Providence could deviſe no other means to prevent the earth's being overſtocked, and the neceſſity of men killing each other, than by permitting vice, or the abuſe of liberty, is a ſuppoſition ſo injurious to the wiſdom and juſtice of the Deity, that we are amazed how it could ever enter into the imagination of ſo worthy and pious a Writer. In truth, however, we wiſh that there was no other objection to his model than the danger of exceſſive population: for we are firmly perſuaded, that Nature, which has eſtabliſhed ſuch an equality in the generation of other animals, that they are under no need of devouring each other, could never be at a loſs to preſerve the proportion in our ſpecies, without putting us under the neceſſity of periſhing by our vices, or murdering each other for want of ſuſtenance. But it is time to loſe ſight of our Author's political Proſpects, and view him in the more pleaſing light of an Advocate for the Wiſdom and Juſtice of Providence. This, however, muſt be referred to another opportunity.

Remarks on the Life and Writings of Plato. With Anſwers to the principal Objections againſt him; and a general View of his Dialogues. 8vo. 4s. in boards. Millar.

WHEN a Writer, either by his real merit, or by means of powerful Patronage, or by the bias of partial opinion, has been preferred to an eminent rank in the republic of letters, it is amazing to think what a numerous ſwarm of Authors riſe out of his reputation! If his writings are of that kind, which the pride of man calls metaphyſical, the number of his Critics, Commentators, Apologiſts, and Abridgers, will be infinite. Metaphyſics, if we may be pardoned the definition, is a ſcience which lies beyond the reach of human knowlege. Now, concerning that which no one knows, every one may diſpute confidently, and let his notions be ever ſo abſurd, he will gain Proſelytes to his hypotheſis.

It is diſagreeable to reflect, with what eagerneſs and rancour men contend about opinions merely hypothetical; ſome, from the vanity of controverſy; others, from the weakneſs of prepoſſeſſion, grow pale in attacking or defending incomprehenſible notions, or knitting fine ſpun ſyſtems, with which they perplex their own underſtanding, and confound their Readers.

What a croud of mortal Scriblers has the divine Plato given birth to! Some who have dared to ſuppoſe him a meer man, and as ſuch liable to error, have been oppoſed by others who have aſſerted his divinity, and vindicated his infallibility. It is difficult, however, to ſay, whether Plato's reputation has ſuffered moſt from his advocates, or his opponents. It is certain, that his admirers, by extolling him as ſomething more than man, have provoked their antagoniſts to allow him leſs merit than is really his due: and his fame has lately been reduced to a low ebb, by the too great freedoms which that bold and faſhionable Sceptic Bolingbroke, and others, have taken with his writings.

To reſent theſe liberties, and to reſcue the character of Plato from the malice and miſrepreſentation of unjuſt criticiſm, ſeems to have been the deſign of theſe Remarks on his Life and Writings. But, upon the whole, our Remarker has rather clouded than illuſtrated the original, by his apologetical comment: and his abſtract of Plato's Dialogues, Republic, and Laws, which comprizes above three parts of the volume, is ſo crude and unconnected, that it is abſolutely unintelligible. What was objected to Pope's Dunciad, may, with ſome alteration, be applied to this abſtract.

> When, by himſelf, we hear old Plato ſpeak,
> And, in thy abſtract, thy own meaning ſeek,
> His Greek turns Engliſh, and thy Engliſh Greek.

We might venture to ſay, that a School-boy, who is advanced in the Greek Grammar as far as *βοαω*, *βοω*, will as readily underſtand Plato in the original, as in the abſtract before us.

Beſides the contents of the abſtract, this volume contains an account of the Life of Plato, with Remarks and Anſwers to the Objections made againſt him. In the firſt part we are told, that 'Plato was deſcended of the moſt renowned No-'bility, being of the ſame family with Solon; and had a 'fortune ſuitable to his birth. Having ſtudied the language 'of his country, he acquired ſome knowlege of muſic and 'painting. He excelled in the gymnaſtic exerciſes, and em-'ployed part of his earlier time in poetry; but burnt his po-'ems, after hearing the Diſcourſes of Socrates. He ſerved alſo 'in the army upon ſeveral expeditions, and acquitted himſelf 'with honour.

'Being thus accompliſhed to ſerve the public, he was wait-'ing the time appointed by law, viz. the age of thirty, when 'he might enter upon the adminiſtration of affairs, but after-

‘ wards altered his plan, for reaſons which we ſhall take in ‘ his own words, and which may at the ſame time ſhew the ‘ abſurdity of the uſual common-place enquiries and decla- ‘ rations about the *active and contemplative life*, at leaſt ſo far ‘ as regards the authority and example of Plato.

‘ At the end of the famous Peloponneſian war, the conſti- ‘ tution of the Athenian government was changed, and the ‘ ſupreme power lodged in the hands of thirty.’ Some of theſe, Plato tells us, were his friends and relations, and they invited him to ſhare in the adminiſtration: to which he was inclined, imagining that the government of the State would be changed from its former abuſes. But he ſoon diſcovered, that the former adminiſtration was a golden age in compariſon with theirs. In a little time, however, the power of the thirty was aboliſhed, and all that ſyſtem of government; and now he was again inclined to engage in the management of public buſineſs, though not ſo ſtrongly as before.

“ But, he adds, by misfortune, ſome of thoſe who got in- “ to power, accuſed my friend Socrates himſelf, charging “ him with the moſt heinous of all crimes, and the moſt diſ- “ tant from Socrates’ character, *impiety*.

“ Theſe therefore accuſed, and thoſe condemned and put “ to death, a man who would have no ſhare with the former “ wicked adminiſtration, in an affair which concerned one of “ themſelves, who were his friends while they were fugitives “ and in misfortune.

“ When I conſidered theſe things, and the people who “ had the management, and the laws and prevailing manners, “ the more I reviewed them, the more difficult I found it “ would be to ſerve the public aright.

“ It was impoſſible for me to act without the aſſiſtance of “ faithful friends and aſſociates; but theſe were not eaſily to “ be found among my former connections; and it would be “ a difficult matter to form new ones; for our State was not “ any longer adminiſtrated according to the genius and prin- “ ciples of our anceſtors; both the ſpirit and letter of the “ laws were corrupted to a very great degree.

“ Wherefore I, who formerly was full of ardour to enter “ upon the public management, when I conſidered theſe “ things, and ſaw how all was going to confuſion, became “ at laſt averſe to it: reſolving, however, not to ceaſe from “ watching when any more favourable opportunity ſhould “ occur for correcting theſe abuſes, or the whole conſtitution

“ of the State, and always be ready at the proper ſeaſon for “ acting.

“ By degrees I diſcovered that all States at preſent are badly “ conſtituted, and their conſtitutions incurable without “ ſome wonderful piece of good conduct, ſeconded by For- “ tune, and was obliged to own, in praiſe of true Philoſo- “ phy, *That from thence alone it is that we can diſcover all the* “ *true intereſts either of the public, or of particular perſons; and* “ *that the human race will never be free from miſeries, until they* “ *who are true philoſophers get the government and adminiſtration* “ *into their hands; or they who have the ſupreme power become* “ *true philoſophers.*”

Now we muſt confeſs, that we are not clear-ſighted enough to perceive how this account of Plato's “ ſhews the abſurdity “ of the uſual common-place inquiries and declamations “ about *an active and contemplative life.*” In our opinion, the authority and example of Plato proves nothing as to the point in queſtion. All that can be collected from this account is, that Plato was ſtrongly inclined to an active life, but that from particular circumſtances of confuſion and danger in which the State was involved, he became at laſt averſe to it. But how does this decide which of the two is moſt eligible, and becoming to a man of wiſdom and virtue? There are circumſtances, no doubt, which may make it juſtifiable and prudent for ſuch an one to decline public buſineſs. Cicero, who among others has debated this queſtion, admits, that men of excellent talents, who devote themſelves to ſtudy, may, perhaps, be allowed to withdraw themſelves from buſineſs: or that they may decline on account of the weakneſs of their conſtitution, or any other weighty reaſon. But he condemns thoſe who avoid it, for fear of encountering labours, troubles, affronts and repulſes; and he concludes, that they who are by nature qualified for the conduct of public affairs, ſhould, without heſitation, enter upon the buſineſs of government.

Upon theſe principles, it will, in truth, be difficult to juſtify Plato's ſeceſſion. That he ſaw, “ how all was going to “ confuſion,” was no reaſon for his declining public buſineſs. It is in ſuch a time, that men who are conſcious of great talents, and good inclinations, ought to exert their efforts for the ſervice of the State, and not tamely leave it to work out its own redemption. The Romans conſidered it as a capital virtue, not to deſpair of the republic: and they were right; for it is in the time of danger and diſtreſs, that eminent talents and virtues are moſt uſeful.

In conſequence of this reſolution however, as our Remarker obſerves, Plato devoted himſelf to Philoſophy. He then gives a particular account of his travels, and enters into a very diffuſive narrative of his tranſactions in Syracuſe, in conſequence of his connections with Dion, brother-in-law to Dionyſius.

From this account of Plato's life, our Author proceeds to make ſome general remarks, and anſwers ſeveral, as he conceives, of the principal objections againſt Plato. Here, however, it is but juſt to acknowlege, that he does, in ſome degree, vindicate Plato, from the charge of being myſterious and obſcure. Plato himſelf, he obſerves, declared that he did not explain himſelf compleatly on certain ſubjects, becauſe he would avoid the litigious contradictions of ignorant people, and perſecution from bigots. To which our Remarker adds, that 'the more one conſiders human nature, the more he will be convinced that knowlege ought to be communicated only gradually to the mind. We ſeldom are able immediately to perceive the mutual relations and dependencies of things, when the whole is communicated at once: it requires time and patience to review every circumſtance, before we can arrive at true knowlege. The want of this occaſions innumerable diſputes. It is ſurprizing to obſerve how much the prejudices and various paſſions of men influence and pervert their judgment. Hence the beſt Philoſophers have been of opinion, that the human mind needs greatly to be purified and prepared for the reception of truth. For this reaſon they did not unfold all their ſentiments till people were fit to receive them. Pythagoras enjoined long ſilence on his Scholars; Plato did not ſpeak directly on certain ſubjects; even our SAVIOUR often ſpoke in parables, that he only, who had ears to hear, might be inſtructed.'

Nevertheleſs, with all theſe allowances, it will be difficult to clear Plato entirely from the charge of myſtery and obſcurity: for he will be found obſcure and myſterious in many paſſages which do not bear even a diſtant alluſion to the government or mythology of his country.

Our Remarker proceeds in the next place to trace the conſequences of Plato's oppoſition to the Sophiſts. 'The firſt Philoſophers among the Greeks, ſtruck with the love of truth and nature, ſought after knowlege with generous ardor, diſregarding their own private intereſt: but in the days of Socrates and Plato matters had begun to take a different turn. The Sophiſts had ariſen, who above all things were attentive to the buſineſs of making money; and who having got ſome reputation, were like to pervert the taſte of that age from true learning and philoſophy. Socrates oppoſed himſelf againſt theſe men with great vigour and ſucceſs; but their Partizans gave it out, that he was corrupting the youth, and in an unſettled time of the republic he loſt his life. Plato reſumed the ſame cauſe; he committed the philoſophy of Socrates to writing; with great acuteneſs and perſpicuity he expoſed the ignorance of thoſe Sophiſts; their quibbling evaſive manner; their affectation of univerſal knowlege; their ſelfiſh, immoral, and falſe maxims of life; their falſe notions of government, and of the Deity. Theſe writings propagated through Greece, almoſt finiſhed what Socrates had begun, and brought the Sophiſts into juſt contempt. No wonder then that we find they were induſtrious to propagate ſlanders againſt him, ſlander being the common reſource of a bad cauſe.

'But theſe contentions with the Sophiſts produced effects of a different kind. Socrates, in his diſputes with them, often doubted ironically, and pretended not to know, while on the other hand, they pretended to know all things. The later Philoſophers of the academic ſchool, who ſucceeded Plato, deviated from their Maſter's intention, and made this doubtfulneſs a ſerious principle of their philoſophy, aſſerting, that we may indeed arrive at probability ſufficient to determine us to action, but never at abſolute truth. Though this principle is better than the unlimited confidence of thoſe who decide upon every thing without diſtinction, or the perplexity of the Sceptics, who deny that we can obtain even *a probability* by our inquiries; yet even this, in ſtrict philoſophy, is erroneous, and the conſequences of it are hurtful. For the mind readily graſps at any ſcheme that flatters its indolence; even ignorance by this means furniſhes us with ſpiritual pride, and people gladly turn aſide into the flowery roads of romance, or looſe indigeſted eſſays and ſpeculations, until all true learning is extinguiſhed.'

In theſe reflections we heartily concur with our Remarker: and we will add, that the literary diſſipation now ſo univerſally prevalent, is not the laſt among the reproaches on the preſent times. Few modern Readers can endure the fatigue of ſtudy; they read to conſume time, not to acquire knowlege; and to this idle propenſity we owe the vaſt ſwarm of fugitive Eſſays and rambling Novels, which has ſo depraved the taſte of the age, that the greateſt part have loſt all reliſh for uſeful learning. It is from ſuch pieces, that the Saunterers in literature, gain a general ſmattering of moſt ſubjects, and imbibe that indiſcriminate ſcepticiſm, which men of moderate talents, and ſlender application, are through indolence, readily diſpoſed to embrace. From hence proceeds their contemptible ridicule of every thing which bears the appearance of ſyſtem, and which requires a ſeverity of thought, beyond their power of attention. Thus they fly to the laſt refuge of ignorance: they laugh at what they cannot comprehend, and pronounce thoſe things inſcrutible, which they have not capacity or vigour of mind to inveſtigate. The preſumption of theſe Smatterers is enough to enrage a man accuſtomed to reflection: and it is impoſſible to be unmoved, when he hears them dogmatize on the moſt abſtruſe points, though they never purſued a train of ideas beyond the column of a Newspaper, or have a reliſh for any thing but what is flimſy and farcical.

Our Author, in the courſe of his vindication of Plato, takes occaſion to draw a kind of parallel between Plato and Ariſtotle; and having ranked the latter in the ſecond place, he proceeds to vindicate the former from many objections, which we paſs over as immaterial or tedious. But we muſt not omit to take notice of the following vindication of Plato's republic.

‘ The general plan of the republic and the laws, has been condemned as impracticable and out of nature. To this it is anſwered, That they were by no means intended as a perfect model for real life: and that they were, what he himſelf expreſsly calls them, *A fiction* only, and as it were *a dream*. One great deſign of his republic is, to prove virtue to be the *natural good*, and vice the *natural ill* of every creature. In order to illuſtrate the arguments on this ſubject, he formed an imaginary plan of a commonwealth, that he might have an opportunity of explaining the juſt principles of government, and ſhewing the pernicious tendency of vice in any ſtate. He ſhews how near a reſemblance the character of a community bears to the characters of individuals; how the different characters in private life in ſucceeding generations ariſe from one another by natural tranſitions; and how the forms of ſociety and of government alter from ſimilar cauſes. Plato appears to have been much affected with concern for the miſeries of mankind, ariſing from their irregular imperfect forms of government; and he ſeems attempting a bold ſcheme, at leaſt in ſpeculation, to find, if poſſible, a remedy for thoſe evils. We ought not, however, to blame him ſeverely where his attempts

‘ have failed, but rather applaud the goodneſs of his deſign. At the ſame time we ought not to determine haſtily and poſitively that any ſcheme is impracticable, becauſe it differs widely from thoſe ſyſtems of government that we are acquainted with. Circumſtances and times are always changing, and the taſtes and opinions of mankind. Many eſſential parts of Plato's ſcheme were ſuccefsfully practiſed at Lacedemon for ſeveral hundred years. There are many things in natural hiſtory which, to people unacquainted with theſe ſtudies, appear impoſſible, and which the Philoſopher looks upon without ſurprize. In like manner, when one has been converſant in the hiſtory of nations, and the opinions and forms of government which have prevailed at different times and places in the world, he will be tempted to believe, that there are few ſyſtems which might not have been eſtabliſhed ſomewhere. And, indeed, without going to diſtant barbarous nations for arguments and examples, we may find matter enough to humble our pride at home, if we conſider ſeriouſly the many abſurdities in politics, in principles, and in faſhions, which prevail at this day through the poliſhed kingdoms of Europe, without controul.’

Here we muſt obſerve, that theſe general arguments prove nothing, and were they admitted, might ſerve to recommend and countenance the moſt abſurd and impracticable ſchemes. Becauſe many things are feaſible, which to ſome appear impoſſible, it does not therefore follow, that we may not pronounce thoſe ſchemes to be impracticable, which are obviouſly repugnant to the principles of nature and reaſon. Of this kind we deem the project to eſtabliſh a community of all things, and put an end to the diſtinctions of *Meum & Tuum*; with other ſchemes of this ſort, which are inconſiſtent with the paſſions and appetites of mankind, and ſuppoſe a thorough change in human nature. If Plato, as our Remarker ſuppoſes, was affected with the miſeries of mankind, his attempting a bold ſcheme, as our Author calls it, in ſpeculation, was not the way to find a remedy for thoſe evils. The means of redreſs ſhould be adapted to the nature of the ſufferers: and to recommend a remedy which is not applicable to the frame of their conſtitution, is rather to mock, than relieve their diſtreſs. If Plato only meant to excercife his imagination, and offered this ſcheme as a piece of amuſement, repreſenting ſomething rather deſirable than attainable, we may be content to receive it as ſuch: but our Remarker does Plato more injury than ſervice, when he imagines him weak enough to think of finding a remedy for thoſe evils, in this ſcheme of ſpeculation. This ſuppoſition makes that to be a ridiculous project, which, at beſt, is but an idle one.

It muſt be confeſſed however that Plato's republic and laws contain many excellent moral and political precepts: and indeed the whole tenor of his writings has a tendency to encourage men to the purſuit of knowledge and the practice of moral and ſocial duties. We muſt not imitate the faſhion of the times, and condemn by wholeſale, becauſe particular parts are exceptionable. The moderns who affect to think lightly of Plato, and other antient philoſophers, would find their account in being better acquainted with their works; for though it is not always prudent to follow their ſteps, yet it is of uſe to mark their progreſs: and theſe zealous and bigotted advocates, who miſpend their time in defending their abſurdities, might be better employed in collecting what is really uſeful and practicable from their writings.

It would be needleſs to attend our Remarker through the remainder of his vindication, in which, among others, he takes up the gauntlet againſt Bolingbroke, and defends the Greek philoſopher, by much the ſame general arguments as his Lordſhip condemns him by. In few words, our remarker ſeems to want that acuteneſs of diſcernment, that regular connection of thought, that manly freedom of ſentiment, and that detachment from prejudice, which are the eſſential requiſites to conſtitute a critic.

A Plan of Diſcipline for the Uſe of the Militia of the County of Norfolk. Part III. 4to. 4s. Shuckburgh.

THIS plan of Military Diſcipline is divided into three diſtinct parts: the *firſt* contains the manual exerciſe; the *ſecond*, Rules for Marching and Wheeling; and the *third*, the Exerciſe and Diſcipline of a battalion. The two firſt were publiſhed, above a year ago, in one volume, of which our readers may remember to have ſeen an ample account in the Review for October, 1759. We ſhall, at preſent, endeavour to give our readers an idea of *Part the third*, which is now firſt publiſhed, and which completes the whole.

The author begins, very properly, by inſtructing the battalion how to prepare for the yearly Review in Whitſun-week, and then proceeds methodically to lay down rules for the conduct of each individual, as well as for the whole regiment.

ment. In the firings he differs not eſſentially from the preſent practice of the king's regular troops; but though he gives directions for performing the *advancing* and *retreat* firing, he has too much military knowledge not to ſee the danger and folly of practiſing either in the face of an enemy. —— 'We cannot be of opinion, ſays the author, that any method, hitherto invented, of Firing, either Advancing or Retreating, (except the Street-firing) is free from many great and dangerous inconveniencies in action, &c.—However, as theſe Firings have a good effect on a field-day, and ſerve to exercise the men, make them ready in Loading and Firing, and attentive to execute whatever is commanded, we frequently practiſe them.' — We are entirely of his opinion as to the danger of theſe Firings; and therefore think they ought never to be performed on any occaſion whatever, as the frequent practice of them will render the men leſs ſteady, and the battalion more apt to fluctate.

In the VIIth and VIIIth chapters our author treats of the evolutions in an ample and judicious manner. He is very ſenſible of the natural defects of the Hollow Square, and therefore propoſes the French Columns of Retreat and Attack in its room. He gives the reader very plain directions for forming and reducing each of theſe, with many other very uſeful

Two Diſcourſes, in the firſt of which is pointed out the Danger and Miſchief of Self-confidence, being intended as an introduction to the ſecond, in which the Scripture Doctrine of Juſtification is ſtated and explained, the infinite Wiſdom and Goodneſs of God in ſuch a Scheme is ſhewn, and the Riſe and Hiſtory of its Miſconſtruction, with the Conſequences of it, ſet forth. The whole recommended to the Conſideration of Moravian Sectaries, and of profeſſed Unbelievers. By S. Martin, Rector of Gotham in Nottinghamſhire. 8vo. 1s. Vaillant.

THESE two diſcourſes, firſt drawn up for ſettling the notions of the author's own pariſhioners on an important ſubject, appear tolerably well adapted to promote the end deſigned; though we cannot help being of opinion that the wiſhed-for perſpicuity would have been better attained, if he had made uſe ſometimes of fewer words for the explanation of his ideas.

In the firſt diſcourſe, upon Self-confidence, having mentioned the ſtrong inclination of many to warp the word of God into ſenſes contrary to the true meaning of it, he brings the following inſtances as a well known, and, indeed, too full an atteſtation of this melancholy truth. — 'God had clearly 'made two things the neceſſary terms of ſalvation to us, a 'ſound faith, and a good life; and yet the *pride and folly* of ma'ny in all *ages*, from the beginning of Chriſtianity down to this 'day, been for dividing and ſeparating theſe things. On the 'one ſide, faith is ſet up for all in all; and he that has this, they 'tell us, is at once cloathed with his Saviour's righteouſneſs, 'and needs nothing more. Again in the other extreme there 'are, who ſet as light by faith, will needs have morality to be 'the whole of man, and lay it down for a natural truth, 'and genuine maxim of uncorrupted reaſon, that if a man's 'moral conduct be regular, his faith is quite a matter of 'indifference. Now what is all this but to be wiſer than 'God, that is, to be very fools, to tell him we will be ſaved 'in our own way, and after he has given us one rule, to 'declare he is miſtaken, and we know a better?

In his ſecond diſcourſe, upon Juſtification, our author endeavours to adjuſt the ſuppoſed difference, upon this point, betwixt St. Paul and St. James, which he ſeems to have done in a very rational and conſiſtent, but rather too prolix a manner for our inſertion. St. Paul, in his epiſtle to the Romans, he obſerves, 'oppoſes himſelf to the errors both of 'Jew and Gentile, and ſhews the inſufficiency, as well of the 'works of the law,' [inſiſted upon by the former] 'as of ‘human reaſon,’ [adopted as an infallible guide by the latter.] — ‘His deſign indeed was to refute thoſe people who pretended they might be ſaved by their own righteouſneſs or works: but muſt it follow that becauſe we cannot be ſaved *by* our own good works, they are therefore unneceſſary, and that we can be ſaved *without* them? Let the apoſtle ſpeak for himſelf. *Do we then make void the law thro' faith? God forbid: yea, we eſtabliſh the law*; (Rom. iii. 31.) and therefore in his eighth chapter, verſe 13, after he had inſiſted on the juſtification by faith, he adds, *If we live after the fleſh, we ſhall die*; *but if through the ſpirit we do mortify the deeds of the fleſh, we ſhall live.** And in another place he had ſpoke ſtill more expreſly, chap. 2. that *God will render to every man according to his deeds.* In all this (as our author very juſtly adds) the end of St. Paul is excellently anſwered; he warns men againſt the errors of others, and guards againſt their miſtaking his own meaning; he gives to faith and works the weight and regard due to each of them, and on the whole, with a prudence and piety ſuitable to his ſtation, ſo enforces and preſſes the neceſſity of both, as not to invalidate the obligation of either.’

St. Paul's account of juſtifying faith being ſoon miſapprehended, and ſeveral falſe notions grafted thereupon; St James ſeems to have taken up the ſame ſubject, not with any view of *oppoſing*, but really of explaining St. Paul's doctrine. This our author ſhews in a ſatisfactory manner, and ſums up the argument in the following words.—‘Compare then theſe two great apoſtles together, lay the whole of what each ſaith in one view, attend to the principal aim and drift of both, and what the particular notions and opinions were which each intended to refute, and the plain and ſure concluſion to be drawn from them upon this ſubject can be no other than this, That works are imperfect and ineffectual without faith, and faith is imperfect and ineffectual without works: only St. Paul declares moſt directly and expreſly the juſtification by faith, becauſe he wrote to confute them who magnified works too much; whilſt St. James inſiſts moſt abſolutely on the neceſſity of works, becauſe his buſineſs was with them who laid the whole ſtreſs upon faith, aſſerting that our juſtification had no concern or connection with righteouſneſs or good works at all.’

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* We have quoted this text *exactly* as it *ſtands in the Diſcourſe* before us; but St. Paul inſtead of *we*, has *ye*, and for deeds of the *fleſh*, deeds of the *body*. The ſenſe in both is pretty much the ſame; but, in points of controverſy, quotations ſhould always be *very exact*.

Subjoined to theſe Diſcourſes we find an appendix, (not mentioned in the title page, though a pretty long one) upon this ſubject, *Of Chriſt our real expiatory ſacrifice.* After defending this article of our faith againſt both *Deiſts* and *Socinians*, and ſhewing the reaſonableneſs of vicarious puniſhment, where both the ſubſtitute freely undertakes the office, and the party offended engages to accept it; he ſubmits this intereſting remark (which ſhall conclude our extracts) to the conſideration of thoſe concerned. 'If the Deiſt is ſtill determined to call this abſurdity, it is a matter worth his weighing, whether it be not ſending a ſort of challenge to God Almighty, a ſetting his juſtice at defiance, and declaring that when he ſhall call him to judgment, himſelf can maintain his own righteouſneſs before him, nor will ſtand obliged to any redeemer.'

Sermons upon various Subjects, Vol. 2. *Our Saviour's Thirſt upon the Croſs. The Greatneſs of Jeſus in his laſt Sufferings. Divine Teſtimonials given to Jeſus during his laſt Sufferings. The Roman Soldiers, and the Jewiſh Rulers. The Apoſtle Thomas. Jeſus the Son of Man. Jeſus the Son of God. Chriſt's Poverty our Riches. Chriſt's farewel Wiſh of Peace to his Diſciples. The Apoſtolical Benediction. Of praying in the Name of Chriſt. The Woman that anointed Jeſus with precious Ointment. The Kingdom of Heaven taken by Force. Virtue recommended under the Similitude of white Raiment. The great Myſtery of Godlineſs.* By N. Lardner, D. D. 8vo. 5s. bound. † Buckland.

AS we have tranſcribed at length the titles of the ſeveral Sermons, of which this volume conſiſts, we need not make any large extracts.

The deſign of the ſecond diſcourſe is to ſhew, in ſome meaſure, our Lord's greatneſs under his laſt ſufferings: how he joined majeſty with meekneſs, and under the moſt injurious and provoking treatment, manifeſted great preſence of thought, and perfect compoſure of mind.

This ſermon is divided into two ſections: the firſt contains the particulars of our Lord's apprehenſion and proſecution, to the time of his condemnation by Pilate. The ſecond,

† There is an account of another volume of ſermons by the ſame author, in our Review, vol. IV. p. 226.

contains what followed till he expired on the croſs. We ſhall ſelect two particulars from the ſecond ſection. ‘ One ‘ mark of greatneſs (ſays the learned preacher) is the regard ‘ ſhewn by our Lord to the penitent thief; for, as St. Luke ‘ ſays, *One of the malefactors reflected on him, ſaying, If thou be* ‘ *the Chriſt, ſave thyſelf, and us.* But he was rebuked for it ‘ by the other, who alſo ſaid unto Jeſus, *Lord, remember me,* ‘ *when thou comeſt into thy kingdom. And Jeſus ſaith unto him,* ‘ *Verily, I ſay unto thee, this day ſhalt thou be with me in paradiſe.* He bears all the reproaches of his enemies without ‘ ſaying a word: but he hears and anſwers the petition of ‘ an humble penitent ſufferer. The requeſt of the malefactor ‘ is a proof that he had ſeen ſomething very great and extraordinary in the perſon and behaviour of Jeſus under his ‘ ſufferings. If, before he was ſet on the croſs, he had ſome ‘ knowledge of Jeſus, and a faith in him, as the Chriſt, ‘ (which may be reckoned not improbable) yet undoubtedly ‘ his faith was encreaſed and confirmed by the excellent behaviour of Jeſus, during this afflictive and melancholy ſeaſon. ‘ And our Lord's anſwer ſets before us another, and manifeſt inſtance of the excellent temper of his mind. *Verily* ‘ *I ſay unto thee, this day ſhalt thou be with me in paradiſe.* ‘ Which ſhews that his ſpirit was not broken, ſunk down, ‘ and dejected, by the continued ſcene of various afflictions of ‘ the moſt trying nature. He is ſtill compoſed. He is perſuaded of the happy iſſue of all. He receives the profeſſion ‘ made of a belief in his character and kingdom. He ſhews ‘ his approbation of it, and his ſatisfaction therein: and with ‘ full authority he promiſes a place that very day in paradiſe. ‘ How great is Jeſus here! he triumphs every where! And ‘ how glorious is this triumph! On the croſs; during the ‘ time of his moſt ignominious ſufferings, he carries on and ‘ accompliſhes his great deſign of converting and ſaving ſinners. Truly, the Phariſees had ſtill cauſe of envy and ‘ indignation. They were before offended becauſe ſinners ‘ reſorted to him to hear him, and to be taught by him; or ‘ becauſe he received them, and comforted them with aſſurances of pardon, when they gave tokens of compunction and ‘ repentance. They make him ſuffer with ſinners, yea ‘ with malefactors. And one of them profeſſes faith in him, ‘ and humbly ſeeks to him. And Jeſus receives him, and ‘ promiſes him immediate admiſſion into paradiſe.’

‘ Another thing very obſerveable is the regard which Jeſus ‘ ſhewed to his mother Mary, as related John xix. 25, 27. ‘ Certainly, never was there a greater inſtance of full compoſure of mind under ſufferings. On the croſs our Lord

‘ diſpoſes his only worldly concerns, and recommends his mother to the perſon, fitteſt to take care of her, to comfort her, and ſecure her from contempt and injury, ſo long as ſhe ſhould ſurvive himſelf on this earth.’

Praying in the name of Chriſt (ſermon 11.) is explained in this manner. ‘It is ſuppoſed that the perſons, who offer theſe prayers, believe in Jeſus Chriſt, and are his diſciples, and endeavour ſincerely to behave as ſuch. 2. To pray in the name of Chriſt, is to offer up prayers to God, according to his directions, and in a manner ſuited to his doctrine and inſtitution. 3. Herein may be included, that oftentimes we ſhould preſent our addreſſes to God, through Chriſt, as our great high prieſt and interceſſor with God.’

One of the corollaries, near the end of the ſermon, is to this purpoſe. ‘It is reaſonable to infer, that all Chriſtians ſhould be deſirous to pray in the name of Chriſt, or, as his diſciples, agreeably to the nature of his doctrine, and according to the rules which he has given concerning prayer.’

‘So we ought to pray in private, and in public, particularly in public. There, eſpecially, we ought to be careful to pray as the diſciples of Jeſus. Some will bring into their prayers their particular notions concerning the fall of Adam, and its conſequences, original ſin, the corruption of the human nature, the incomprehenſible order of the Divine Decrees, election, grace, and other points. Others, and perhaps the ſame perſons, at other times, will introduce their particular ſyſtem of the Trinity, or the perſon of Chriſt, and his tranſactions. But public prayers ſhould be ſuch as all Chriſtians can join in. A miniſter, in his public prayers, is to offer up common requeſts and praiſes, the unfeigned devotions of the aſſembly. Public prayers are not to be Lutheran, nor Calviniſtical, nor Arminian, but Chriſtian and Scriptural. There ſhould be in them neither Arianiſm, nor Niceniſm.

‘A preacher may, in his Diſcourſes, propoſe to the people his own ſenſe and interpretations of Scripture, and offer his reaſons for them. But in public addreſſes to God he ſhould offer common requeſts and thankſgivings, in which all ſincere Chriſtians can unite. In a word, public prayers ought to be agreeable to *the common faith of God's elect*, and the doctrine of *the common ſalvation*, preached by Chriſt and his apoſtles, to Jews and Gentiles, and all men under heaven.’

We need not tranſcribe any more, by way of ſpecimen: we ſuppoſe that theſe ſermons will be generally acceptable to readers of a ſerious, inquiſitive, and rational turn of mind.

Human Nature delineated, or the Limits of human Knowledge defined. By J. Stephens, M. A. 8vo. 4s. 6d. in Boards. Millar.

WE do not remember to have met with a more ſtriking inſtance of the diſadvantage ariſing from the want of order and method in treating of ſcientific ſubjects, than preſents itſelf in the work before us. We are ſorry to ſay, indeed, after a painful and attentive peruſal of this performance, that we have not acquired one new philoſophical idea, nor have made any improvement in our old ones. We ſhould do Mr. Stephens injuſtice, however, were we to deny that his book contains ſome ſenſible and ingenious obſervations, to whomſoever they originally belong, on a variety of important ſubjects. But, ſo far is our author from having defined the limits of human knowlege, that we are perſuaded thoſe limits are ſtill at an immenſe diſtance from his comprehenſion: at leaſt we have little hopes of ſo looſe and inconcluſive a writer ever performing ſo arduous a taſk. To confeſs the truth, we are as much at a loſs to give our readers a ſatisfactory idea of this work, as of any performance ever yet conſidered in our review; ſo ſtrange and incoherent a medley of Philoſophy having perhaps never before been offered to the public.

It is true, the author has divided his book into chapters; but without affixing any general title of their contents. Indeed, it were not eaſy to diſtinguiſh ſuch deſultory eſſays under particular heads. We ſhall not therefore take upon us to give any regular abſtract of a miſcellaneous work, in which the writer wanders from one topic to another, without order or deſign; and has apparently indulged his pen, in committing to paper the firſt thoughts that ſuggeſted themſelves, without regard to preciſion of ſentiment, or propriety of expreſſion.

But, though we cannot give the reader a particular account of the ſubject and execution of this performance; the general deſign of the author may probably be gathered from his own account of it, in the preface. ‘ The human mind is a receptacle where real and fantaſtical notions of Philoſophy and theory are blended together, under the name of ſcience: the falſe do more frequently make men doubt of the true, than perſuade them that they are true themſelves. Nothing can be more effectual to ſeparate the falſe notions from the true, and to go to the root of error, I mean that primitive error, which encourages our curioſity, aſſiſts our pride, ſuſtains our prejudices, and gives riſe to deluſion) than to turn our eyes inward, and contemplate impartially

‘ on what paſſes in the mind, from its infancy to its matu-
‘ rity; hereby it will not be very difficult, and by this means
‘ alone it is poſſible to diſcover the true limits of human
‘ knowledge; how far it is real, and when and how it begins
‘ to be only fantaſtical. This is the method I have taken in
‘ the following treatiſe, to define the true limits of human
‘ knowledge. I have grounded my aſſertions on the phæno-
‘ mena of nature; I have advanced nothing but what expe-
‘ rience has dictated, and have endeavoured to render what I
‘ have advanced intelligible.

‘ I am perſuaded, that a great number of our metaphyſicians
‘ will think my performance ſuperficial. Regardleſs of their
‘ ſmiles, or frowns, I ſhall inform mankind, that this treatiſe
‘ is intended to check their preſumption, humble their pride,
‘ and to undeceive others.

‘ To ſpeak the truth, therefore, though it may ſeem to the
‘ generality of mankind a paradox, our knowledge on various
‘ ſubjects, and particularly on thoſe I ſhall hereafter treat of,
‘ muſt be ſuperficial to be real. Such is the ſtate of human
‘ nature. We are placed in a ſtate of darkneſs, and the rays
‘ of light are but reflected on us, whereby we diſcover but few
‘ things clearly, and none perfectly, and yet we ſee ſo much
‘ as to encourage us to make better and greater diſcoveries.
‘ Human beings, thus flattered, puſh their enquiries on, and
‘ imagine they embrace a ſubſtance, when they only embrace
‘ a ſhadow.’

We will not contend with our author about the Superficiality of his knowledge. That its reality, however, depends on it, we deny; unleſs by a ſuperficial knowlege he means only a little knowlege of any ſubject: which is far from being the general acceptation of the term. For, though we muſt neceſſarily remain in a great degree, as he obſerves, in the dark about many ſubjects, yet if a man ſhould know all that can be known concerning them, we ſhould with very little propriety call his knowledge ſuperficial. If we take our author's meaning right, however, he confines the reality of knowledge to phyſical knowledge only; or that which is immediately acquired by ſenſation and experiment: which, without the aſſiſtance of abſtract reaſoning, can certainly help us forward but very little, in the general inveſtigation of truth.

‘ All our knowledge (ſays he) is entirely derived from
‘ actual being, for without actual being, we ſhould not
‘ have one of thoſe ſimple ideas, whereof are compoſed all
‘ thoſe

‘ thoſe compound and abſtract ideas and notions that ſo fre-
‘ quently turn our heads, and diſorder our ſenſes, at preſent.
‘ Theſe compound ideas and notions, to furniſh us with
‘ materials for real and general knowledge, muſt bear a
‘ ſimilitude with exiſtence; that is, they muſt be true, not
‘ in an imaginary metaphyſical ſenſe, that they really are
‘ what they appear to be, but in this ſenſe, that they are the
‘ true repreſentations of actual exiſtence.

Again, p. 280, he ſays, Human knowlege owes its riſe to exiſtence; and when it is real, it muſt be always conformable to things as they exiſt. Hence it is, that our author affects to treat metaphyſical enquiries with great contempt; and, with little juſtice, and leſs modeſty, rails, throughout his whole work, at the greateſt philoſophers, antient and modern. Plato, he thinks, good old man, might mean well, but his brain was diſtempered. The Peripatetics were all perſons whoſe brains were ſubject to the lunar period. The philoſophy of Leibnitz was a dark metaphyſical jargon: that of Malbranche abſurd and extravagant: of Deſcartes, compoſed of ridiculous whimſies: and thoſe of moſt others, vague, incoherent ſtuff, the productions of perſons poſſeſſed of a philoſophical phrenzy.

But, while our author thus affects to deſpiſe metaphyſical reaſoning, and the hypotheſes erected thereon, as being built on a ſandy foundation; he appears to forget the looſer foundation of phyſical knowledge; which, ſtrictly ſpeaking, is only grounded on appearances. For, as all our ideas of objects are derived immediately from the impreſſions thoſe objects make on our ſenſes, viz. on our perceptions; we only expreſs, in defining them, the manner, or the modes, in which we are affected by their appearance: calling thoſe the eſſential qualities of objects which are eſſential to our perceptions of them. Now, every one who makes the leaſt pretenſions to ſcience, will allow, that the ſenſe is more liable to deception than the underſtanding; for it is very poſſible the ſenſes may miſtake a round tower for a ſquare one; a black poſt for a white one; two bodies for one; but the judgment never can miſtake a circle for a ſquare, black for white, or two for one: yet in the application of ſuch abſtract ideas conſiſts metaphyſical knowledge, the reality of which is doubtleſs upon an equal footing with phyſical; unleſs it be ſuppoſed that we do not know ſo certainly the truth of propoſitions we underſtand, as the exiſtence of things we feel. If we reject metaphyſical or logical ſcience as hypothetical and imaginary, we muſt reject mathematical knowledge, and geometrical demonſtration likewiſe; both which our author allows may very juſtly be called the pride of the human mind. For, in what does mathematical reaſoning differ from metaphyſical? In nothing but the terms. In the one, lines and figures are made uſe of to expreſs our general ideas. In the other, words. If the one be more definite, and leſs liable to be miſtaken than the other, this argues nothing againſt the application of them, or the ſcience itſelf; which is preciſely the ſame, whatever terms you make uſe of.

What has juſtly brought metaphyſicians into diſrepute is, their having made uſe of equivocal and indefinite terms, indiſtinct ideas and falſe aſſumptions: on which, it is certain, real ſcience could no more be founded, than in phyſics, on the perceptions of a man whoſe diſtempered organs of ſenſe ſhould miſrepreſent natural objects. That imaginary ſcience, which ſome men of genius have purſued in the way of hypotheſes, and which gives our author ſo much offence, is very different from true metaphyſical knowlege, either ſuperficial or profound. Syſtems of nonſenſe or falſhood are ſcience of no kind; nor can the ridicule, juſtly thrown upon any affected profundity therein, recommend a ſuperficiality of any kind of knowledge.

The truth is, Mr. Stephens diſplays no great abilities for hypothetical purſuits; which, whether true or falſe, well or ill grounded, require method, order, and preciſion. And this is probably the reaſon for his abuſing the metaphyſicians, and holding them in contempt: while he treats the ſame ſubjects in a manner leſs ſatisfactory than that of the moſt abſtract reaſoners. In a good logical diſcourſe, if we do not always meet with truth, we are at leaſt inſtructed by it in the means of detecting falſhood. If we acquire no real knowledge, we make ſome progreſs in argument. But a treatiſe that ſerves neither to ſharpen the wit, nor improve the underſtanding, may well be accounted a ſuperficial treatiſe indeed.

We ſhould content ourſelves with ſuch a knowledge of things, ſays our author, as God hath made us capable of receiving. Doubtleſs we ſhould; but, how are we to know when we are arrived to that degree of knowledge? We are too apt to preſume ourſelves perfectly acquainted with things, of which we have only received a partial information; and, there can be no doubt that the perfection of real knowledge has ſuffered at leaſt as much from ſuperficial reaſoners, as from too abſtruſe ones. If the latter have ſometimes overſhot the mark, the former have never been able to reach it. The maxim of ſome philoſophers hath been, that our enquiries after truth ſhould ſtop no where till we are ſure there is no more to be found: a maxim, that, though it may lead us into a greater diverſity of error, will nevertheleſs, in the end, conduct us to the diſcovery of more truth. Our author, on the contrary, is for putting a ſtop, in a great meaſure, to any farther enquiry, by making an end of diſputes. ‘Truth (ſays he) is rarely the object of our diſpu‘tations, or reaſon our guide therein; for our pride and ſelf‘intereſt require that both theſe ſhould be always on our ‘ſide. Hence ariſe all thoſe diſputations, both public and ‘private, which cauſe ſo many conteſts and controverſies in ‘ſociety, and in fact, make it a ſtate of warfare of tongues ‘and pens; diſputes become conteſts between individuals, or, ‘indeed, between party and party, for ſuperiority, inſtead ‘of being what they ſhould be, compariſons of facts, rea‘ſons, or at leaſt of opinions; whereby each party en‘deavours to be triumphant; and at beſt the diſpute muſt ‘remain undecided.

‘If we look around us, we ſhall evidently perceive, that ‘this is the ordinary courſe of diſputing, not only among the ‘vulgar and illiterate, from whom no other courſe of contro‘verſy could be expected, but among the moſt ſage philo‘ſophers, and godly divines, from whoſe conduct we might ‘expect ſomething more edifying and inſtructive, than from ‘that of the vulgar. It does not appear clear to me, that ‘the ſchools of religion and learning have, in this reſpect, ‘any advantage over coffee-houſes, taverns, or any other ‘public aſſemblies. Perhaps ſome perſons will be apt to ſay, ‘yes; the ſchools juſt now mentioned have a very great ‘advantage over coffee-houſes, taverns, &c. becauſe men ‘who have much learning, and who have been accuſtomed ‘to develop the moſt abſtruſe and momentous truths, and ‘who, at the ſame time, perhaps, are endowed with much ‘ſuperior parts, muſt, of courſe, be better able to determine ‘nicely, compare and connect ideas and notions, than thoſe ‘who have neither the ſame learning, ſuperiority of parts, ‘nor art of reaſoning.

‘At firſt ſight, this manner of reaſoning may appear true; ‘but, upon a critical examination, it will appear otherwiſe: ‘and a plain man, who has common ſenſe, would *over‘whelm* the ſcholar who ſhould adhere to this language, by ‘repreſenting to him, in numerous inſtances, the weakneſs ‘and limitation of the human mind, the inſtability of our ‘ideas and notions, the ridiculouſneſs, nay, I had almoſt

‘ ſaid, impertinence of logic, the abſurdity of metaphyſics, and, in fact, the fraud of diſputation.’

That truth is rarely the object of party diſputes, and public controverſy, we readily admit. But, we cannot agree with him, that the ſchools of religion and learning have, in this reſpect, no advantages over coffee-houſes, taverns, and other public aſſemblies.

He may, if he pleaſes, call logic impertinence, and metaphiſics abſurdity; and ſuppoſe, that a plain man who has common ſenſe, may *overwhelm* a Scholar, by repreſenting to him the weakneſs and limitation of the human mind, and the inſtability of our ideas and notions: but, if he ſuppoſes that knowlege can be acquired without reaſoning, or that a mere capacity of reaſoning can ſupply the place of knowlege, he will make as abſurd a concluſion as any he will find in the writings of Metaphyſicians. For, tho' the arguments of Scholars and Philoſophers may be defective, and the many wagers laid on important ſubjects prove that coffee-houſe Politicians, and tavern Gameſters, can diſpute, it is certain the latter can hold no argument at all.

But to conſider our Author's notions of real knowlege more particularly. ‘ When we know things,’ ſays he, ‘ as they really are, we know truth; we have real knowlege; but to know them only as they may be, is only to gueſs at truth, or imaginary knowlege. Judgment and experience conduct us to the firſt, ſpeculation and imagination conduct us to the other.

‘ To ſearch after real knowlege, i. e. to know things as they are, the mind ſhould alway be intent to form its ideas and notions according to nature, which is the true original, and which ſhould always be copied; for although the mind forms and arranges its ideas in a very proper and uſeful manner, ſo as to afford us proper materials for our reaſon and judgment, yet ſhould all the parts thereof be drawn from nature, and no otherwiſe compoſed than ſhe directs. A Limner may as well pretend to draw the exact features of a perſon whom he never ſaw, by gueſſing only, as a Naturaliſt can form his ideas and notions of nature, only by intellect. The firſt of theſe may draw an image in the form of a man, which, perhaps, may reſemble, in ſome degree, the perſon it was intended to copy; and the latter may invent an imaginary hypotheſis; which may bear ſome faint reſemblance of the true ſyſtem. The proportion and features of this picture, and the ideas and notions of this

‘ ſyſtem, being taken only from an imaginary, and not from a real exiſtence, the portrait will not be a juſt portrait of any perſon exiſting, and the ſyſtem will be ſuch as is not to be found in nature. But it frequently happens, that conſequences even worſe than theſe do ſucceed this kind of reaſoning; by the ſtrong deſire of vanity and fame which is inherent in all mankind.

‘ Imagination, when under the direction of judgment,’ will never ſoar beyond ſuch knowlege as is founded on experience, or which appears to be deducible from it. But when a warm and uncontroulable imagination is excited by a ſtrong deſire of fame, it ſets no bounds to its notions, if they are not impoſſible; but the poſſible ſyſtem may be ſo compoſed, as to have no reſemblance of the true ſyſtem of nature. Whenever this is the cauſe, which is very frequently in the works of Philoſophers and Naturaliſts, we have a confuſed jargon forced upon us, of pretended real knowlege, which is frequently unintelligible even to the Philoſophers themſelves. However, proceedings of this kind, abſurd and ridiculous as they are, may accuſtom our minds to contemplate chimeras, 'till they at length grow familiar to us, and paſs for realities. After which we ſhall be led to reaſon thereon, in like manner as did thoſe from whom we received them, and to controul even real knowlege, by that which imagination has informed us may be ſo. Whereas the contrary ſhould be juſtly compared to what experience has proved to be ſo; and 'till we have made ſuch a juſt compariſon, all argumentation ſhould be laid aſide, as dangerous and impertinent.’

Would Mr. Stephens have us reaſon about things before they are really known, or afterwards? If not till afterwards, by what means are we to come at the real knowlege of them at all? Knowlege is not acquired by mere perception; but by reaſoning on thoſe perceptions; and the only way whereby, in many caſes, we come to know how things are, is by having conceived the manner in which they might be. Judgment and experience are doubtleſs the beſt guides; but they make but a ſlow progreſs in knowlege, if imagination and curioſity do not urge them on.

Thus, what our Author aſſerts reſpecting the abſurdity of reaſoning about things that never exiſted, holds good againſt any ſpeculative diſquiſition whatever: and our Geometricians and Algebraiſts ſhould, for the ſame reaſons, throw away their Problems and Equations, as dangerous and impertinent.

‘ Mankind imagine they can form ideas of a Meremaid or a Fairy; and, in fact, to range them among poſſible Beings, will not imply any contradiction. We can reaſon, form propoſitions, affirm and deny, concerning them; however, there is no man in his ſenſes but what is well aſſured that theſe ideas are only fantaſtical and imaginary, and that it is ridiculous to reaſon about them. They are fantaſtical and imaginary, becauſe they never had any exiſtence; and to reaſon about them is ridiculous, becauſe it is abſurd to reaſon about things that never had any pretenſion to exiſtence: nay, in my opinion, it is equally abſurd to form ideas, and notions of mixed modes and ſimilitudes, any otherwiſe than obſervation ſhews us that Nature dictates ſuch a formation.’

Muſt it not alſo, in this Author's opinion, be abſurd for Mathematicians to beſtow ſo much of their time in ſpeculation about the geometrical properties of curves, and the fantaſtical relations of quantities, that have only a poſſible, or imaginary, exiſtence?

To ſum up the whole of what he advances on this head, he ſays it muſt appear very obvious, that the only ſure rule by which we can form our ideas, in ſuch a manner as to make them proper materials for real knowlege, is to have recourſe to *exiſtence:* for it is abſolutely impoſſible for us to form ideas of real knowlege from fantaſtical ideas of relations. And again, ‘ The mind of man is much more eaſily led into errors about modes and ſimilitudes, than about ſubſtances; and likewiſe the error of thoſe may be much better concealed and defended, by a chain of metaphyſical reaſoning, than the errors of the latter.’

Now, we may ſafely venture, on the contrary, to affirm, that nothing is more obvious, than that the moſt certain knowlege we have conſiſts of thoſe modes and relations; and that we have no ideas more indiſtinct than are thoſe of exiſtence and ſubſtance, in general: and as to particular ſubſtances, we define them only, as before obſerved, by their modes and relations.—Our Author appears very fond of correcting and improving on the opinions of Mr. Locke, we ſhall give an inſtance of his ſuperior preciſion in an obſervation that relates to the preſent ſubject.

‘ Mr. Locke has aſſerted, that we know no more of a ſolid than of a thinking ſubſtance, nor how we are extended or moved, than how we think. But, in my opinion, this great man is, in this particular, much miſtaken, as

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‘compariſon is improper; becauſe he compares the known properties of a ſubſtance of which we have a perfect idea, with the operations of a ſubſtance of which we can form no idea of any kind. But it may be ſaid, that the properties of the ſolid particles of a material body are not ſufficiently accounted for, particularly the coheſion of the ſolid particles of body is not clearly proved by the preſſure of the atmoſphere, or of any ambient fluid; and likewiſe the ſame may be ſaid of that ſeeming property of matter, which we generally call attraction, but not as yet, perhaps, ſufficiently eſtabliſhed; yet we have a very clear idea of coheſion by its effects, whereby atoms, that are to us inſenſible, are ſo united and held together, that they thereby compoſe bodies that become ſenſible to us, and give us the perfect ideas of extenſion and ſolidity.

‘Can we have any ſuch idea of Soul? Can we have any ſuch idea of an immaterial Spirit? Surely it cannot be maintained that we have; and, conſequently, we may, without any preſumption, conclude, contrary to Mr. Locke, that a ſolid extended ſubſtance is not altogether ſo difficult to form a conception of, as a thinking immaterial one.’

The Reader will obſerve, that according to our Author's own confeſſion, Mr. Locke here ſpeaks of a knowlege of a ſolid ſubſtance, or of knowing how we are extended, &c. Whereas Mr. Stephens concludes only with having a conception of ſuch a ſubſtance. A man who pretends ſo nicely to diſtinguiſh between real and imaginary knowlege, ſhould ſurely have been ſenſible of this impropriety. Is the forming a conception of an extended ſubſtance, the ſame thing as the knowlege of its mode of exiſtence, or how it is extended?

We have another inſtance of the incongruity of our Author's notions, and of the impropriety of his expreſſion, in what he advances concerning matter's being capable of thinking. It is evident, ſays he, page 265, that mere matter cannot think. In page 281, he tells us, we have frequent inſtances of mere matter's being endued with a thinking faculty. What are we to make of theſe apparently contradictory aſſertions? Does what he elſewhere obſerves, reconcile them? Whilſt matter remains ſenſeleſs and inert, he intimates, it cannot be a thinking ſubſtance; but, when it comes to be compounded into the animal body, it may be endued with the faculty of thinking. There is a great impropriety, however, in the latter caſe, to ſay mere matter is endued with that faculty. An animal body is ſomething more than mere matter, even tho' we ſuppoſe it to be only a compound of material elements. Their relation, compoſition, and motion, in conſequence of which, a faculty of thinking may be conceived to ariſe, diſtinguiſh the compound eſſentially from mere matter. It is the faculty or property of a watch to tell the hour of the day or night: but is it the property of mere braſs or ſteel? or can mere braſs or ſteel be properly ſaid to be endued with ſuch a faculty? and yet a watch may be compounded only of braſs and ſteel. Will it be ſaid this property in the watch is the effect of the motion of its component parts? No; it is not only the effect of their motion, but of their diſpoſition alſo. In like manner, the motion and diſpoſition of the material, component parts of an animal body may poſſibly conſtitute a thinking Being: but we cannot with any propriety call thoſe parts thinking Beings; or ſay, that mere matter is endued, in this caſe, with the faculty of thinking.

But we muſt here take our leave of this incoherent performance; referring thoſe who are deſirous of a more intimate acquaintance with our Author's ſentiments, to the work itſelf; which we ſhould hardly have thought worth even ſo large a comment, were not a profeſſed deſign to define the limits of human knowlege, important enough to give our Readers room to expect we ſhould not hurry it ſlightly over. Were we to treat this work, however, with the ſame ſeverity as its Author has done the writings of Plato, Ariſtotle, Deſcartes, and others, we might ſum up the whole in his own words, with affirming, that confuſion, abſurdity, and nonſenſe, are therein exhibited by wholeſale.

A Military Eſſay; containing Reflections on the raiſing, arming, cloathing, and diſcipline of the Britiſh Infantry and Cavalry: With Propoſals for the Improvement of the ſame. By Campbell Dalrymple, Eſq; Lieutenant-Colonel to the King's own Regiment of Dragoons. 8vo. 5s. in boards. Wilſon.

IT is not many years ſince ſuch of our young Officers as were inclined to read, complained, with reaſon, of the want of military books in the Engliſh language; whilſt our *warlike* neighbours, the French, were pouring forth a continual inundation of volumes upon this ſubject. If the late ſucceſſes of that nation of Warriors might be admitted as an argument, one would be apt to form a very unfa cluſion with regard to the utility of military ſtudies; but this would be unfair: all we can juſtly infer from the preſent contemptible ſituation of France, is, that there is a poſſibility of a whole nation of Theoriſts not being able to produce one good General in the field. We would not, however, by any means, be thought to intend the leaſt diſcouragement to thoſe Gentlemen of the army who apply themſelves to the ſtudy of their profeſſion; for tho' we are confident that an obſerving Officer will learn more in one or two active campaigns, than from the peruſal of all the military books that ever were printed; nevertheleſs, we are not inſenſible of the great advantages that may reaſonably be expected from theory and application.

This Eſſay is the work of an Officer of diſtinguiſhed abilities, and therefore cannot fail to excite, at leaſt, the curioſity of his fellow Soldiers. It is divided into two diſtinct parts: the *firſt* treats of a variety of military ſubjects in general, but particularly of things relative to Infantry: the *ſecond* part of Cavalry only.

The Author introduces his Eſſay with the Grecian, Roman, and Carthaginian plans of forming armies, or raiſing recruits; and then proceeds to ſpeak of the methods practiſed in this kingdom for the ſame purpoſe. Theſe methods are univerſally known, therefore it were needleſs to mention them. He cloſes the paragraph with the following words. ' It may reaſonably be concluded, there is a very material ' defect in our manner of recruiting the army; that our plan ' is greatly inferior to the Greek or Roman; and that the ' ſame cauſes which obliged the Carthaginians to uſe foreign ' mercenaries, reduce us to the very dregs of the people for ' the choice of our Defenders. May Heaven avert the ſame ' conſequences!'

The Author's ſcheme for recruiting the army is, in few words, as follows.—That each regiment ſhould bear the name of a certain county, which ſhould be obliged by authority to furniſh the required number of recruits; that the men ſhould be enliſted for a term of years only, and afterwards be entitled to certain privileges. The manifold advantages ariſing from ſuch a ſcheme are ſo ſtriking, that it is amazing it is not practiſed.

Our Author, in the courſe of this work, examines the preſent practice of the army in various intereſting particulars, and propoſes many rational amendments. Among the reſt, he diſapproves of the preſent method of quartering the ſoldiers upon the publicans, and recommends the building of barracks; which, notwithſtanding the ſenſeleſs objections that have frequently been made to ſuch a project, would undoubtedly be moſt adviſeable. He then proceeds to treat of the ſublimer parts of the art of War, in a very maſterly and intelligible manner.

The ſecond part of this treatiſe contains a great variety of ſenſible reflections on raiſing, arming, cloathing, and diſciplining the Britiſh Cavalry, in which ſeveral improvements are propoſed. Upon the whole, Colonel Dalrymple appears in every part of this Eſſay, to have been ſo well qualified for the taſk he has aſſumed, that we ſcruple not to recommend his book as one of the beſt original performances on this ſubject, in our language.

Shakeſpear; *an Epiſtle to Mr. Garrick*; *with an Ode to Genius.* Folio. 1s. Davies, &c.

THIS Epiſtle, containing about one hundred and fifty lines, in a familiar ſhort meaſure, (which makes it, though not unpoetical, a little proſaic, like Horace's *Sermoni propriora)* is ſenſible, terſe, and poignant. It were not difficult to ſay whither its point is directed; but not to mention names which our anonymous Author has ſuppreſſed, we ſhall only obſerve, that the drift of this Epiſtle is levelled at thoſe who aſpire at extraordinary reputation from an intimacy with the Greek tragic Poets; and endeavour to introduce the laws and manner of their Drama, with its Choruſſes, on the Engliſh theatre; pedantically diſplaying their learning, (in this Writer's opinion) to conceal the poverty of their genius. In oppoſition to all ſuch our eaſy Poet, armed with humour and ridicule, thus directs his firſt tilt at a very recent Tranſlator.

> Thanks to much induſtry and pains,
> Much twiſting of the wit and brains,
> Tranſlation has unlock'd the ſtore,
> And ſpread abroad the Grecian lore,
> While Sophocles his ſcenes are grown
> E'en as familiar as our own.
> No more ſhall taſte preſume to ſpeak,
> From its encloſures in the Greek;
> But, all its fences broken down,
> Lie at the mercy of the town.

Critic, I hear thy ancient rage,
"'Tis blaſphemy againſt the Stage,
"Which Æſchylus his warmth deſign'd,
"Euripides his taſte refin'd;
"And Sophocles his laſt direction,
"Stamp'd with the ſignet of perfection."

Having obſerved, and, in general, with great juſtice, that perfection never accompanies the firſt efforts of human invention, he ſays, very ſenſibly, and much better than we could ſay for him;

Shall ancient worth, or ancient fame
Preclude the Moderns from their claim?
Muſt they be Blockheads, Dolts, and Fools,
Who write not up to Grecian rules?
Who tread in buſkins or in ſocks,
Muſt they be damn'd as Heterodox,
Nor merit of good works prevail,
Except within the claſſic pale?
'Tis ſtuff that bears the name of knowlege,
Not current half a mile from college;
Where all their lectures yield no more
(Beſure I ſpeak of times of yore)
Than juſt a niggard light, to mark
How much we all are in the dark.
As ruſhlights in a ſpacious room,
Juſt burn enough to form a gloom.

In anſwer to the objections ſome Critics have made to Shakeſpear's neglect of the Unities, and tranſporting his audience at once from France to England, and back again, he ſays, in a manly ſpirited manner,

Talk not to me of time and place,
I own I'm happy in the chace.
Whether the Drama's here or there,
'Tis nature, Shakeſpear every where.
The Poet's fancy can create,
Contract, enlarge, annihilate——
——So Ladies at a play, or rout,
Can flirt the univerſe about,
Whoſe geographical account
Is drawn and pictur'd on the mount.
Yet, when they pleaſe, contract the plan,
And ſhut the world up in a fan.

After this apt and pretty ſimile, he beautifully compares the powers of a truly poetic mind, to the magic wand of Armida in the *Orlando furioſo*; and having obſerved, that a good conſcience, without a knowlege or ſtudy of the written law, directs us to moral rectitude, he adds,

So Genius, of itſelf diſcerning,
Without the myſtic rules of learning,
Can from its preſent intuition,
Strike at the truth of compoſition.

In contraſt to which our critical Bard here remarks, that the claſſical Playwrights, who, he thinks, are not mounted on too mettleſome a Pegaſus, are for ſubſtituting a rigid obſervance of the rules of the Greek Drama, to ſupply their natural dearth of wit.—But hear him;

Yet thoſe who breath the claſſic vein,
Enliſted in the mimic train,
Who ride their ſteed with double bit,
Not run away with by their wit,
Delighted with the pomp of rules,
The ſpecious pedantry of ſchools;
(Which rules, like crutches, ne'er became
Of any uſe but to the lame)
Purſue the method ſet before 'em,
Talk much of Order and Decorum,
Of Probability, of Fiction,
Of Manners, Ornament, and Diction——
—Extol the wit of ancient days,
The ſimple fabric of their plays.——

But the moſt diverting and ſprightly part of this Epiſtle, is a deſcription of the office of the Grecian Chorus. His ridicule of them tho', of courſe, a little *outrè*, is, upon the whole, not unjuſt: and ſome of our Puppet-ſhews ſeem to preſerve a reſemblance of them, in ſome of the ſhort *Strophes* and *Antiſtrophes* we have formerly liſtened to, with the ſtricteſt attention, between *Punch* and his friend the Fidler. We would chuſe to be underſtood here *cum grano*, as they ſay, to avoid too much prophaning the Grecians, whoſe Chorus was not diſapproved by Horace; and to be ſure the ridicule of it is worked up here pretty high, which might be expected from this ſatyrical Writer; but as there ſeems conſiderable room for it, the exaggeration is not wholly unjuſt. The duty and office of this Chorus then, according to our Author,

Is to be ever on the ſtage,
Attendants upon grief or rage,
To be an arrant Go-between,
Chief Mourner at each diſmal ſcene;
Shewing its ſorrow, or delight,
By ſhifting dances, left and right.
Not much unlike our modern notions,
Adagio or *Allegro* motions;

To watch upon the deep diſtreſs,
And plaints of royal wretchedneſs;
And when, with tears, and execration,
They've pour'd out all their lamentation,
And wept whole cataracts from their eyes,
To call on rivers for ſupplies,
And with their *Hais*, and *Hees*, and *Hoes*,
To make a Symphony of woes.——
—Or need the Chorus to reveal
Reflections which the audience feel;
And jog them, leſt attention ſink,
To tell them how and what to think?

The invective part of his Epiſtle terminating here, our Poet, by way of contraſt, preſents the following character and conduct of our great Britiſh Poet, whoſe name he prefixes as the title of his Epiſtle; concluding it with a brief and well turned compliment to that great Actor, who has certainly done the utmoſt juſtice to his genius and ſentiments,

Oh, where's the Bard who, at one view,
Cou'd look the whole creation through?
Who travers'd all the human heart,
Without recourſe to Grecian art?
He ſcorn'd the modes of Imitation,
Of altering, pilfering, and tranſlation,
Nor painted Horror, Grief, or Rage,
From models of a former age;
The bright original he took,
And tore the leaf from Nature's book.
'Tis SHAKESPEAR thus, who ſtands alone——
Why need I tell what YOU have ſhewn?
How true, how perfect, and how well,
The feelings of our hearts muſt tell.

Suppoſing ourſelves at liberty to add any farther reflections of our own on this occaſion, we can apprehend no ſort of ill conſequence from finding Sophocles become intelligible to our Engliſh Readers; and do not imagine it will diſpoſe our theatrical Writers or our Actors, to introduce their Drama and Choruſſes on the Britiſh Stage, to which they do not ſeem accommodated; neither can we diſcern any valuable improvement that would reſult from it, if they were introduced. If their mere antiquity charms us, let the Actors come in for their ſhare of it too, and mount the cart, like Theſpis and his company. But if any very learned and ingenious Poet, particularly enamoured of this taſte, chuſes to write in this manner, for the merely Engliſh Reader, and the Libraries of the Elegant; doubtleſs there is room, on this plan, for ſublimity of ſentiment, great pathos, correſpondent expreſſion, and every embelliſhment of genius and poetry. We wiſh entire ſucceſs to every ſuch Adventurer in this way, who may ſmile at the oppugnant efforts of wit and ridicule together.

The Ode to Genius, tho' of a very different ſtructure from the Epiſtle, does not diſſent from the ſpirit and intention of it, being alſo ſatirical, pointed at the ſame Writers, and complaining that Taſte, or rather what he thinks an affectation of it, has extirpated Fancy from the regions of Wit. Our ingenious Poet is far from being void of that learning he affects to contemn; nor are the Cotemporaries he glances at, ſo deſtitute of nature and genius as he would gladly ſuppoſe them. We ſhall finiſh this article with the third ſtanza of the Ode, which concludes, as if the Poet were hunting for a Patron.

No longer now thy altars blaze,
No Poet offers up his lays;
Inſpir'd with energy divine,
To worſhip at thy ſacred ſhrine.
Since TASTE with abſolute domain,
Extending wide her leaden reign,
Kills with her melancholy ſhade
The blooming Scyons of fair Fancy's tree;
Which erſt full wantonly have ſtray'd,
In many a wreath of richeſt poeſie.
For when the oak denies her ſtay,
The creeping ivy winds her humble way;
No more ſhe twiſts her branches round,
But drags her feeble ſtem along the barren ground.

A Letter from an Officer to his Friend, upon the Methods of training Infantry for Action. Conſiſting of Obſervations, &c. upon ſome Parts of the preſent Field-day Exerciſe, and Propoſals of ſome Alterations and Additions therein. With Seven Copper-plates, to explain the Evolutions, and Methods of forming and exerciſing Battalions, that are propoſed. By an Officer. 4to. 5s. Millar.

THE Author of this Epiſtle divides it into twelve ſeparate articles. In the *firſt*, he communicates his objections to the preſent method of Firing by platoons, ſub-diviſions, grand-diviſions, &c. which objections are by no means groundleſs. In the *ſecond*, he propoſes a new method of his own; in favour of which his reaſoning might be admitted, if it were not built upon a falſe ſuppoſition; for he imagines, that four platoons are able to keep up a conſtant ſucceſſion of firing; whereas he will find, upon experiment, that juſt double that number will come neareſt the mark he aims at, viz. to keep up an uninterrupted ſucceſſion of fire, and thus to diſcharge the greateſt quantity of ball in the leaſt time poſſible. We will beg leave to refer the author to a chapter on this ſubject, in a little book called the *Compleat Militia-Man*, where he will find the beſt ſyſtem of firing we remember to have ſeen. In the *third* article he ſpeaks of firing at oblique objects, and inſtead of the uſual method propoſes to wheel out the platoons a part of the circle; a practice which on many occaſions would be attended with great danger, as it would preſent a broken front to the enemy, and expoſe the flank and rear of the wheeling platoon to one ſquadron while it fires at another. Article the *fourth* recommends the frequent breaking and rallying a regiment on days of exerciſe; an old German practice, and now very common among our own troops. The *fifth* treats of reducing a battalion into proper order for ſtreet-firing; but the author's method is ſo far from being new, that there is hardly a common ſoldier in the army who is unacquainted with it. The *ſixth* brings us to the principal ſubject of this letter. Our author is not ſatisfied with the uſual methods of forming an army in two lines either with the battalions of the ſecond line oppoſite to the intervals, of equal extent, in the firſt; nor yet with the regiments covering each other, and leaving half-intervals. Both theſe are certainly liable to capital objections: in the *firſt* method your two lines are in fact but one; and in the *ſecond*, your intervals in the ſecond line are not ſufficient to let the firſt line paſs through in caſe of a defeat. Now, in order to obviate theſe difficulties, he propoſes ſeveral different means of opening the ſecond line, ſo as to ſuffer the firſt to paſs through it without danger, viz. by advancing every other platoon, wheeling them back, or doubling them behind each other. Some of theſe methods, he thinks, ought to be practiſed on field-days, and in this he is certainly right; but we muſt beg leave to obſerve, not only that they have in fact been often practiſed of late by the army, but that they are ſo obvious as not poſſibly to eſcape any commander of a battalion in the ſecond line, who ſhould ſee himſelf in danger of being thrown into confuſion by the irregular retreat of the firſt.

The remainder of the book appears to us of little importance: we can, however, aſſure the author, that a well diſciplined battalion will march by *files*, (as it is improperly called) without being firſt obliged to open, and without covering more ground than is required in order of battle.

Throughout the whole the author expreſſes himſelf with great modeſty, and is therefore entitled to great indulgence from his readers.

A Collection of the Letters of the late Rev. James Hervey, A. M. Rector of Weſton-Favell, in Northamptonſhire, and Author of the Meditations on the Tombs, Flower-Garden, &c. To which is prefixed, an Account of his Life and Death. 12mo. 2 Vols. 6s. *ſewed.* Rivington.

THE account of Mr. Hervey's life, which is prefixed to this collection of his letters, is written with candor and judgment; and though it contains nothing that can ſtrike or amuſe the generality of readers, will give pleaſure to every well-diſpoſed mind. It lays before us the character of a miniſter of the goſpel eminently diſtinguiſhed for piety, humility, meekneſs, and benevolence; of one, whoſe delight it was to be employed in his MASTER's ſervice, and who diſcharged, with the greateſt fidelity, the important duties of his ſtation. Riches and preferment, which many of the clergy purſue with indefatigable induſtry, ſeem to have had no charms for Mr. Hervey; who looked on money as altogether unworthy of his notice, on any other account, than as it furniſhed him with the means of doing good.

‘With reſpect to his private capacity, ſays the writer of his life, he was never known to be in a paſſion. He lived as in heaven. No worldly concerns, though he ſometimes met with very trying ones, ever affected him. His humility rendered him invulnerable. When he was miſrepreſented and calumniated, he would ſay, “Our enemies are ſometimes our beſt friends, and tell us truths; and then we ſhould amend our faults, and be thankful for ſuch information: and if what they ſay be not true, and only ſpoke through malice, then ſuch perſons are to be conſidered as diſeaſed in their minds, and that he would pray for them. They are to be pitied, ſays he, and I might be as juſtly angry with a man who is diſeaſed in his body.”

‘All this he ſpoke with humility, ſeriouſneſs, and ſweetneſs; for it was the language of his heart, and not of affectation. In his ordinary tranſactions with others, he

‘ was ever chearful, punctual, juſt, and candid to perſons of ‘ every denomination.’

His temper and diſpoſition appear to have been extremely amiable. He was not poſſeſſed indeed of thoſe accompliſhments which enable a man to puſh forwards, and make, what is called, a *figure* in life; he could be of little ſervice in managing the intereſts of a party at an *election*; and he ſeems to have been utterly unqualified for keeping up the ſpirit of modern converſation at the tables of the Great: but if we compare him with the generality of thoſe who have the greateſt ſhare of this kind of merit, his character, in regard to real worth and excellence, will appear to be greatly ſuperior to theirs.

The reaſons for publiſhing the preſent collection of his letters, we are told, were the ſtrong ſollicitations of thoſe, who knew and valued the author and his writings, and a deſire of contributing to the intereſt of religion, which was the great ſcope of all his labours. As to the merit of them, we ſhall only ſay, that whatever pleaſure they may give to thoſe who knew the author, and are partial to his writings, they will afford but ſmall entertainment to the generality of readers. Mr. Hervey takes occaſion from familiar and domeſtic occurrences, to make religious and moral reflections, but his reflections are not always pertinently introduced, nor his religious ſentiments expreſſed in ſuch a manner, as might be expected from the author of the *Meditations*. The ſame things are repeated a thouſand times; and ſo much is ſaid of Chriſt, and the love of Chriſt, that many ſincere lovers of Chriſt, we apprehend, will be rather diſguſted than pleaſed with it. In a word, Mr. Hervey's letters bear ample teſtimony to his piety and benevolence, but do little honour to his judgment or imagination.

Before we conclude this article, it may be proper to mention that there is a ſhort ſupplement to Mr. Hervey's life, by the editor. This ſupplement contains ſome few particulars not mentioned by the gentleman who drew up the account of our author's life, and who, we are told, was furniſhed with his materials by the editor. Who the editor is, we know not; but, by the ſhort ſpecimen he has given of himſelf, he ſeems to have a plentiful ſhare of bigotry, and very little candor. He is diſſatisfied with ſome expreſſions relating to Mr. Hervey's peculiar notions, in the account of his life, and is an advocate for the *evangelical and irrefragable doctrine*, as he calls it, *of Chriſt's imputed and all-ſufficient righteouſneſs.*

‘And I muſt further declare my full perſuaſion, ſays he, ‘that neither the opinions of Mr. *Hervey*, nor the points to ‘which they relate, are ſo intricate or unintelligible as they ‘are repreſented; but that to a ſtudious and ſincere pur‘ſuer of the Holy Scriptures, they are capable of the cleareſt ‘conception, and the moſt ſatisfactory proof. Many who ‘diſſent from Mr. Hervey have not, perhaps, prayed to God ‘for illumination, [a very charitable inſinuation truly!] or ta‘ken the pains to be acquainted with the grounds of his tenets, ‘and therefore ventured raſhly to pronounce them abſurd.’

The following lines on Mr. Hervey's picture, by the Rev. Mr. Nixon, Rector of Cold-Higham, in Northamptonſhire, may be agreeable to our readers, and with them we ſhall conclude this article.

‘Williams! 'tis yours to bid the canvas wear,
‘By art illuſive Hervey's form and air.
‘Oh! with like happy labour could I trace,
‘Each virtue, each exalted Chriſtian grace,
‘Each heavenly gift, with which his ſoul was bleſt,
‘And fix the bright aſſemblage in my breaſt;
‘Then how tranſcendent far would be *my* plan,
‘*You paint* his mimic SHADE: --- *I'd live the* MAN.’

Conſiderations on the preſent German War. 8vo. 2s. Wilkie.

FROM the real or imaginary connections of almoſt every individual of this kingdom with a part of the legiſlature, we are, as it were, conſtitutionally a nation of Politicians. We reaſon on ſtate affairs with the ſame freedom as we talk of our own private concerns, and often dictate to the Rulers of the earth, as if they were our pupils or dependents. Theſe are the natural conſequences of our Liberty of the Preſs; a liberty, which tho' it may ſometimes be productive of diſagreeable conſequences, deſerves, indubitably, to be ranked among the moſt valuable bleſſings peculiar to this nation. But when an Engliſhman ſo far abuſes the privilege he is heir to, as to deliver his opinions to the public with acrimony and impoliteneſs, he very ridiculouſly weakens the power of his own arguments, by the partiality viſible in his manner. This is, however, by no means, the caſe in the pamphlet before us. The Author appears perfectly cool and diſpaſſionate throughout the whole; and this circumſtance alone ſufficiently intitles him to a candid attention.

His deſign is, to prove that our transferring the war into Germany, muſt be more hurtful to that empire than to France, and promote the intereſt of France rather than of England; that our becoming a party in the internal quarrels of the Empire, is contrary to the intereſt of Germany, of Europe in general, of Proteſtantiſm, and of Hanover in particular.

Having conſidered theſe topics in a very clear and ample manner, our Author proceeds, with equal perſpicuity, to enquire, whether our carrying on the War in Germany, be not a method, to this kingdom, ruinous and impracticable? Whether it muſt not neceſſarily give France an aſcendancy over us in the end? Whether it will not reduce us to the neceſſity of purchaſing a peace at the expence of our moſt valuable conqueſts? He then proceeds, on the other hand, to examine, Whether there be not a more eligible method of carrying on the war, by which we may maintain our preſent ſuperiority, and entail it to our poſterity? Whether there be not a poſſibility of carrying on the war at the expence of the enemy; and then to command a peace that would deſtroy the cauſe of rivalſhip between the two nations?

Such are the important objects of the Author's enquiry; in the courſe of which he advances many cogent, not to ſay unanſwerable, arguments, to prove, that our preſent method of making war, muſt infallibly end in our own ruin, and the triumph of our enemies. His picture of the King of P—a, viewed in a political light, is ſtrikingly true; and his cenſure on our laſt unparaleled treaty with that Monarch, is manifeſtly juſt.

To the Authors *of the* Monthly Review.

New-York, July 7th, 1760.

Gentlemen,

As by your means I am favoured with the Remarks on the Principles of Action in Matter, which an ingenious Gentleman has done me the honour to make, in your Review for December laſt, I muſt beg the favour of your allowing me to return an anſwer to him, by your means likewiſe: becauſe I know not otherwiſe how to direct to him, ſince he has thought proper to conceal his name from the public.

The firſt objection which the Gentleman makes, is, that ‘ Mr. Colden, in common with many other phyſical Writers, ‘ has thought proper to ſet out on imaginary principles, and ‘ builds his whole ſyſtem on a metaphyſical plan.’ Unleſs I can remove this objection, it will be of little uſe to attempt to anſwer any other.

When I applied my thoughts to the ſubject of *the Principles of Action*, I had particularly in view, a rule given by Sir Iſaac Newton, in his Optics, near the end of the book, which, I think, is better expreſſed in the Latin edition than in the Engliſh, as follows. “ Hac analyſi licebit, ex rebus compoſitis “ ratiocinatione colligere ſimplices: ex motibus vires mo- “ ventes: et in univerſum, ex effectis cauſas; ex cauſiſque “ particularibus, generales; donec ad generaliſſimas tandem “ ſit deventum.” Without ſtrictly following this rule, I am fully convinced, no true or real principles in Phyſics can be diſcovered, or ought to be admitted.

We can diſcover the natural powers no otherwiſe than by an accurate obſervation of the phænomena, or by experiments, made on purpoſe to diſcover the powers by which they are produced. The phænomena are produced daily, without our concurrence, experiments are occaſionally made to ſome view in our enquiries; but they are both equally the effects of the natural powers. If then, from the perpetual effects it be clearly deduced, that the nature of the power which produces them, is ſuch as ſet forth in *the Principles*, and no one phænomenon, or experiment, or effect, contradicts them, we have all the evidence which can be obtained for the truth of any principles: and it is on this teſt only, that I hope to have *the Principles of Action* received. If they can be ſhewn to be contradictory to any one phænomenon, or effect of the natural powers, I am ready to give them up. It is by the evidence of facts, that I deſire to have them tried, and not by any kind of metaphyſical reaſoning.

The power of Matter in perſiſting in its preſent ſtate, or of reſiſting all change of its preſent ſtate, whether it be in motion or at reſt, has been ſo clearly proved by Sir Iſaac Newton, and is ſo generally admitted, that I have adopted it, without formal proof. It is a principle on which the Newtonian Philoſophy is, in a great meaſure, founded: therefore, in the Principles of Action, I have ſuppoſed it to be allowed; and I only endeavour to prove, that reſiſtance is properly conſidered as the effect of the action of ſome agent.

The ingenious Gentleman, no doubt, when a boy, has often thrown a ſtone; and, perhaps, he thought, that there was no difficulty in conceiving how, or by what power or force the ſtone moved, after his hand was removed from it. When the cauſe ceaſes, the effect muſt ceaſe. How, or by what force does the ſtone move, after the hand is withdrawn? Sir Iſaac Newton tells us, that it is by the power in Matter, by which it perſiſts in its preſent ſtate. Perhaps the Gentleman may ſay, that the maxim here ſuppoſed, viz. every effect ceaſes when the cauſe ceaſes, is truly metaphyſical. Call the firſt principles of reaſon by what name you pleaſe, there are certainly ſuch, which admit of no other proof than their own evidence, and without which all reaſoning is at an end. Deny this maxim, that when the cauſe ceaſes the effect muſt likewiſe ceaſe, and you will ſoon perceive, that a thouſand abſurdities may the conſequence of the denial.

When the ſtone moves by its own reſiſting power, after the cauſe ceaſed which put it in motion, this power acts, it does ſomething, it continues to produce an effect. This ſeems to be ſelf-evident, and I cannot conceive how it can be denied.

I think Sir Iſaac Newton has been unlucky in expreſſing this power (*Potentia*) by the word *inertia*; becauſe inertia generally ſignifies a want of power or force; but by *vis inertiæ* it is impoſſible that Sir Iſaac can mean, a force of want of power, or a force of want of force. The Tranſlators of Sir Iſaac Newton call it, a power of inactivity. Can any man conceive a power which does nothing, which can produce no effect. I therefore think it more proper to call it, a perſiſting power in Matter, or a reſiſting power, as Sir Iſaac has defined it; becauſe theſe words convey an idea of force. When men form new conceptions of things, it is difficult to find proper words to expreſs them. In the firſt edition of the Principles I fell, in ſeveral inſtances, into the like improprieties, which I have endeavoured to correct in the ſecond copy; becauſe they often lead the Reader into great miſtakes. If the Gentleman thinks that the word *action* cannot be properly applied to the power of reſiſting, I ſhall be glad to have one more proper in its place. All I contend for is, that the power of reſiſting continually produces its proper effect, which, I think, is doing ſomething; nor can I have a conception of a power which does nothing.

In conſidering the various phænomena which may be every day obſerved, as the effects of ſome power, I conclude they ariſe from different Beings which have different powers: and

I ſtill preſume, that this concluſion will ſtand the ſtricteſt examination, by comparing what I have ſaid on that head, with the phænomena, as the effects of theſe powers. It is true, that I have claſſed the different powers which are not intellectual, under the general name of material. Perhaps this may be improper, and the ranking the ſeveral powers under Genera and Species is truly metaphyſical. I ſhall not diſpute this. All that I contend for is, that there are different powers in nature, becauſe no power can act contrary to itſelf, or in oppoſition to its own power: that theſe different powers cannot be conceived without ſuppoſing ſome different ſubſtance or Beings have theſe powers: and that the primary powers cannot be complicated, and are therefore ſimple.

The ingenious Gentleman tells me, ‘ To talk of an agent ‘ that is neither material or immaterial, but ſomething be‘ tween both, he imagines, will be deemed little ſatisfactory to ‘ a Philoſopher.’ Very true; every thing muſt be either material or immaterial; which is the ſame as to ſay, every thing muſt be either matter or ſomething elſe; but there may be many different things which are not matter, and are ſomething elſe. If it be ſaid, that every thing muſt be either matter or an intelligent being or ſpirit, I abſolutely deny it; and poſitively affirm, that no one argument can be produced to prove it; tho' I know well that the common opinion is againſt me. Sir Iſaac Newton ſays, “ Gravity muſt be “ cauſed by an agent, acting contrary, according to certain “ laws; but whether this agent be material or immaterial, “ I have left to the conſideration of my Readers.” Here Sir Iſaac plainly allows, that matter is an agent, and acts; but whether the cauſe of Gravity be not ſome other being than matter, he leaves to his Reader. I think, that no Reader who has in philoſophical matters a competent faculty of thinking, will imagine, that, in this place, Sir Iſaac meant, by the word immaterial, an intelligent or ſpiritual agent.

Near the bottom of your 507th page, we have the following paragraph. ‘ There is ſomething very peculiar in what ‘ this Gentleman has aſſerted, of the agent, ſubſtance, or ‘ thing, which he is pleaſed to call Light. He allows, that ‘ Light, if nothing hinders, gives motion in the direction of ‘ its rays; but that it does not give it by impulſe, as one body ‘ in motion moves another, but in a manner no body knows ‘ how.’ All this is true, when the ingenious Objector ſhall more attentively conſider the phænomena of Light, than it is imagined he has hitherto done, he will diſcover many peculiarities in Light, which cannot be found in any other being,

[illegible]

In the beginning of [illegible] the Gentleman [illegible]

[illegible] reflexion [illegible] reflexion is always in proportion [illegible] the angle [illegible] when he looks at the glaſs, he would have [illegible] different reflexions of Light: one by which he [illegible] ſees, and another by which he ſees the ſurface [illegible] the angle of reflexion is always [illegible] the angle of incidence, as he truly obſerves, [illegible] is not made by the incidence of the rays on the [illegible] of the glaſs, but either before the rays reach the [illegible] glaſs next the eye, or after they have paſſed the [illegible] of it. This is evidently proved in Sir Iſaac [illegible] Optics, and by numerous other experiments [illegible] rays are not ſtopped by their incidence on the [illegible] the ſurface of the glaſs. In the other reflexion, [illegible] the ſurface of the glaſs is ſeen, the rays are reflected [illegible] every viſible point of the ſurface, in every direction [illegible] point of the glaſs may be ſeen in any direction from [illegible] in which a ſtrait line can be drawn from the eye [illegible] the Gentleman likewiſe had [illegible] conſidered [illegible] lours, he could not have conceived, that the phænomena of Light can be produced by the vibrations of any kind of medium, or otherwiſe than by the actual motion of the rays of Light from the ſun, or other luminous body. Theſe, and many other things, often proved by others, I have ſuppoſed to be known by the Reader.

In the laſt place, I ſhall give a general anſwer, to ſeveral objections to be found in ſeparate parts of the remarks. The Principles of Action are really the Principles of Mechanics, of which the complicated powers in Mechaniſm are compoſed. The Mechanic Powers are Reſiſtance, Motion, and Gravity, the ſame with the Principles of Action. Mechanic ſkill conſiſts in the knowlege of the different effects of theſe powers, in different circumſtances, and in different combinations of them. I have attempted to diſcover the beings which have theſe powers, not by metaphyſical notions, but by an attentive obſervation of their effects on the phænomena of Nature, and from the common principles of Reaſon. My view in the Principles of Action is, to promote this knowlege, generally uſeful in all the arts and ſciences: for they all depend on the knowlege of the natural powers.

There is one thing I muſt deſire to be carefully attended to; for the not attending to it is the ſource of continued error in phyſics. It is this. We have no idea or conception of any being, either by immediate ſenſation, or by reaſoning, other than the ideas of its effects. Neither have we any idea of the different powers of beings, other than of the effects of theſe powers. Beings, and their powers, are only diſtinguiſhed, and properly denominated from their perpetual effects. Take away the ideas we have of the effects of the reſiſting power in matter, and we have no idea or conception of matter remaining. Take away the ideas we have of the effects of motion, and of the different velocities of the different rays of light, and we have no idea of light remaining. Conceive any number of balls or ſmall bodies, of any ſhape, and of any degree of minuteneſs, moving with any degree of velocity, this conception gives you no idea ſimilar to any idea we receive from light. The reaſon is, becauſe it has ſome idea of matter united with it: nor can ſuch a conception in any manner explain the phænomena of light.

In like manner, from the perpetual effects, which we call Gravity, and of late mutual attraction of bodies, I conclude, that an univerſal medium exiſts, whoſe eſſence conſiſts in a power of reacting in the manner deſcribed in the Principles of Action: and that this is not a mere hypotheſis, but an evident conſequence deduced from an accurate obſervation of the effects of its power.

In the ſecond copy, which is now in Mr. Collinſon's hands, I attempt to confirm the truth of the Principles of Action, by explaining from them ſome of the moſt difficult phænomena in nature, which, ſo far as I know, have not hitherto been explained, ſo as to give the leaſt ſatisfaction to an inquiſitive mind. If any of you, Gentlemen, or the Gentleman who has favoured me with his remarks, will take the trouble to peruſe that copy, your opinion may determine me as to the publication.

Arguments tending to the improvement of phyſical knowlege, you allow, Gentlemen, to be within your plan, if they be conducted with decency, and not of too great a length: and as you have given a place to the Objections, I hope you will likewiſe give a place to this Anſwer. You will thereby oblige, Gentlemen,

Your moſt obedient humble ſervant,

CADWALLADER COLDEN.

'In your Review for November laſt, page 443, in the Notes, you produce an argument from Sir Iſaac Newton, to prove, that Motion may be increaſed or leſſened without any efficient cauſe of the change, and as a corollary to this, you ſay, the *vis inertiæ* is in like manner changeable. 'The 'ſuppoſition of that great Philoſopher is this: If two bodies 'were made to revolve round one common center, and that 'center be carried forward in a right line, the whole will 'move faſter when the revolving bodies move towards the line 'of direction, than when they move from it.' I was long ſince ſorry to ſee this argument in this great Philoſopher's writing; becauſe, I think it is a ſophiſm, a paralogiſm, from which, it ſeems, the beſt Reaſoners cannot guard themſelves at all times. Suppoſe an eye at right angles to the line of direction and the center of revolution, that the eye moved equably with the center of revolution, and that the ſurrounding bodies moved in the ſame direction and with the ſame velocity that the eye or center of revolution does. Would then the revolving bodies move faſter at one time than another? The argument proves no more than this, that tho' we cannot otherwiſe judge of motion than by the change of place with reſpect to the poſition of other bodies, this rule deceives us in this caſe, while the ſurrounding bodies, or the eye is at reſt, as it certainly does in many other caſes *.'

* Having communicated the above to the Author of the Remarks on Mr. Colden's former Letter, he has obliged us with the following.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

I Am obliged to you for the peruſal of Mr. Colden's Letter. But, as I intend ſhortly to publiſh ſome philoſophical Eſſays, wherein my notions of the Principles of Action, or the Cauſe and Communication of Motion, will be rendered more explicit than it is poſſible for me to make them within the bounds of a Letter, I ſhall trouble you at preſent only with a Remark or two on the Objections I made to his Aſſertions about Light, and his Defence of thoſe Aſſertions.

He thinks I have not ſufficiently attended to the phenomena of Light; becauſe I hold that thoſe phenomena may be accounted for on the ſame principles as other effects of bodies in motion; and cannot reſt ſatisfied with knowing, that Light acts *no body knows how*.

I do not, indeed preſume to enquire how, or by what means, the primary Powers act, or produce their immediate effects; their action, as Sir Iſaac Newton juſtly obſerves, not being mechanical: and mechanical action is all I think it poſſible for us to inveſtigate. But I cannot conceive the phenomena of Light to be the immediate effects of a primary Power: nor do I deſpair of ſeeing its action mechanically explained; or of being able to explain myſelf, in ſome degree, how a body acts which gives motion to another by colliſion. Which, if I could do, however, I ſhould not take the liberty to laugh at any one, by whoſe aſſiſtance, I muſt confeſs myſelf ſo much obliged, as by that of Mr. Colden.

If I had more attentively conſidered the reflection of Light from a looking-glaſs, he ſays, I ſhould have found, that the rays are reflected from every viſible point of the ſurface in every direction; and, therefore, that what he had before aſſerted is true; viz. That the rays of Light are reflected from *every point* of the ſolid parts of bodies, and in *all directions* from every point. I am not to learn, that the greater part of the light reflected from a poliſhed ſurface, is reflected before it actually touches that ſurface, and in a direction regulated by it. That light by means of which a poliſhed plane is ſeen in all directions, follows, nevertheleſs, the ſame laws of incidence and reflection; ſtriking againſt, or being incident on, the ſides of the little bodies, that ſtill remain on the ſmootheſt ſurface made by art. For, as Sir Iſaac Newton obſerves, by poliſhing we only break the parts of the body into an impalpable minuteneſs. So that, were it poſſible to make the ſurface of a body perfectly ſmooth, ſuch ſurface, tho' it would reflect light moſt copiouſly in the angle of incidence, would, inſtead of being ſeen in all directions, be ſeen in none at all. Let Mr. Colden attentively conſider this; and I am certhey are plunged for a light ſuperior to that which enlightens the minds of others: and that nothing can be a greater reproach to their underſtandings than their not being able to ſee the abſurdity of thoſe errors, which their imagination ſuggeſts, and their blindneſs confirms them in.

As no body, at this time of day, pretends to downright Atheiſm, our Royal philſopher judiciouſly enters into no imaginary combat with the Atheiſt; but plants all his batteries againſt the incredulity of the Deiſts, or ſuch as he ſuppoſes to be fully perſuaded of the exiſtence of a God, and yet think themſelves under no obligation to pay him any kind of adoration, or religious ſervice: a way of thinking in which they demonſtrate themſelves more unreaſonable than even idolators. Theſe, ſays he, (the idolators) if they adore an inſect, do it, becauſe they believe it to be a God; whereas the Deiſts do not more certainly believe in the the exiſtence of a Deity, than they think they are under no obligation to fear him. The former do not even think themſelves the creatures of their idols, and yet they worſhip them; the latter acknowlege their Creator in their God, and yet refuſe to pay him religious homage. The wiſeſt men of antiquity were fearful of irritating Deities, that had no power at all to hurt them; our modern wiſe men allow God to be omnipotent, and yet brave both his anger and his juſtice. The one believed in a Providence, and undertook nothing without conſulting their Deities; the other attribute every thing to chance, and place no dependence on any being ſuperior to themſelves. In a word, the Heathen idolators paid the utmoſt regard to the religion of their country, although no motive appeared therein ſpecious enough to enforce its obſervance; while the modern Deiſts reject that of theirs, comfortable and full of well-grounded hope as it is: and, without acknowledging any rules for their conduct here, propoſe to themſelves hardly any object to expect hereafter.

With reſpect to thoſe who, leaning to the antient errors of Epicurus, ſuppoſe the univerſe not to have been created by an omniſcient and all-wiſe Being, but to be the effect of a fortuitous concourſe of atoms, our author cenſures their abſurd notions, in the following ſpirited paſſage; which, in juſtice to the writer, and for the ſatiſfaction of thoſe who underſtand the language he writes, we ſhall inſert in the words of the original.

‘ Qu’ eſt ce donc que le hazard? Ces grands Génies qui ‘ le connoiſſent ſans doute, pourroient ils nous le définir?

‘ Quelle eſt donc ſon eſpece, ſa force, ſa vertu? Quoi le hazard créateur du monde! Mais eſt ce un etre que le hazard? & ce qui n'eſt rien, peut il opérer quelque choſe? Je vois ici un effet ſans cauſe, myſtere vraiment plus incomprehenſible qu' une Divinité qui a tout fait, & dont l' eternelle ſageſſe ſoutient tout dans un ordre, qu' elle ſeule peut détruire ou renverſer. Cet etre ſouverainement parfait, exiſtant par lui méme, n'a point eu de commencement; & je demanderois volontiers quel a été celui de ces atomes createurs, que n'ayant pu ce former eux-memes, doivent, tenir leur naiſſance de quelque choſe qui les ait précédés. Quelque loin qu' on remonte, il faudra du moins ſuppoſer dans une matiere antérieure a toutes celles qui en feront venues, de l'activité & du mouvement: mais cette activité, ce mouvement, il faut qu' elle les ait reçus d'ailleurs. Ce germe de vie n' eſt point de ſon eſſence. Mais quoi de plus abſurde que d'imaginer un effet auſſi compliqué, auſſi ſagement réglé, auſſi conſtamment ſoutenu que ce monde ſans une cauſe intelligente? Comment ces prétendus atomes aſſemblés, par le hazard pour former les corps ne ſe ſépareroient-ils pas auſſi aiſément qu' ils ont été unis? Comment, en ſe mouvant, en ſe choquant, en ſe heurtant ſans-ceſſe, ne ſ'alterent, & ne ſe detruiſſent-ils point?’

Again, in combatting the tenets of ſuch as diſbelieve the Spirituality and Immortality of the Soul; their Royal Antagoniſt, after having made uſe of the common arguments againſt them, attacks them on the weak ſide of Self-love, in the following animated and pathetic paſſage, which we inſert alſo in the original language, as a farther ſpecimen of the ſtile and manner in which this deſerving little performance is executed.

‘ Quoi! ces Beaux Eſprits enivrés de leur mérite, éblouis de leurs lumieres, qui ſ' imaginent avoir atteint juſqu'au plus haut degré de pénétration accordé á l' homme, & qui de haut de leur ſphere regardent en pitié l' ignorance, la credulité, la ſuperſtition du reſte des mortels: quoi! des Eſprits ſi vains, ſi remplis d'eux mémes, embraſſent, ſoutiennent une opinion la plus contraire a l'orgueil qui fut jamais: une opinion que ne leur annonce qu' une entiere deſtruction d'eux-mémes! comment, avec tant de hauteur & de hardieſſe, peuvent ils ſ'humilier au point de ſe croire deſtinés á un total anéantiſſement de leur étre? Cette portion d' eux mémes qu' ils ont toujours cultivée avec tant de ſoin, qu'ils ont embéllie de tant de connoiſſances, qu' ils ont pris

‘ tant de peine á orner pour la distinguer des autres, ils la ‘ verront donc ſans regret prête á tomber & á ſe deſſoudre ‘ dans la pouſſiere du tombeau! Qui ne ſeroit ſurpris du ‘ contraſte affreux qu' on remarque dans leurs idées, Pour- ‘ quoi tant d' orgueil dans des hommes qui n'eſperent plus ‘ d' être, & comment peuvent-ils déſeſpérer d' etre, avec tant ‘ d' orgueil? C'eſt donc á un ſort pareil á celui des bêtes, ‘ qui va aboutir ſe faſtueux appareil de leur philoſophie." Voila ‘ donc le terme de leurs ſçavantes & penibles recherches: ‘ decouverte bien importante ſans doute, mais qu'ils devoient ‘ bien tâcher d' accorder, ſ'ils le peuvent, avec ce fonds ‘ d' amour propre qui nous aggrandit á nos yeux, avec ce ‘ caractere de grandeur & de nobleſſe que le plus vil des hom- ‘ mes retrouve en ſoi, avec ce deſir de ſ'eterniſer, & ce cri ‘ continuel qui reclame contre la ceſſation de notre exiſtence: ‘ ſentimens inſpirés par la Nature meme, non point a la ma- ‘ tiere qui n'en eſt pas capable, mais á l' ame qui, du moment ‘ qu' elle peut ſe connoitre, fiére de ſon origine, ſent qu' elle ‘ n' a rien á craindre des ravages du temps.’

After theſe inſtances of the animated ſtile and ſentiments of the author, our readers will probably reflect on the ſituation and advanced age of the writer with a mixture of ſurprize and approbation; which will no doubt increaſe on their being informed, that this performance was begun and finiſhed in three days.

We cannot diſmiſs this piece, however, without obſerving that the writer has miſtakenly embraced the occaſion of the abuſe, which many Deiſts and Infidels have made of their liberty; to object againſt the toleration of different religions in a ſtate. A ſentiment which, however it may be received in ſuch a country as France, cannot be ſufficiently exploded in a nation tenacious of its civil and religious liberties.

Eſſais ſur divers Sujets intereſſans, de politique et de morale, 12mo. 1760. Or,

Political and Moral Eſſays, on ſeveral intereſting Subjects.

THE ſubjects, which this ingenious Eſſayiſt has here made choice of, are diſtinguiſhed under five heads, viz. 1. Philoſophy and Philoſophers; 2. Love and Jealouſy; 3. Projects and Projectors; 4. Agriculture; 5. Luxury and Commerce.

In the firſt, the author inquires into the cauſe of the diſrepute into which Philoſophers and Philoſophy are at preſent fallen; giving an hiſtorical Sketch of the State of both in the ſeveral ages of the world.

'In the earlieſt times (ſays he) every king or legiſlator was a Philoſopher; nay, none but ſuch were thought capable of holding the reins of government. And, though in ſucceeding ages, as the ſtudy of the ſciences and the practice of government became more extenſive and intricate, men of ſpeculation and buſineſs were in ſome degree diſtinguiſhed from each other, yet antient times afford numerous inſtances of Kings having choſen Philoſophers for their friends and counſellors, and of ſtates having confided in them the command of their armies, the negotiation of treaties, and the higheſt functions of civil magiſtracy.

'The names of Xenophon, Plato, Epaminondas, Alcibiades, Phocion, Pericles, and many others, might be mentioned among the Greeks. Nor were ſome of the firſt generals and ſtateſmen, among the Romans, leſs famous for their philoſophical talents and abilities; as the characters of Cicero, Cæſar, Lucullus, Scévola, Cato, Varro, and others, ſufficiently teſtify.

'The legiſlators of the vaſt empire of China, by forming their religion, laws, and manners, into one ſyſtem, conſtituted, as it were, a whole nation of Philoſophers; at leaſt all thoſe, who were deſigned to ſhare any part in the adminiſtration, were under the neceſſity of previouſly applying themſelves to the ſtudy of Philoſophy, to enable them to perform the duties of their ſtation: Confucius, the firſt of men, the greateſt Philoſopher and Legiſlator in the world, being himſelf a governor of a conſiderable province of that country; which, for the happineſs his laws hath procured it, hath paid almoſt Divine honours to his memory.

'With us (continues our author) the name of a Philoſopher is rather a term of contempt than of honour; nor is the ſtudy of Philoſophy ſuppoſed neceſſary to direct the Legiſlator in making laws, or to qualify the great for the moſt important offices in the ſtate. Government is no longer eſteemed a ſcience, nor is it purſued on any regular conſiſtent plan; but is made a perplexing complicated ſcene of buſineſs, without rule or method for its execution. Involved in a confuſed variety of circumſtances unprovided for, and of accidents unexpected, all is ſhift and emergency. And thus, like bungling mechanics that know nothing of the theory of their profeſſion,

ſion, modern ſtateſmen patch up and ſhuffle forward the unwieldy machine of government, till ſome greater ſhock than ordinary beats it at once to pieces.

‘ The wretched taſte and barbarous authorities of the lawyers of the middle age, univerſally prevail in matters of polity; which is thus reduced to a trade, that can be learned only by ſerving a mean and pitiful apprenticeſhip.’

One would imagine our author had here an eye particularly to the legiſlature and adminiſtration of theſe kingdoms, where our laws, inſtead of being deduced from the ſpeculation of Philoſophers, on a rational conviction, á priori of their utility, and a perfect knowledge of their conſiſtency, with the diſpoſition of the people, their manners and political conſtitution, are for the moſt part the effect of neceſſity or cabal. Hence it is that ſo many of them are either repealed or rendered ineffectual, by neglect in the executive power; while as many others, carried at firſt by dint of private intereſt, and enforced from the ſame motive, operate no leſs to the injury of the ſubject, than to the danger of the conſtitution.

What would not a Solon, or Lycurgus, ſay to ſee a parliament influenced by the wild harangues of a Senator, who, from accumulating riches in the ſordid methods of traffick, acquires the dignity and privilege of a legiſlator, and comes from driving his negroes in a country of ſlaves, to dictate laws, for his own private advantage, in a land of liberty? What would not a Xenophon, or a Cato, ſay to modern ſtateſmen, and to thoſe wretched politicians who applaud them, for adapting their ſyſtems to circumſtances, and rendering the adminiſtration of a kingdom ſubſervient to the accidents of a day? But to return to our author. It is to this impolitic excluſion of Philoſophers and Philoſophy from the moſt important buſineſs of human life, and their being neglected by the Great, that he attributes the greateſt part of that contempt into which they are fallen.

“ In taking a curſory view of antient hiſtory (ſays he) one is aſtoniſhed at the great number of princes that have been adepts in the ſciences, in compariſon to thoſe of modern times. Almoſt all the kings of Ægypt, Syria, Sicily, and Aſia, properly ſo called, were verſed in civil and natural hiſtory, in Philoſophy, and the Belles Lettres. Among the Roman emperors we meet with many more that were learned than of thoſe that were ignorant. Even the barbarians themſelves were governed by learned princes, as we gather from the general admiration, in which the antients held the writings of Mithridates and of Juba.

It is not to be wondered at (continues he) that princes poſſeſſed of ſuch talents themſelves, ſhould encourage them in others, or that their miniſters and favourites ſhould be the firſt Philoſophers of their time. Modern princes, for the moſt part, but indifferently educated, are ſurrounded by perſons of a very oppoſite character. We pique ourſelves on a more refined politeneſs than the ancients, and yet religiouſly preſerve an attachment to cuſtoms the moſt Gothick. Among the barbarians of the middle age, the poſſeſſors of fiefs were every thing; the reſt of the nation was nothing. They only had the privilege of approaching the perſon of their ſovereign, as the nobility have at preſent. But Providence has not inſeparably annexed talents and abilities to titles. The politeſt Roman emperors, when they retired into the country, were attended by Philoſophers and men of wit, inſtead of chamberlains of the houſhold, and maſters of the buckhounds.

It is not, however, ſays he, altogether owing to the ill reception of philoſophers among the great, and their being excluded from public buſineſs, that philoſophy has loſt ſo much of its antient dignity. The proſtitution of the appellation, in giving the title of philoſopher to the dull and trifling maker of phyſical experiments, to the butcherly anatomiſt, the dirty-ſhoed botaniſt, and the chemiſt, becauſe his face is begrimed with charcoal, has not a little contributed to depreciate philoſophy.

Our ingenious eſſayiſt proceeds to point out the objects, worthy the attention of the true philoſopher, and the means of reſtoring philoſophy to its antient dignity. But we muſt paſs on to the other ſubjects.

In our author's next eſſay, he conſiders the paſſions of love and jealouſy, and their effects on life and manners, in a philoſophical and political light. It is cuſtomary (ſays he) with philoſophers to make a diſtinction between the natural and habitual paſſions; the firſt being ſuppoſed to depend immediately on phyſical ſenſibility, and the ſecond on the inſtitutions of ſociety. But man is by inſtinct a ſociable animal, and the paſſions which immediately ariſe from one inſtinct, are as natural as thoſe which ariſe from another. Thus the love of fame, and the deſire of cultivating friendſhip, are paſſions as natural as hunger and thirſt. It is true that manners and education modify theſe paſſions, and direct them to objects of this or that kind, but their ſource is the ſame.

All our paſſions are thus compoſed of different ſpecies of inſtinct; that of love being compounded of that phyſical ſenſibility, to which the Creator has annexed the propagation of our ſpecies, and of that univerſal tye, which connects the ſeveral parts of the moral world, viz. a natural inſtinct in man for ſociety.

Some philoſophers, ſtruck with the force of the former, have ſuppoſed the paſſion of love to be nothing more than the effect of brutal inſtinct. Others, again, either hypocrites or enthuſiaſts, have excluded from this paſſion the pleaſures of ſenſe; pretending to a ſympathetic harmony of ſouls, a refinement which experience proves altogether chimerical. Our author declares againſt both, as erroneous; and proceeds to ſhew in what manner the ſocial inſtinct in man appears under a different form, according to the different conditions of ſociety. In a rude ſtate of things, when men laboured under the inconveniencies of a precarious ſubſiſtence, and employed themſelves in procuring the immediate neceſſaries of life; many things, which are now matters of property, were held in common. The paſſion of love bore the form only of a phyſical neceſſity, and was ſatisfied in as groſs a manner as hunger and thirſt. In proportion as ſocieties were better eſtabliſhed, manners grew mild, and a ſpirit of property introduced itſelf. It then became as natural to deſire the ſole property in an agreeable woman, as in a convenient houſe, or a fertile plantation. The deſire of ſatisfying mere phyſical wants no longer engroſſed all the faculties of the mind; but men, becoming ſenſible of the comforts of ſociety, began to cheriſh the ſocial virtues; and the animal inſtinct, uniting with the ſentiments of friendſhip, made the paſſion of love between the ſexes put on a more decent appearance.

Our author goes on to ſhew the riſe and abſurdity of modern *gallantry*; and, though he appears no leſs a friend to the Fair than to mankind in general, is not a little ſevere on female manners, as well as on the Male part of the creation, for giving into the frivolous amuſements and ridiculous diſſipations of the ſex.

With reſpect to the paſſion of jealouſy, our eſſayiſt differs altogether from thoſe, who ſuppoſe it to be in a great degree the effect of climate. The natural inſtinct there is in man to his own preſervation, ſays he, ſtrongly attaches him to every thing that he thinks a property. If, therefore, an amiable woman appears to him neceſſary to his happineſs, he will doubtleſs deſire the excluſive poſſeſſion of her. Thus the ſpirit of property will produce a kind of jealouſy, which is in ſuch a caſe natural. If in time, alſo, public opinion makes the conqueſt of engaging the affections of a fine woman honourable to ſuch as have merit to effect it, our natural deſire to be preferred to others, will induce us to ſeek ſo flattering a diſtinction; and we become jealous through vanity. But, as the abuſe of theſe two ſpecies of inſtinct, regarding property and preference, generates avarice and ambition; ſo it occaſions different degrees of jealouſy in different minds. Nay, there are ſome people of ſo miſerable a diſpoſition, that, without either right or pretenſion, they are jealous of the whole human race, through envy at ſeeing any creature happy. Thus ſelf-love, vanity, and envy, form the compound of jealouſy; a paſſion to which all mankind are more or leſs ſubject. We ſee, nevertheleſs, the effects and degrees of jealouſy differ infinitely among different people, as well as among the ſame people in different ages. Thoſe who affect to attribute every thing to phyſical cauſes, account for this diverſity by the different effects of climate. The inhabitants of a warm country, ſay they, are ſo much addicted to venery, that it makes almoſt the whole buſineſs and pleaſure of their lives.

The cold climates alſo, being liable to change, as they gain a greater degree of warmth, the inhabitants begin to feel the ſame paſſions that prevail in warm countries: while men who feel ſo ſtrongly the phyſical tendency to love, muſt needs conſider the gratification of it as their chief good, and will accordingly become jealous. On caſting a ſingle glance, however, over the hiſtory of the ſeveral nations of the world, we may ſee, ſays our eſſayiſt, the fallacy of this reaſoning. The cold and barren climates of the north have produced people ſtrongly addicted to venereal pleaſures; nay, the religion of ſome hath been founded ſolely on the gratification of this ſenſual propenſity. On the contrary, we find among the inhabitants of ſome ſouthern climates, a coldneſs and abſtinence that appears aſtoniſhing to the people of the north. But, indeed, ſhould we allow that a hot climate inflames this paſſion, the ſame warmth cauſes a waſte of animal ſpirits, that muſt equally operate againſt the deſire of gratification, and render the climate a matter of indifference.

The paſſion of jealouſy, again, is ſtill leſs affected by climate than that of love. A ſpace of a few leagues, on the continent of Africa, is known to ſeparate a people, ſubject to all the extravagance and fury of this paſſion, from another, who glory in proſtituting their wives, both to friends and ſtrangers. Again: cuſtoms the moſt oppoſite to jealouſy are eſtabliſhed all over India. The women there are perfectly at liberty, and boaſt of their amours, without giving the leaſt umbrage. Nay, huſbands themſelves ſeek out gallants for their wives; and the girls of greateſt merit are ſuch as prove the earlieſt ripe for the embraces of the men.

At Mindanas the king himſelf is vain of the entreaties of ſtrangers to be favoured with any of his wives. The Guebers and Armenians are not themſelves jealous, though they live in the midſt of people that are ſo to extravagance. The inhabitants of Cachemis bring their wives voluntarily to their princes, in order to boaſt of illuſtrious blood in their families. The modern Italians are jealous; yet their anceſtors were not ſo. In fine, the caprices of this paſſion are carried to ſuch a length, that in a nation the moſt jealous in the world, a man, who would think himſelf the moſt highly diſhonoured by the illegal intimacy of his wife or daughter with his equals, ſhall abandon both without remorſe to the incontinence of the prieſts. Hence it is plain that the varied appearances and effects of love and jealouſy, among different people, muſt depend on moral, and not on phyſical cauſes. But, having ſwelled this article to a ſufficient length, we ſhall leave the conſideration of our author's remaining eſſays to another opportunity.

Hiſtoire de l'Empire de Ruſſie ſous Pierre le Grand, par l'Auteur de l'Hiſtoire de Charles XII. *Tome premier.* 1759.

Or, The Hiſtory of the Ruſſian Empire under Peter the Great, by the Author of the Hiſtory of Charles the XIIth. 8vo. Volume the firſt.

ALTHO' the performance before us appears to be the genuine production of Mr. Voltaire, we cannot but confeſs ourſelves diſappointed in the peruſal of a work which bears ſo few of thoſe ſprightly and agreeable touches that diſtinguiſh his maſterly hand. Indeed the Reader is artfully prepared for a check of this nature in the preface, wherein the Author appears conſcious of a want of that ſpirited ſentiment and briliancy of ſtile in this hiſtory, for which his other works are chiefly admired.

Greatly as we were diſappointed alſo in peruſing the Hiſtory, we were no leſs ſo even in entering upon the Preface: for who would have expected to find in Mr. Voltaire, a ſtrenuous advocate for hiſtorical truth, rigidly condemning the falſifiers of facts, and bringing teſtimony of his own ſtrict adherence to this eſſential duty of a good Hiſtorian? Yet ſo it is; and the Reader is preſented with a formal certificate of the veracity of the facts contained in the Author's Hiſtory of Charles the XIIth, drawn up by the command of no leſs a perſonage than the King of Poland, Duke of Lorrain. After which, Mr. Voltaire may probably think it preſumptuous to queſtion the truth of any thing advanced in that celebrated performance; eſpecially as he aſſures us the Duke knew every thing relating to Charles as well as that Monarch himſelf. How far this teſtimonial may operate, however, in verifying the conteſted facts in other works of our Author, or thoſe which are related in that before us, we do not pretend to ſay. Certain it is, that the publication of this certificate has a very ſuſpicious appearance. Men, whoſe characters are ſo well known as Mr. Voltaire's, ought not to want ſuch teſtimonials: at leaſt, the making uſe of them denotes a conſciouſneſs of ſtanding in need of them.

It was alſo little to be expected, to find our Author as liberal of his cenſure againſt thoſe who make a parade of their ingenuity, and write hiſtory, as he terms it, *en bel eſprit*; for we are greatly miſtaken if this be not very characteriſtical of Mr. Voltaire himſelf.

There are, notwithſtanding, ſome judicious obſervations contained in the preface to this Hiſtory. He complains, in particular, of the ſcandalous practice of compiling Hiſtories without proper materials; to the great miſrepreſentation of facts and characters; and aſſures us, that the Court of Peterſburg has furniſhed him with the moſt authentic documents for the preſent performance: which he offers to the public, in confirmation of, and as a Supplement to, his Hiſtory of Charles the XII.

He ridicules alſo thoſe philoſophical Hiſtorians who affect to ſet out from the earlieſt periods, and carry their reſearches to the riſe and origin of nations; which are ever neceſſarily clouded with doubt and obſcurity. The late attempts to prove the modern Chineſe deſcended from an ancient colon of Egyptians, are particularly pointed at, and expoſed to his raillery. A learned Profeſſor of Tobol, or Pekin, ſays he, might take it into his head, from reading ſome of our French books, to prove us in like manner deſcended from the Trojans; and make his countrymen ſtare at his profound conjectures,

jectures. For inſtance, the moſt ancient writings, he might ſay, and thoſe which are held in the greateſt eſteem in France, are romances. They were written in an elegant language derived from the ancient Romans, a people remarkable for their honour and veracity. Theſe authentic books aſſure us, that Francus, the Founder of the Monarchy of the Franks, was the ſon of Hector, whoſe name is preſerved amongſt them to this day: one of the greateſt French Generals of this age having been called Hector de Villars. The neighbouring nations have alſo ſo unanimouſly acquieſced in the truth of this fact, that Arioſto, a learned Italian, affirms, in his Orlando, that Charlemagne's Knights fought for the helmet of Hector. But what puts the matter beyond diſpute is, that the ancient Franks, in order to perpetuate the memory of their anceſtors, built a city in Champaigne called *Troyes*; the inhabitants of which, like true Trojans, retain *ſtill* ſo great an averſion to the Greeks, their enemies, that among them all, there are not four of them that could ever be prevailed upon to learn Greek.

It is certain theſe arguments would have their weight in China, where another great Scholar equally ſagacious and profound, might ſtart up alſo, and give as good reaſons for our being deſcended from the Greeks.

As our Author cenſures thoſe Writers who thus bewilder themſelves with ancient hiſtory, ſo he blames equally ſuch as deſcend too particularly into the detail of the modern.— Battles and ſieges, ſays he, are become ſo numerous, ſo much reſemble each other, and are ſo ſeldom productive of important conſequences, that a judicious Hiſtorian will now paſs them over as hardly worth recording; fixing his attention only on thoſe ſtriking revolutions that effect ſome change in the manners and laws of nations.

It is at the inſtance, probably, of the Court of Peterſburg, Mr. Voltaire inſinuates, that preceding Hiſtorians have advanced many things, reſpecting the perſonal behaviour of the Czar, falſe and injurious to his character; and excuſes himſelf from entering on a ſubject, that he ſeems conſcious would redound little to the honour of his immortal Hero and Legiſlator.

This Hiſtory, ſays he, contains his public, and not his private, life; it does not belong to a Stranger to expoſe the ſecrets of his cabinet, his bed, and his table. If any one could publiſh ſuch anecdotes, it muſt have been a Prince Menzikoff, or a General Sheremeto, who were companions to him in his retirements, and were admitted to a peculiar intimacy. But theſe have not done it; and therefore all thoſe idle reports, that have been ſpread throughout Europe, to the diſadvantage of the perſonal character of this great Monarch, deſerve no credit.

But to come to the work itſelf. The Author ſets out with a general deſcription of Ruſſia, the nature of the people and climate, and the ſituation and government of its ſeveral provinces; in all which we find little novelty: much the greater part of the information given us therein, being to be met with in Perry and other Writers. In treating of its Population, however, and calculating the numbers of people that inhabit this vaſt empire, he differs conſiderably from preceding Authors, making the whole to amount to no leſs than twenty-four millions of ſouls. This calculation he appears to have taken from pretty good authority, having been furniſhed with a copy of the capitation-rolls for the year 1747; whereby it appears, that no leſs than ſix millions ſix hundred and forty thouſand paid the capitation: to which number adding the females, who were excuſed from paying that tax, as alſo all ſtrangers, and the inhabitants of all the conquered provinces, and of Siberia, the amount of the whole is probably near what our Author ſuppoſes.

He proceeds to deſcribe the ſituation of Ruſſia, reſpecting the cuſtoms, religion, and manners, during the reigns of the anceſtors of the Czar Peter; of which the Reader cannot form a better idea than from a peruſal of the fourth chapter, wherein is related the account of a ſedition among the Streletzes or ancient Militia, which happened on the death of Foedor Alexiovits, the immediate predeceſſor of the Czar. This chapter we ſhall therefore inſert entire, as well for the entertainment of the Reader as for a ſpecimen of the performance; the whole of it being taken, as our Author informs us, from the Memoirs ſent him from Peterſburg.

'Foedor was no ſooner dead than the nomination of a Prince, but ten years old, to the throne, and the excluſion of his elder brother*, with the intrigues of the Princeſs Sophia their ſiſter, excited the body of the Streletzes to a revolt. Not the Turkiſh Janiſſaries themſelves, nor the Pretorian Guards, were ever more barbarous than this turbulent and factious Militia. For, arming themſelves, and gathering together, in a day or two after the funeral of Foedor, they ran to the Kremelin, or imperial palace, where they opened the ſcene of rebellion, by complaining that nine of their Colonels had defrauded them of their pay. The Miniſtry were, in conſequence, obliged to break their Colonels, and to pay them the money they demanded. Not contented, however, with this, they inſiſted on having thoſe Officers delivered up to them; which was accordingly done; and they were condemned by a plurality of voices, to ſuffer the battacks; a barbarous puniſhment, inflicted in the following manner.

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* Ivan, who being judged by Foedor unfit to reign, left Peter his heir.

'The delinquent is ſtript naked, and made to lie on his belly, while two Executioners beat him with ſmall ſticks, till the Judge cries out, *enough*. The Colonels thus treated by the ſoldiers, were afterwards obliged formally to return them thanks for their lenity, according to cuſtom with criminals in the Eaſt; who, after receiving their puniſhment inflicted, always kiſs the hand of their Judge. To their thanks the Officers added alſo a handſome preſent in money, not indeed ſo cuſtomary.

'When the Streletzes had thus begun to render themſelves formidable, the Princeſs Sophia, who gave them ſecret encouragement, called an aſſembly, conſiſting of the Princeſſes of the blood, General Officers, Boyars, the Biſhops, the Patriarch, and even of ſome of the principal Merchants. And, while ſhe entertained private hopes of coming at the government herſelf, repreſented to the aſſembly the injuſtice of depriving Prince Ivan of the Crown, to whom it was due, both on account of ſeniority and merit. At the breaking up of the aſſembly, ſhe promiſed the turbulent Streletzes an augmentation of their pay: while her emiſſaries were every where buſy, in exciting their hatred to the family of the Nariſkins, and principally the two Nariſkins, brothers of the young Czarina Dowager, the mother of Peter.

'The ſoldiers were even inſtructed to believe, that John Nariſkin, one of the brothers, had taken the habit of the Czar, and placed himſelf on the throne; and that he had endeavoured to ſtifle Prince Ivan. As alſo, that a certain Dutch Phyſician, named Daniel Vangad, had poiſoned the late Czar Foedor. In fine, Sophia occaſioned to be put into their hands, a liſt of forty of the Nobility, whom ſhe ſtigmatized as enemies to them and to the State, and therefore deſerving to be maſſacred.

'Nothing could more reſemble the proſcriptions of Sylla, and the Triumvirate of ancient Rome. Chriſtiern the ſecond renewed them alſo in Denmark and Sweden; by which one may ſee, that every country, and all ages, are productive of actions equally horrid, in times of anarchy and confuſion.

‘ In conſequence of this proſcription, the Knees Dolgoruki and Maſſeu were thrown head-long out of their windows: the Streletzes receiving them in the ſtreets on the ends of their pikes; ſtripping them, and dragging them to the great ſquare.

‘ On entering the palace, the aſſaſſins met Athanaſius Nariſkin, one of the uncles of Czar Peter, and brother to the young Czarina; whom they murdered in the ſame manner. And, on hearing that three of the proſcribed perſons had taken ſanctuary in a neighbouring church, they broke open the doors, dragged them from the altar, ſtripped, and cut them to pieces. Their rage was even ſo furious and inconſiderate, that miſtaking for John Nariſkin a young Nobleman of the houſe of Soltikoff, one of their friends, and not included in the proſcription, they ſeized on him, and killed him on the ſpot.

‘ The circumſtances attending this murder may ſerve to ſhew much of the manners of theſe times. The aſſaſſins, perceiving their miſtake, took up the body of young Soltikoff, and carried it home for interment, to his father; who, ſo far from daring to complain of the outrage done him, thought proper to reward them for bringing home the bleeding corpſe of his ſon. The mother, ſiſters, and wife of the deceaſed, in tears, upbraided him for his puſillanimity; when the old man, to pacify their grief and rage, told them he would take a proper opportunity to revenge the inſult. Some of the Streletzes overheard him; on which they ruſhed into the apartment, dragged the unhappy father by his hair into the ſtreet, and cut his throat at his own door.

‘ Another party of theſe ruffians went in ſearch of the Dutch Phyſician Vangad; and having found out his ſon, aſſaſſinated him, becauſe he could give them no information of his father. In making this ſearch, ſome of them happened to fall on another Phyſician, who was a German; and, tho’ they ſaid he might not have poiſoned their Emperor, he had certainly poiſoned other people, and therefore deſerved juſtly to die: for which good reaſon, therefore, they diſpatched him. Unhappily, at length, they diſcovered the poor Hollander they were in ſearch of, in the diſguiſe of a beggar; and dragged him away to the palace: where the Princeſſes, who much eſteemed the good man, and confided in his ſkill. begged of the Streletzes to releaſe him, aſſuring then a good Phyſician, and had properly treated their brother Foedor. This they refuſed; replying, he not only deſerved death as a Phyſician, but as a Sorcerer; they having found in his lodgings a great dried toad, and the ſkin of a ſerpent. They proceeded even ſo far as to command the Princeſſes themſelves to deliver up John Nariſkin, whom they had every where ſought for two days in vain, and were aſſured muſt be ſecreted in the palace; threatening to ſet fire to it, if he was not immediately brought forth. The ſiſter of Nariſkin, with the other Princeſſes, being thus terrified, went directly to the hiding-place of her unhappy brother. The Patriarch heard his confeſſion, and adminiſtered the *Viatica* and Extreme Unction: after which he took a ſuppoſed miraculous image of the holy Virgin in one hand, and with the other led the young Nariſkin forth, diſplaying to the Streletzes the miraculous image, to deter them from their deſign. At the ſame time the Princeſſes, all in tears, ſurrounded the victim; and caſting themſelves on their knees before the ſoldiers, conjured them in the name of the holy Virgin, to ſpare the life of Nariſkin. It was in vain. The merciless Streletzes tore him out of the arms of the Princeſſes, and dragged him to the bottom of the ſtairs. They then formed a kind of tribunal, and put both Nariſkin and Vangad to the torture. In the mean time, one among them that knew how to write, drew up a form of trial; and the unfortunate victims were condemned to be cut to pieces; a puniſhment peculiar in China and Tartary to parricides, and called the puniſhment of *ten thouſand pieces*.

‘ After this cruel execution of Nariſkin and Vangad, they expoſed their heads, feet, and hands to the populace, by placing them on the iron ſpikes of a baluſtrade.

‘ At the ſame time, as great part of the ſoldiery were thus venting their fury under the eyes of the Princeſſes, others were buſy in carrying on the maſſacre againſt all thoſe who were hated, or ſuſpected, by Sophia; this moſt horrible execution ending with the proclamation of both the young Princes, Ivan and Peter, together with their ſiſter Sophia, as Regent, Co-Heirs to the Crown.

‘ This being done, Sophia approved of theſe horrible tranſactions, and rewarded the Authors of them; confiſcating the property of the proſcribed, and diſtributing it among their aſſaſſins. She even permitted a monument to be erected, on which the names of thoſe who had been maſſacred were engraved, and tranſmitted to poſterity as thoſe of traitors to their country: granting her letters patent of thanks to the barbarous authors of the above crimes, for their zeal and fidelity.'

We ſhall here take our leave of this work; a tranſlation of it being advertiſed, and daily expected to make its appearance; of which, as it is neceſſary for us to give an account, we may probably find room under that article for ſome farther extracts, relating more immediately to the famous Peter the Great, and the ſurprizing revolutions that followed, from the wiſdom and magnanimity of that juſtly celebrated Monarch.

MONTHLY CATALOGUE,

For NOVEMBER, 1760.

POLITICAL.

Art. 1. *A Comment on an extraordinary Letter from Ireland, lately handed about in this Metropolis; wherein an* Union *between the two Kingdoms is impartially diſcuſſed.* 8vo. 1s. Burd.

THE extraordinary Letter above-mentioned, (of which a copy is inſerted in this pamphlet) was ſuppoſed to have been addreſſed by the Earl of Clanricarde to the Duke of Bedford; in order to induce his Grace to terminate ſome political difference with his Lordſhip by the ſword. That notice was taken of ſo intemperate an overture, by the noble Duke, is not much to be wondered at; and the Author of this pamphlet endeavours to vindicate his Grace's conduct, by ſhewing the abſurdity of that of the Letter-Writer. He alſo offers ſome conſiderations in favour of the projected (but rejected) Union of the two kingdoms.

MISCELLANEOUS.

Art. 2. *Eight Letters to ——— Duke of ———, on the Cuſtom of Vails-giving in England. Shewing the Abſurdity, Inconveniency, National Diſreputation, and many pernicious Conſequences of it to all Ranks of the People. With Propoſals for an Increaſe of Wages, and other Advantages to domeſtic Servants.* 8vo. 1s. Henderſon.

The tribute univerſally demanded, and as univerſally paid to Servants, as a conſideration for the advantages of the cuſtom, or the honour of the acquaintance with their Maſters, has been long ſorely felt, and ineffectually remonſtrated againſt, by all degrees of people.

Tradeſmen, who ſuffer ſeverely by this iniquitous impoſition, are induced to indemnify themſelves in the rates of their Bills; and Gentlemen, no leſs mortified at being obliged to pay their Reckoning, where they, nevertheleſs, continue under an obligation for their dinner, are led to patronize that in their own houſes, which themſelves are ſubjected to, at thoſe of all their friends. Thus has Extortion in trade been rendered a crime of neceſſity; and thus are invitations and kindneſs among friends, deſtroyed in their very nature; ſince they only ſollicit cuſtom to each other's *Eating-houſe* and *Ordinary*. But it is time to deſiſt from ſuch reflections, which, upon conſideration of this ſubject, muſt occur to every one.

The Remarks in theſe Letters, though very juſt in the main, againſt ſuch univerſal bribery, are delivered in a looſe, cold, deſultory manner, which ſufficiently point out the Author to be a Gentleman who has lately favoured the public with Letters upon ſeveral popular ſubjects. Not having time to throw them into regular order, nor much room to ſpare to inſert any of them, we ſhall refer our Readers to the Letters themſelves, where they will, nevertheleſs, find many good arguments againſt this pernicious and ſcandalous cuſtom.

Art. 3. *The Sentiments and Advice of Thomas Trueman, a virtuous and underſtanding Footman; in a Letter to his brother Jonathan, ſetting forth the Cuſtom of Vails-giving, in a candid and moſt intereſting Point of View, with regard to the private and public Happineſs which depends on this Practice.* 8vo. 1 s. Henderſon.

Honeſt Tom Trueman is here made to turn abſolute Traitor to his Cloth, among whom it would not be quite ſafe in him to acknowlege himſelf. We imagined, by reading the firſt page or two, that Thomas certainly lived with Mr. H———, which, in the courſe of his Letter, we find to be the caſe. He tells his brother Jonathan, that his Maſter was then writing Letters to the Duke of ———, but that he had not communicated them to him, nor any thing of the ſubject of them;—which, to be ſure, was ſomewhat odd; but the arch Rogue muſt then have taken an opportunity, when his Maſter was gone to the Marine Society, of peeping into them; or elſe, like Maſter, like Man, great Wits have jumped, wonderfully.

N. B. Thomas is a very loyal ſubject to King George the third, and pathetically laments the death of George the ſecond.

Art. 4. *Memoirs of the Life of Stephen Keld, late Wine-Merchant of Ipſwich, &c.* 8vo. 1 s. 6 d. Bird.

The Author of theſe Memoirs appears to have been very unfortunate in all his undertakings: which a perſonal acquaintance only, with the man, might, as is frequently the caſe, enable any one to account for. We believe the narrative to be a true relation of his life; it being an artleſs tale, though we cannot add that it is plainly told: for his language is ſo bad, that in many places it is not intelligible. One ſtory of Mr. Keld's, however, we really cannot ſwallow,

low, though not much diſpoſed at preſent to be very nice: he tells us, that his ſiſter, looking in her glaſs one day, told her maid ſhe was a dead woman; and actually died a few hours afterward: on which occaſion he aſſures his worthy Reader, that the appearance of her face remained in the glaſs 'till after the funeral, in defiance of all waſhing and endeavours to get it out. This relation, nevertheleſs, though it may be ridiculed on this ſide the water, may, perhaps, if properly atteſted, obtain this ſiſter the honour of a place in the Romiſh Kalender.

Art. 5. *A Letter to David Garrick, Eſq; occaſioned by the intended Repreſentation of the Minor at the Theatre Royal in Drury-Lane.* 8vo. 1 s. Field.

The intent of this Letter is to prove Mr Foote's Minor to be a very profane and indecent performance, and conſequently unfit to be repreſented on the ſtage. The Author, as an advocate for Chriſtianity, argues the point calmly and ſenſibly: ſubmitting it with perfect decency, to Mr. Garrick, whether he ought to ſuffer ſuch a piece to be repreſented on the theatre under his direction?

Art. 6. *Flora Britannica: ſive Synopſis Methodica Stirpium Britannicarum.* Auctore Johanne Hill, M. D. &c. 8vo. 9 s. Waugh.

A truce! for goodneſs' ſake, dear doctor! a truce with your eternal Natural Hiſtory! So much of it is really enough to turn one's ſtomach. Natural Hiſtory roaſted, Natural Hiſtory boiled, Natural Hiſtory baked, Natural Hiſtory ſtewed, Natural Hiſtory haſhed, Natural Hiſtory fricaſſeed!—indeed, indeed, Dr. Hill! this is too much.

Art. 7. *A particular Account of the Solemnities uſed at the Coronations of his ſacred Majeſty King George II. (our late moſt gracious Sovereign) and of his royal Conſort Queen Caroline. On Wedneſday the 11th of October 1727. Alſo a Liſt of the Claims of ſeveral Perſons to do Service at the Coronation. And an Account of their Majeſties Entertainment at Guildhall, on the Lord Mayor's day following.* 8vo. 1 s. Paterſon.

A Narrative how and about a fine raree ſhew.

Art. 8. *A Letter to Mr. Foote, occaſioned by his Letter to the reverend Author of the Chriſtian and Critical Remarks on the* Minor. By the Author of the Chriſtian and Critical Remarks. 8vo. 1 s. Wicks.

The firſt page of this Letter, gives the lye to its own title; and ſhews that it was not written by the Author of the Chriſtian and Critical Remarks. The whole appears to have been blunderingly trumped up, in hopes to make a penny by a controverſy which the public has treated with deſerved contempt.

Art. 9. *The Hiſtory of Frederic the forſaken.* 12mo. 2 Vols. 6 s. Noble.

Mr. Noble's Novel-makers begin to mend their hands. They have here given us a natural and not unaffecting tale, of a young man named Frederic, who is ſuppoſed to have been forſaken by his parents, brought up at a country boarding ſchool, kept in ignorance of his birth and family; and at laſt forced to ſeek his fortune in the wide world, as the ſaying is*. After a variety of adventures, and remarkable viciſſitudes, his virtue is rewarded by a joyful diſcovery of his parents, a rich inheritance, and a happy wedding with a fine lady.

* Vid. Boniface,—not the Pope,

Art. 10. *The Religious Tradeſman; or plain and ſerious Hints of Advice for the Tradeſman's prudent and pious Conduct; from his Entrance into Buſineſs to leaving it off.* 12mo. 1 s. Buckland.

Taken from an old book entitled *the Tradeſman's Calling*; with alterations and improvements. It is deſervedly recommended by the late pious Dr. Watts.

Art. 11. *The Engliſh Theatre: containing twenty Comedies, and twenty Tragedies; being the moſt valuable Plays which have been acted on the Britiſh Stage.* 12mo. 8 Vols. 24 s. bound. Lownds.

Selected from Steel, Vanbrugh, Hill, Dryden, Cibber, Addiſon, Young, Hoadley, Farquhar, Otway, Congreve, Rowe, Lillo, and Mrs. Centliver.

Art. 12. *A Funeral Oration for his ſacred Majeſty King George the ſecond. Delivered the Sunday after his Death.* By E. Radcliff. 8vo. 6 d. Henderſon.

Senſible, nervous, and pathetic.

Art. 13. *The Impoſtors detected; or, the Life of a Portugueſe. In which the Artifices and Intrigues of the Romiſh Prieſts are humorouſly diſplayed.* 12mo. 2 Vols. 6 s. Briſtow.

When any thing happens more than uſually to attract the notice of the public, our Book-makers-general ſeldom miſs the opportunity of trumping up ſomething *ſuitable to the occaſion.* Thus when lately Portugal was ſo much the object of public attention, no ſubject ſo proper as that Country, or whatever might ſeem to bear relation to it, it. At this genial juncture, we ſuppoſe, the preſent production was hatched; though we apprehend, it ſhould have appeared ſooner, in order to have fully anſwered the Writer's end. At this diſtance of time, the piece muſt, probably, be left to ſtand or fall by its *intrinſic merit:* a very precarious dependence, even for much better performances than this! which, to ſum up its character in few words, may afford *ſome* entertainment, to *ſome* Readers, although it abounds with the groſſeſt abſurdities, and ſeems to be almoſt entirely made up of the moſt improbable fictions.

Art. 14. *The Proceedings of a general Court-Martial held at Maidſtone in Kent, on Wedneſday the 17th and continued by ſeveral Adjournments to Friday 27th of September* 1760, *upon the Trial of Lieutenant William Hill of the firſt Battalion of the Surry Militia: and of a general Court-Martial, held at Maidſtone aforeſaid, on Saturday the 28th, and continued by Adjournment to Monday the 30th of September* 1760, *upon the Trial of Enſign William Hill of the ſaid Battalion of Surry Militia. Publiſhed by Authority.* 8vo. 1 s. 6 d. Woodgate, *&c.*

The charge againſt Lieutenant Hill, was, that he 'had behaved 'himſelf diſreſpectfully to his ſuperior officers, and had aſperſed the 'character of Major Parker of the ſaid Militia, by inſinuating that 'he was engaged in an improper correſpondence with the French 'priſoners, and had otherwiſe behaved in a manner unbecoming 'an officer, and a Gentleman, by keeping company and aſſociating 'with ſerjeants and private men, and had alſo endeavoured to excite 'diſcontent among the militia-men.'

Mr. Hill was found guilty only of the firſt part of the charge, and ſentenced to aſk pardon.

Enſign Hill's charge was 'that he the ſaid Enſign Hill, had behaved in a manner unbecoming an officer, and a Gentleman, 'by aſſociating, drinking, and lying with the private men.'

He was found guilty of the whole charge, and ſentenced to aſk pardon at the head of the battalion.

Art. 15. *Emendationes in Suidam: in quibus plurima loca veterum Græcorum, Sophoclis et Ariſtophanis in primis, cum explicantur tum emaculantur.* Scripſit Jo. Toup, A. M. Eccleſiæ S. Martin, cum Capella de Loo, in Agro Cornubienſi, Rector. 8vo. 3s. ſewed. Whiſton.

The Author of this performance has ſhewn no inconſiderable ſhare of critical ſagacity, and appears to us to be very happy in many of his conjectures; the only thing that will diſpleaſe the learned and judicious Reader is, that he will ſo frequently meet with the following expreſſions—*ſic repone, me fide juſſere—at nos nullo negotio et loci ſenſui conſuluimus, et veram lectionem reſtituimus:—repono certiſſime: appello tamen elegantiores omnes annon recte emendaverimus: reſcribe ſine mora;* &c. &c.

Our Readers will not be diſpleaſed with our laying before them what he has offered upon a difficult paſſage in St. Paul's firſt epiſtle to the Corinthians; we ſhall give his own words, and leave the critical Reader to judge for himſelf.

‘ Libet, porro, dum in hoc curriculo ſumus, hanc occaſionem ‘ amplecti D. Paulo ſuppetias ferendi in Epiſt. 1. ad Corinthios xi. ‘ 10. Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. ‘ *Quocirca debet mulier poteſtatem habere ſupra caput propter angelos.* ‘ Eſt locus vexatiſſimus, et vere, quod aiunt, commentatorum crux. ‘ Nimirum omnes ingenii ſui nervos intenderunt viri docti in expli‘canda voce ἐξουσία. In quo quidem operam atque oleum perdide‘runt univerſi. Neque enim explicatione ſed emendatione eget iſta ‘ vox. Quare omnes ſacrarum literarum ſtudioſos gratias mihi ‘ habituris ſpero, ſi Apoſtolo, qui a multis ſeculis miſere decubuit, ‘ opem atque medelam certiſſimam jam tandem attulero. Reſcriben‘dum una literula amota: Διὰ τοῦτο ὀφείλει ἡ γυνὴ ΕΞΙΟΥΣΑ ἔχειν ἐπὶ ‘ τῆς κεφαλῆς. *Quapropter oportet mulierem, cum prodit in publicum,* ‘ *velato eſſe capite*; idque utique διὰ τοὺς ἀγγέλους. Quod poſtremum ‘ aliis explicandum relinquo. Idem autem eſt ἐπὶ κεφαλῆς ἔχειν ac κατὰ ‘ κεφαλῆς ἔχειν. Quomodo locutus eſt Paulus ſupra ver. 4. Huc facit ‘ adprime Valer. Max. lib. 6. cap. 3. Horridum C. quoque Sulpi‘tii Galli maritale ſupercilium. Nam uxorem dimiſit, quod eam ‘ *capite aperto foris verſatum* cognoverat.’

POETICAL.

Art. 16. *A Collection of elegiac Poeſy, all Originals: to which is added Bewdley; a deſcriptive Poem in blank Verſe: and a Poem on Malvern Spaw.* By E. Cooper, of Mag. Hall, Oxon; School maſter of Chaddeſly, Worceſterſhire. 8vo. 1 s. 6 d. printed for the Author.

The lovers of poetry will remember to have ſeen the pieces particularly ſpecified in this title, together with others, in the Grand Magazine, under the name of the *Sylvan Muſe*: any particular conſideration of them now, is therefore ſuperſeded by ſuch previous publication of this Gentleman's poetical abilities.

Art. 17. *The Tears and Triumph of Parnaſſus: an Ode for Muſic, as it is performed at the Theatre Royal in Drury-Lane.* 4to. 6 d. Vaillant.

Fitted rather for theatrical exhibition than for reading; but not abſolutely unworthy of the latter.

Art. 18. *Medea to Jaſon. An Epiſtle.* By a Gentlem Folio. 1 s. Hitch, &c.

As this unknown Gentleman begs for *indulgence* to ‘ this *firſt* ef‘fort of an infant muſe’—it ſhall be exempted from our Critici but, as the judges at the Old Baily ſometimes accompany nity with a warning to young offenders againſt coming *then* time, ſo we would give this raſh imitator of Ovid a friendly caution to beware how he appears before us again. A ſecond offence againſt the poetical ſtatute may not be ſo eaſily pardoned.

Art. 19. *Verſes addreſſed to the King.* 4to. 6 d. Dodſley.

There is more patriotiſm than poetry in theſe verſes; the Author of which, is a warm Advocate for Liberty, as is apparent from the lines we ſhall cite, as a ſpecimen of his talents. He thus informs the young Monarch, that

Here to rule,
Is not to govern at licentious will,
Or doſe away a baſe and ſenſual life
Amidſt the ſilence of an Eaſtern Court:
Himſelf and people free, the Monarch here
Is lov'd, not flatter'd; ſerv'd, but not ador'd:
His, limited dominion, legal power;
Their's, reaſonable ſubjection, wiſe reſtraint,
And profitable ſervice ſelf-impos'd.
Peace and eternal bleſſings to the ſouls
Of thoſe brave hreoes, who have dropt their blood
In Freedom's glorious cauſe. The Briton, ſay,
Why does he meet the frozen North with ſmiles,
And ſtand the beating of a ſtormy clime,
If not, that here on the bleak mountain's brow,
In his cold arms he claſps the willing nymph
Fair Liberty! She ſmooths the rugged ſcene;
She makes the ſuns of Italy look pale,
And her rich vineyards ſicken at the ſight.

All this is mighty well, but we cannot ſay ſo much for the lines immediately following; which are ſomewhat indelicate, on the preſent occaſion:

She [*] rear'd the axe againſt th' anointed head
Of Majeſty; through ſeas of civil gore
Our fathers ſought her on the embattled field;
They ſought her, won her, gave her to their ſons,
And dying ſeal'd their portion with their blood.

[*] LIBERTY.

Art. 20. Nancy to John; *or the Whore to the Juſtice. A Ballad.* Folio, 6 d. Wicks.

A *Hey derry down* fling at Juſtice Fielding; who is here ironically adviſed to make the moſt of his office, by the practice of thoſe laudable arts for which ſome *trading* Juſtices have been famed; but we believe the worthy Gentleman here addreſſed, knows how to conduct his affairs without the advice of Nancy Dawſon [*]; whoſe name is here, we doubt not, very unwarrantably made uſe of, by ſome rhiming blade, who, peradventure may have felt the weight of his

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[*] A Dancer at one of the theatres: vid. article 17. of the Catalogue for the laſt month.

Worſhip's rod, for ſome *faux pas*, in the purlieus of Covent Garden.

Art. 21. *The Poet's Time well employed.* 12mo. 3 s. Dell.

A collection of *Pſalms* from the verſions of Tate, Denham, Watts, † Addiſon, Barton, Mrs. Rowe, Mrs. Tollet, and others of inferior merit. They are injudiciouſly ſelected, and are preceded by a preface very poorly written.

* This Gentleman's name is always omitted; while thoſe of the other tranſlators are reſpectively prefixed. What the Collector could mean by this omiſſion, we are at a loſs to conceive. If he was aſhamed of the Doctor's name, why did he ſteal his works?

Art. 22. WAR: *an Heroic Poem. From the taking of Minorca by the French, to the raiſing the Siege of Quebec, by General Murray.* By George Cockings. 8vo. 3 s. Cook.

Mr. Cockings is no Poet; but we are informed he has ſomething better than Poetry to recommend him; viz. HONESTY, the nobleſt attribute of human Nature: we therefore heartily wiſh him ſucceſs in any undertaking more ſuitable to his *real* abilities.

Art. 23. *A poetical Epiſtle to Mr. Samuel Johnſon, A. M.* By Mr. Murphy. Folio. 1 s. Vaillant.

In the Review for July laſt, page 5, we took notice of the illiberal behaviour of the Tranſlator of Sophocles towards a Gentleman, whoſe reſentment has now produced this Epiſtle; which is written in the manner of Boileau's ſecond Satire, addreſſed to Moliere; and is, for the moſt part, indeed, a cloſe imitation of that great Poet's performance. But, to our Author's credit, be it obſerved, that he does not, in his reflections on Mr. Franklin, deſcend to that ſcurrility, of which ſo bad an example was ſet by his Reverend Antagoniſt. We could have wiſhed, however, that he had not gone out of his way, to attack the Author of the late *Inſpector*, and the truly inoffenſive Secretary to the Britiſh Herring Fiſhery; from either of whom, but eſpecially the latter, we believe Mr. Murphy could not have received any adequate provocation. Upon the whole, it is ſeldom that, in conteſts of this kind, any great reputation accrues to either party.

Art. 24. *A Monody on the Death of his ſacred Majeſty King George* II. 1 s. Pottinger.

Art. 25. *A Poem on our late moſt gracious Sovereign, &c.* Ingledew*. Folio. 6 d. Kinnerſley.

The Authors of the two foregoing articles ſeem to have forgot the Scripture precept, HONOUR THE KING.

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* Honeſt Ranger—ſee Review for September, page 243.

MEDICAL,

MEDICAL.

Art 26. *Animadverſions on the Increaſe of Fevers, and other Diſeaſes: with ſafe and eaſy Remedies offered for the Prevention and Cure thereof. Alſo the Author's Reaſons for publiſhing the ſame; with an Account of their Virtue, Manner of Preparation, and Uſe.* By R. White, a Lover of Chemiſtry. 8vo. 6 d. Williams, Ludgate-Hill.

This Pamphlet, analyzed according to the rules of Chemiſtry, will be found to produce, firſt, ſome light vapour, or flaſhy nonſenſe; next, an inſipid phlegm, or common-place declamation; and, laſtly, dregs at the bottom, which might be ſeparated into a black heavy oil, extremely nauſeous, termed *low deſign*, and a mere calx, which may not improperly be compared to the ſtale tricks of advertiſers. In a word, Mr. White, like the Alchemiſts, whoſe ſtile he imitates, endeavours to extract gold from the moſt contemptible materials.

Art. 27. *An Eſſay upon the Virtues of the Balm of Gilead; with a Copper-Plate of the Balſam Tree guarded by a Janiſary, as it now grows in the Garden of Mecha, Subject to the Prince of Arabia Felix in Aſia. To which is added, an Account of the Eſſence of that noble Medicine, and proper Directions for taking it; together with thoſe Rules, and the Diet neceſſary to be obſerved during the Courſe; which is to be had of the Publiſher of this Pamphlet.* 8vo. 6 d. Kearſly.

Here appeareth another candidate for promoting the publick good; another proficient in Chemiſtry, not inferior to the foregoing. We are particularly made acquainted with the manner in which the knowledge of this wonderful eſſence was communicated to the world; being the reſult of the united endeavours of two very eminent perſonages, viz. a certain Mr. Cartwright, and a friend who *had made Chemiſtry his ſtudy and delight*, beſides the occaſional aſſiſtance lent by another friend, a Surgeon, who had travelled into Aſia.—What ſurpriſing efforts to rouſe the attention of the Public! Yet not ſatisfied even with theſe, to prove beyond diſpute the value of the balſam, an armed Janiſary is ſummoned as an auxiliary. Several pages are taken up in eulogies on the genuine balſam, in regretting its general adulteration, and in recommending this eſſence. In the practice of phyſic, great ſtreſs was formerly laid on natural balſams as well as ſolutions of gums and reſins, which are balſams inſpiſſated; and certainly in many caſes they are uſeful.—A variety of theſe have been handed down from time immemorial, and have been extremely ſubſervient to the purpoſes of Quackery, under the titles of Friar's, Ward's, Turlington's Balſams, Jeſuit Drops, &c. and have been all ſufficiently puffed by their different proprietors.

It has however been found by the experience of the beſt phyſicians that no natural or compounded balſams whatever anſwer the extravagant commendations beſtowed on them by Authors—

As to what regards the Balm of Gilead, we will venture to affirm that were this Advertiſer to receive a yearly preſent of the Balm from a potentate unknown to Europeans, *the Prince of Arabia Felix in Aſia*, or were *he to have the Garden of Mecha tranſplanted into England*, or *were he even ſo happy as to dwell in the valley of Jehoſaphat*, he would not find this celebrated Balſam ſuperior in medicinal virtue, to the common turpentines, or preferable in any reſpect but as a coſmetic.

RELIGIOUS *and* CONTROVERSIAL.

Art. 28. *A Dialogue between Doctor Cunningham and Sir Charles Freeman Bart. concerning Mr. Kennicott's Method of correcting the printed Hebrew text.* 8vo. 6 d. Withers.

See the enſuing Article.

Art. 29. *A view of Mr. Kennicott's Method of correcting the Hebrew Text, with three Queries formed thereupon, and humbly ſubmitted to the Conſideration of the learned and Chriſtian World.* By George Horne, B. D. Fellow of Magdalen College, Oxon. 8vo. 6 d. Rivington.

The two laſt mentioned Pamphlets are written with one and the ſame deſign, and in both the Authors attempt to prove Mr. Kennicott very unequal to the taſk he has undertaken. They are very angry with him for not anſwering what had been advanced againſt his former Diſſertation by Mr. Comings and Mr. Julius Bate, and charge him with taking very unjuſtifiable liberties in correcting the text, without any ſufficient authority. They neither of them deny the reaſonableneſs of collating any MSS. the antiquity and authenticity of which can be aſcertained; or of publiſhing their various readings: but entirely diſapprove of Mr. K's ſcheme of framing a *new text* from them, with the aſſiſtance of the Samaritan Pentateuch, and the ancient verſions, which they apprehend would introduce an univerſal confuſion and ſcepticiſm.

Art. 30. The Univerſal Bible: *or, every Chriſtian Family's beſt Treaſure. Containing the ſacred Text of the Old and New Teſtament at large; illuſtrated with Notes, Comments, &c.* By S. Nelſon, D. D. Folio, 2 Vols. 2 l. Coote.

Compiled from the many *Dictionaries*, *Commentaries*, *Concordances* and *Hiſtories* of the Bible which were ſo commodiouſly provided for Dr. Nelſon's convenience. What the Gentleman means by filing his performance an UNIVERSAL BIBLE, is beſt known to himſelf: and who, or what, this learned Dr. Nelſon is (of whom we never heard before) it is alſo preſumed, may be beſt known to his Bookſeller. As to the merit of the work, certain it is, there have been worſe things of the kind obtruded upon the public. It was intended for a *Common Family-Book*: we believe it may ſufficiently anſwer that intention; and by its publication in ſixpenny numbers, and the

[illegible]

taking in the mob of Readers, we are told it has likewiſe anſwered *another intention*, which moſt *Book-makers* have *principally* in view.

Art. 31. *Religious Diſcourſes on various uſeful and important Subjects.* By Joſeph Motterſhead. 12mo. 2 s. 6 d. ſewed. Glaſgow.

We have here ſeveral Lectures on our Saviour's excellent ſermon on the mount; ſome diſcourſes on the government of our paſſions, and other practical ſubjects.—The Author's ſtile is clear and eaſy, and his diſcourſes rational and judicious.—In one of them he conſiders the baptizing of ſick and dying infants, and endeavours to ſhew that it is improper, unneceſſary and uſeleſs.

The dedication of a child in Chriſtian baptiſm by its parents, he obſerves, imports a *promiſe to God, and a pledge to the church*, for the religious education of that child in Chriſtianity. Now if children die in infancy, there can be no opportunity, he ſays, for parents to perform their duty of educating them religiouſly, nor for the children to reap the benefit thereof; if then we have no proſpect of their living, there can be no propriety, he thinks, in initiating them in the religion of Chriſt, when they are never like to be educated in it. Baptiſm, in ſuch a caſe, we are told, can anſwer no important end, but, in regard to the children, muſt be an inſignificant and uſeleſs ceremony, and therefore ought properly to be omitted.

Art. 32. *Free and candid Remarks upon the Reverend Mr. Motterſhead's Diſcourſe, of baptizing ſick and dying Infants.* By the Author of Pædo-baptiſm, in two Parts. 12mo. 6 d. Glaſgow.

The Author of theſe Remarks tells us, that Mr. Motterſhead gives an improper and imperfect account of baptiſm, by referring it wholly to the buſineſs of *inſtruction*, or education of children; which at the moſt, can be only a ſecondary end, reſulting from the principal, which appears to be this, that the ordinance is a ſign, or token of the grace of the goſpel-covenant.—When he ſays that the ordinance of baptiſm is a ſign, or token (in other words, a memorial, ſeal or aſſurance) of the grace of the goſpel-covenant, he means, that it is ſo, not only to the infants, but alſo to parents, and to the whole family. And therefore every Chriſtian family, he thinks, as well as every Chriſtian infant, has a right to the adminiſtration of the ordinance, whether the child be *ſick* or in *health*; as being of the greateſt uſe and importance to revive in their breaſts a ſenſe of redeeming love, and of their obligations. It is very fit and rational, we are told, that the covenant, or free grant of pardon and eternal life, upon which our whole life and being, all our comfort and happineſs, both here and hereafter do depend, ſhould in every family, at the birth of every child, be ſolemnly exhibited and declared. This, doubtleſs, our Author ſays, is the primary deſign of baptiſm.—And, therefore, not only hath the infant, newly entered into life, a right to the ſolemn recognition of the divine grace, in which it hath an intereſt; but the whole family, parents and others, have a claim to the adminiſtration of the ordinance for their own benefit, to awaken their attention to the riches of divine mercy in our redemption, to increaſe their gratitude and love, to excite them to *walk worthy of their high calling of God, in Chriſt Jeſus.* And ſurely no Miniſter can have a right to deny, or diſcourage this claim, by refuſing to adminiſter the ordinance of baptiſm, whether the child be ſick or well.

Baptiſm, our Author further obſerves, as applied to infants, ſeems to be an apt ſignification, and expreſſive ſign of their redemption by Chriſt; in which view it appears to be very properly ſo applied. If then their being *liable* to ſickneſs and death, by virtue of their relation to the *firſt Adam*, in whom *all die*, is a proper ground and reaſon of baptizing infants, in token of their relation to the *ſecond Adam*, and of their being intereſted in the bleſſed and glorious hope of a reſurrection to eternal life through him; it is very ſtrange, we are told, that their being in a *ſick* and *dying* condition ſhould be made an *objection* againſt baptizing infants: it ſhould rather be judged a good reaſon for baptizing them, as the *ſign of ſalvation* cannot be more ſeaſonably applied.—This is the ſubſtance of what our Author has advanced in ſupport of the common practice of baptizing ſick and dying infants; what weight there is in his arguments, thoſe who think the ſubject of importance, will determine for themſelves.

Art. 33. *An exhortatory Addreſs to the Brethren in the Faith of Chriſt. Occaſioned by a remarkable Letter* * *from Mr. Foote to the Reverend Author of Chriſtian and critical Remarks on the Minor* †. *With a ſerious Word or two on the preſent melancholy Occaſion.* By a Miniſter of the Church of Chriſt. 8vo. 4 d. Keith.

Fanatical, and full of abſurdity. For inſtance, the Author, who appears to be the ſame perſon who wrote the Chriſtian and critical Remarks, repreſents the death of the late King as a divine judgment upon the nation for—he knows not what crime! But he inſinuates that the encouragement given to 'the Author of the Minor, 'may have had its ſhare in producing this heart-breaking effect.' O THOU WRONGHEADED LEADER OF THE WRONGHEADS! FIE ON THEE! FIE ON THEE ‡!

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* See Review for laſt month, p. 328. † See Review for September, p. 167. ‡ Pſal. xxxv. 21.

⁂ *The* Sermons *in our next.*

THE

MONTHLY REVIEW,

For DECEMBER, 1760.

Journal of a Voyage to North-America; undertaken by Order of the French King. Containing the geographical Deſcription and Natural Hiſtory of that Country, particularly Canada. Together with an Account of the Cuſtoms, Characters, Religion, Manners, and Traditions of the original Inhabitants. In a Series of Letters to the Dutcheſs of Leſdiguieres. Tranſlated from the French of P. de Charlevoix. 8vo. 2 vols. 10s. Dodſley.

AS the ſucceſs of our Arms in the reduction of Canada, has rendered the ſtate of that country, and the circumſtances of its inhabitants, peculiarly intereſting to this country, it is no wonder if the curioſity of the Britiſh Reader be proportionably excited, with reſpect to all ſuch particulars as may ſerve to give an idea of the importance of ſo valuable an acquiſition. Well-timed, therefore, by its appearance at the preſent juncture, is the tranſlation of this celebrated Journal; from whence the Engliſh Reader may reaſonably expect to gather very conſiderable information, relating to matters with which he is at preſent unacquainted. If he has conſulted, however, any of the Accounts, Deſcriptions, or Hiſtories of North-America, that have appeared in our language, ſince the firſt publication of this Journal, in its original language, he will find the Authors of them amply indebted to the labours of Father Charlevoix: from whoſe writings they have copied great part of what they have ſaid concerning this country and its inhabitants.

The extracts we have occaſionally taken from ſome of theſe performances, may have given our Readers a tolerable idea of the cuſtoms and manners of the Canadians, and American Indians in general. As to the political State and commercial Intereſts of the Colonies, with their late Situation and Circumſtances, in reſpect to civil and military Government, a much better notion may have been acquired by ſeveral other publications than is preſented in this work: to which end, indeed, more particular and authentic memorials are neceſſary, than the obſervations of an itinerant Miſſionary. Nay, had our Journaliſt been ever ſo well inſtructed in theſe points, his partiality and credulity, of which he gives us ſeveral inſtances, would put us on our guard in giving him credit. If to theſe conſiderations we add, that near forty years are elapſed ſince M. Charlevoix's Letters were written, in which time great alterations may be reaſonably ſuppoſed to have happened in the ſituation and intereſts of an infant colony, the Reader will have reaſon to expect mere entertainment, rather than uſeful inſtruction, in the peruſal of this Journal. The Curious may probably find amuſement in the preliminary Diſcourſe on the origin of the Americans; wherein are collected, the various reaſonings and conjectures of the ingenious on this ſubject. As there are few of theſe conjectures, however, that do not appear in a great degree groundleſs and chimerical, we ſhall paſs over the whole as barely plauſible, and capable of affording little ſatisfaction to the generality of Readers.

Our Miſſionary's firſt Letter is dated Rochfort, June 30th, 1720, at which place, and about which time, he embarked on board an armed veſſel for Quebec: where, being arrived, he paſſes through Canada, proceeding by the way of the Lakes, and croſſing a vaſt country, inhabited by various nations of Indians, till he arrives at length on the borders of the Miſſiſippi. He deſcends that river to New Orleans; and embarking for Europe, arrives in old France in the beginning of 1723, after a variety of perilous adventures, both by ſea and land.

Of this long and dangerous voyage the Journaliſt gives a particular and intereſting account; making the Reader acquainted with the ſituation and circumſtances of the ſeveral countries through which he paſſed; with the moſt ſtriking peculiarities of the characters, cuſtoms, and manners of the ſeveral people he met with in his travels.

Our Readers cannot expect us to give a ſatisfactory abſtract of that great variety of ſcenes and characters which are here deſcribed, or of the numerous obſervations and reflections made in the courſe of this performance. We ſhall, therefore, only ſelect a few of thoſe paſſages, which have ſeldom, if ever, appeared before in our language, and which, at the ſame time, as they contain accounts of ſome of the moſt remarkable peculiarities relating to the Canadian and Indian nations, may ſerve to give a ſpecimen of the work, as well as enable the Reader to form a competent judgment of the diſpoſition and character of the Writer.

His deſcription of the Creoles, or natives of Canada, and their manner of living at Quebec, muſt give an European no unfavourable opinion of the place, notwithſtanding the natural rigours of the climate.

'In Quebec,' ſays he, 'altho' there are no more than five 'thouſand inhabitants, there is a ſelect number of the beſt 'company; among whom are held many brilliant aſſemblies; and there is nothing wanting that can poſſibly contribute to form an agreeable ſociety, or enable people of all 'ranks to paſs away their time chearfully.

'They accordingly do ſo, every one contributing all in his 'power to make life agreeable and chearful. They play at 'cards, or go abroad on parties of pleaſure in the ſummer-'time, in calaſhes or canoes, in winter, in ſledges upon the 'ſnow, or on ſkaits upon the ice. Hunting is a great exer-'ciſe amongſt them, and there are a number of Gentlemen 'who have no other way of providing handſomely for their 'ſubſiſtence. The current news conſiſt of a very few arti-'cles; and thoſe of Europe arrive all at once, though they 'ſupply matter of diſcourſe for great part of the year. They 'reaſon like Politicians on what is paſt, and form conjec-'tures on what is likely to happen; the ſciences and fine 'arts have alſo their part, ſo that the converſation never flags 'for want of matter. The Canadians, that is to ſay, the 'Creoles of Canada, draw in with their native breath an air 'of freedom, which renders them very agreeable in the com-'merce of life, and no where in the world is our language 'ſpoken in greater purity. There is not even the ſmalleſt 'foreign accent remarked in their pronunciation.

'You meet with no rich men in this country, and it is re-'ally great pity, every one endeavouring to put as good a

‘ face on it as poſſible, and no body ſcarce thinking of laying up wealth. They make good cheer, provided they are alſo able to be at the expence of fine cloaths; if not, they retrench in the article of the table, to be able to appear well dreſſed. And, indeed, we muſt allow, that dreſs becomes our Creolians extremely well. They are all here of very advantageous ſtature, and both ſexes have the fineſt complexion in the world; a gay and ſprightly behaviour, with great ſweetneſs and politeneſs of manners, are common to all of them; and the leaſt ruſticity, either in language or behaviour, is utterly unknown even in the *remoteſt* and *moſt diſtant* parts.’

Our Author goes on to draw a parallel between the French and Engliſh Coloniſts; and, as experience has convinced us, with a good deal of truth.

‘ The caſe is very different, as I am informed,’ continues he, ‘with reſpect to our Engliſh neighbours; and to judge of the two Colonies by the way of life, behaviour, and ſpeech of the inhabitants, nobody would heſitate to ſay, that ours were the moſt flouriſhing. In New-England, and the other Provinces of the Continent of America, ſubject to the Britiſh Empire, there prevails an opulence which they are utterly at a loſs how to uſe: and in New France, a poverty, hid by an air of being in eaſy circumſtances, which ſeems not at all ſtudied. Trade, and the cultivation of their plantations, ſtrengthen the firſt; whereas the ſecond is ſupported by the induſtry of its inhabitants; and the taſte of the nation diffuſes over it ſomething infinitely pleaſing. The Engliſh Planter amaſſes wealth, and never makes any ſuperfluous expence: the French inhabitant again enjoys what he has acquired, and often makes a parade of what he is not poſſeſſed of. That labours for his poſterity; this again leaves his offspring involved in the ſame neceſſities he was in himſelf at his firſt ſetting out, and to extricate themſelves as they can. The Engliſh Americans are averſe to war, becauſe they have a great deal to loſe: they take no care to manage the Indians, from a belief that they ſtand in no need of them. The French Youth, for very different reaſons, abominate the thoughts of peace, and live well with the natives, whoſe eſteem they eaſily gain in time of war, and their friendſhip at all times.’

The Jeſuit Miſſionaries, for the moſt part, ſlip no occaſion, in their writings, to enhance the merit of their labours; and ſometimes make inordinate boaſts of their ſucceſs, in ſpreading the doctrines and morals of Chriſtianity. Father

Charlevoix, however, altho' he repreſents, and perhaps truly, the difficulties and diſtreſſes of his brethren, is honeſt enough to confeſs, their miniſtry is frequently of but little effect. To this purpoſe, ſpeaking of the Tonicas, a nation of Indians on the Miſſiſippi, he ſays, they have had for ſeveral years a Miſſionary among them, whom they love and eſteem, and would even have choſen for their Chief, but who has not been able, notwithſtanding all this, to perſuade one ſingle perſon to embrace Chriſtianity.

He attributes, indeed, the criminal exceſſes into which the Indian Converts too often fall, to the avarice of the Traders, who furniſh them with brandy. Thus, ſpeaking of two villages near Montreal, he ſays, ‘ There have many brave Warriors come from theſe two towns, and the *terror* which prevailed here was admirable, till the avarice of our Dealers introduced drunkenneſs among them, which has made ſtill greater Savages here than in the Miſſions of St. Francis and Becankourt.

‘ The Miſſionaries have in vain employed all their induſtry and vigilance to put a ſtop to the torrent of this diſorder; in vain have they made uſe of the aid of the ſecular arm, threatned them with the wrath of Heaven, and made uſe of the moſt perſuaſive arguments, all has been to no purpoſe, and even where it was impoſſible not to diſcover the hand of God ſtretched out againſt the authors of this evil, all have been found inſufficient to bring thoſe Chriſtians back to a ſenſe of their duty, who had been once blindfolded by the ſordid and moſt contemptible paſſion of lucre. Even in the very ſtreets of Montreal, are ſeen the moſt ſhocking ſpectacles, the never-failing effects of the drunkenneſs of theſe Barbarians; huſbands, wives, fathers, mothers, children, brothers and ſiſters, ſeizing one another by the throats, tearing of one another by the ears, and worrying one another with their teeth, like ſo many enraged wolves. The air reſounding during the night with their cries and howlings, much more horrible than thoſe with which wild beaſts affright the woods.

‘ Thoſe who, perhaps, have greateſt reaſon to reproach themſelves with theſe horrors, are the firſt to aſk whether they are Chriſtians. One might anſwer them, yes, they are Chriſtians, and new Converts, who know not what they do; but thoſe who, in cold blood, and with a perfect knowlege of what they are about, reduce, from ſordid motives of avarice, thoſe ſimple people to this condition, can they be imagined to have any religion at all? We certainly

' know that an Indian will give all he is worth for one glaſs ' of brandy; this is ſtrong temptation to our Dealers, againſt ' which, neither the exclamations of their Paſtors, nor the ' zeal and authority of the Magiſtrate, nor reſpect for the ' laws, nor the ſeverity of the Divine juſtice, nor the dread ' of the judgments of the Almighty, nor the thoughts of a ' Hell hereafter, of which theſe barbarians exhibit a very ' ſtriking picture, have been able to avail.'

Our Author ſeems very juſtly to conclude, therefore, that unleſs the Traders ſhould be firſt preached out of their avarice, there are little hopes of preaching the Indians out of the vice of drunkenneſs: a circumſtance that will probably ever oppoſe the pious labours of the Miſſionaries, as they appear to be convinced, that the love of money in the one, is as ſtrong as that of brandy in the other.

But tho' our Voyager gives us one inſtance of avarice, as being almoſt inſeparable from a Trader, he proceeds to mention another, of that paſſion's being thought ſcandalous even among thieves.

' Among the Hurons,' ſays he, ' who are much given to ' thieving, and who perform it with a dexterity which would ' do honour to our moſt expert pick-pockets, it was lawful, ' on diſcovery of the thief, not only to take from him what ' he had ſtolen, but alſo to carry off every thing in his cabin, ' and to ſtrip himſelf, his wife, and children ſtark naked, without their daring to make the leaſt reſiſtance. And further, ' in order to ſhun all ſuch conteſtation which might ariſe on ' this head, certain points were agreed upon, from which ' they never deviated. For example, every thing found, ' were it but a moment after it was loſt, belonged to the ' Finder, provided the former Proprietor had not before reclaimed it; but on diſcovery of the leaſt diſhoneſty on the ' part of the former, they obliged him to make reſtitution, ' which occaſioned ſometimes diſſentions, which were with ' difficulty put an end to: the following is an inſtance of this ' ſort ſingular enough.

' A good old woman had for all her wordly goods, ' but one collar of Wampum, worth about ten crowns of ' our money, and which ſhe carried about with her every ' where in a little bag. One day as ſhe was at work in the ' fields, ſhe chanced to hang her bag on a tree; another woman who perceived it, and had a deſire to filch her collar ' from her, thought the preſent a favourable occaſion for ſeizing it, without being liable to be accuſed of theft: ſhe

' therefor

therefore kept her eye continually upon it; and, in about the ſpace of an hour or two, the old woman having gone into the next field, ſhe flies to the tree, ſeizes the bag, and falls a crying how lucky ſhe had been to find ſo valuable a prize. The old woman turns immediately about, and ſays the bag belonged to her, and that it was ſhe who had hung it on the tree, that ſhe had neither loſt it nor forgot it, and that ſhe intended to take it down when her work ſhould be over: her adverſary made anſwer, that we are not to judge the intentions; and that having quitted the field without taking down her bag, ſhe was deemed in law to have forgot it.

‘ After many conteſtations between theſe two women, who never ſpoke ſo much as one diſobliging word the whole time, the affair was brought before an Arbiter, who was Chief of the village: “ According to the rigour,” ſays he, “ the bag is the property of the Finder; but the circumſtances of the thing are ſuch, that if this woman would not be taxed with avarice, ſhe ought to reſtore it to the claimant, and be ſatisfied with ſome little preſent, which the other cannot in reaſon refuſe her.” ‘ Both parties acquieſced in this judgment; and it is proper to obſerve, that the fear of being accuſed of avarice, had full as much power on the minds of the Indians, as the fear of puniſhment could have had; and that theſe people are generally governed by the principles of honour, more than by any other motive whatever.’

Theſe principles of honour, and a ſenſe of ſhame, our Author condemns, as ariſing from prejudice and bad inſtruction. Thus, in giving an account of the manner of educating children among the Indians, he tells us, ‘ Fathers and mothers neglect nothing in order to inſpire their children with certain principles of honour, which they preſerve their whole lives, but which are often ill enough applied; and in this conſiſts all the education that is given them. They take care always to communicate their inſtructions on this head in an indirect manner. The moſt common way is, by rehearſing to them the famous exploits of their anceſtors or countrymen: the youth take fire at theſe recitals, and ſigh for an opportunity of imitating what they have thus been made to admire. Sometimes, in order to correct their faults, they employ tears and entreaties, but never threats: theſe would make no manner of impreſſion on minds which have imbibed this prejudice, that no one whatever has a right to force them to any thing.

‘ A mother on ſeeing her daughter behave ill, burſts into tears; and upon the other's aſking her the cauſe of it, all the anſwer ſhe makes is, Thou diſhonoureſt me. It ſeldom happens that this ſort of reproof fails of being efficacious. Notwithſtanding, ſince they have had a more frequent commerce with the French, ſome of them begin to chaſtiſe their children; but this happens only among thoſe that are Chriſtians, or ſuch as are ſettled in the Colony. Generally the greateſt puniſhment which the Indians make uſe of in chaſtiſing their children, is by throwing a little water in their face; the children are very ſenſible of this, and in general of every thing that looks like reproof, which is owing to this, that pride is the ſtrongeſt paſſion at this age.

‘ Young girls have been known to ſtrangle themſelves for a ſlight reprimand from their mothers, or for having a few drops of water thrown in their face, warning them of what was going to happen in ſuch words as theſe, “ You ſhall not have a daughter long to uſe ſo.” ‘ The greateſt evil in this ſort of education is, that what they exhort young people to, is not alway virtue, or that what comes nearly to the ſame thing, that the ideas they give them of it, are not juſt. In fact, nothing is ſo much inſtilled into them, whether by precept or example, as an implacable deſire of revenge.

‘ It would ſeem, Madam, that a childhood ſo ill inſtructed, ſhould be followed by a very diſſolute and turbulent ſtate of youth; but on one hand the Indians are naturally quiet and betimes maſters of themſelves, and are likewiſe more under the guidance of reaſon than other men; and on the other hand, their natural diſpoſition, eſpecially in the northern nations, does not incline them to debauchery. They, however, have ſome uſages in which no ſort of regard is paid to modeſty; but it appears that in this, ſuperſtition has a much greater ſhare than a depravation of heart.’

It is very poſſible that this ſenſe of honour may be fixed on wrong objects, and therefore carried to exceſs. It is, nevertheleſs, a principle, which, if well directed, we conceive ought, before all others, to be inſtilled into youth. Abuſe and ſtripes will never form ingenuous minds. A juſt pride, a ſenſe of indignity in doing or ſuffering wrongs, is certainly one of the moſt prevalent motives to virtue: and we do not ſcruple to pronounce the Indian mode of education worthy the imitation of Europeans.

On the ſame principle it is, that in giving names to their children, they adopt thoſe of their greateſt men; which they do, ſays our Author, not with a view of perpetuating thoſe names, but to incite the perſons on whom they are beſtowed, to imitate the great actions of the perſons that bore them[*].

In treating of the religion and tradition of the Indians, our Voyager gives a very extraordinary account of their ſuperſtition in regard to dreams.

'There is nothing in which theſe Barbarians carry their ſuperſtition to a more extravagant length than in what regards dreams; but they vary greatly in their manner of explaining themſelves on this point. Sometimes it is the reaſonable ſoul which ranges abroad, whilſt the ſenſitive ſoul continues to animate the body. Sometimes it is the familiar genius, who gives ſalutary council with reſpect to what is going to happen. Sometimes it is a viſit made by the ſoul of the object of which he dreams. But in whatever manner the dream is conceived, it is always looked upon as a thing ſacred, and as the moſt ordinary way in which the Gods make known their will to men.

'Filled with this idea, they cannot conceive how we ſhould pay no regard to them. For the moſt part they look upon them either as a deſire of the ſoul inſpired by ſome Genius, or an order from him; and in conſequence of this principle, they hold it a religious duty to obey them; and an Indian having dreamed of having a finger cut off, had it really cut off as ſoon as he awoke, after having prepared himſelf for this important action by a feaſt. Another having dreamed of being priſoner, and in the hands of his enemies, was much at a loſs what to do; he conſulted the Jugglers, and by their advice, cauſed himſelf to be tied to a poſt, and burnt in ſeveral parts of the body.

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[*] Similar to this opinion is that of the learned and profound Mr. Triſtram Shandy's father, of which we have a particular account in two volumes of his treatiſe of Modern Philoſophy, lately publiſhed. "How many Cæſars and Pompeys, he would ſay, by mere inſpiration of the names, have been rendered worthy of them? And how many, would he add, are there who might have done exceeding well in the world, had not their characters and ſpirits been totally depreſſed and *Nicodemus'd* into nothing." Now, tho' Mr. Shandy may pretend, for the honour of his family, that this opinion was the native production of his father's genius and reflection, we cannot but think there is ſome reaſon to ſuſpect he might have adopted it from the ſyſtems of ſome of the Iroquois, Algonquin, or Michillimakinac Philoſophers.

‘ There are happy and unhappy dreams. For inſtance, to dream of ſeeing a great number of elks, is, ſay they, a ſign of life; but to dream of ſeeing bears, denotes that the party is ſoon to die. I have already ſaid, that we muſt except thoſe times in which they prepare themſelves for the hunting theſe animals. But in order to ſhew you, Madam, to what a length theſe Barbarians carry their extravagance with regard to dreams, I will relate to you a fact atteſted by two irreproachable perſons who were eye-witneſſes to it.

‘ Two Miſſionaries were travelling in the company of ſome Indians, and one night as their Guides were in a profound ſleep, one of them awaked ſuddenly quite out of breath, making efforts to cry out, and beating himſelf, as if he had been poſſeſſed with ſome devil. The noiſe he made ſoon waked every body: they at firſt thought the man mad; they ſeized him, and tried every means to bring him to himſelf, but all to no purpoſe: his fury continued to increaſe, and as they were no longer able to hold him, they hid all the arms for fear of the worſt. Some of them afterwards bethought themſelves of preparing for him a beverage made of certain herbs of great virtue: but when they were leaſt aware, the Patient leaped into the river.

‘ He was immediately drawn out; and though he confeſſed he was cold, he refuſed to come near a good fire that had been juſt lighted: he ſat down at the foot of a tree; and as he appeared more compoſed, they brought him the draught they had prepared for him. It is to this, child, ſaid he, you muſt give it, pointing to a bear's ſkin ſtuffed with ſtraw: he was obeyed, and the whole of the beverage was poured down the throat of the animal. They then aſked what had been the matter with him? I dreamed, ſaid he, that a racoon had got into my belly. They all burſt out a laughing; but there was a neceſſity of curing his diſtempered imagination, which was done in this manner.

‘ They all fell to counterfeit the madman, crying with all their might, that they had animals in their bellies; but added, that they were unwilling to throw themſelves into the river in order to diſlodge them, on account of the cold; and that they thought ſweating a much better way. Our Hypocondriac found this propoſal excellent: a ſtove was immediately erected, into which they all entered with loud cries, every one endeavouring to counterfeit the cry of the animal he pretended to have in his belly, one a gooſe, another a duck, a third a buſtard, and a fourth a frog; the Dreamer alſo counterfeited the cry of a racoon. But what 'is really ridiculous is, that all the reſt beat meaſure, ſtrik-'ing with all their might upon his ſhoulders, with deſign to 'fatigue him, and cauſe him to fall aſleep. To any other 'than an Indian, he had what was ſufficient to hinder him 'from cloſing his eyes for ſeveral days; they however ſuc-'ceeded in what they intended. The Patient ſlept long, and 'at his waking found himſelf perfectly cured, being neither 'ſenſible of the ſweating, which muſt have exhauſted him, 'nor of the blows and bruiſes which he had received, and 'having loſt the remembrance even of the very dream which 'had coſt him ſo dear.

'But it is not only he who dreams that is to ſatisfy the 'obligations he believes he is laid under by the dream; it 'would be a crime in any perſon to refuſe him what he has 'deſired in his dream; and you may very well judge, Ma-'dam, with what conſequences this is likely to be attended. 'But as the Indians are not much governed by ſelf-intereſt, 'this principle is attended with leſs abuſe than it would be 'any where elſe; and beſides, every one may uſe it in his 'turn. If the thing deſired happen to be of ſuch a nature 'as not to be capable of being furniſhed by a private perſon, 'the public take the obligation of it upon themſelves, and 'even ſhould they be obliged to go in queſt of it five hun-'dred leagues, it muſt be found, coſt what it will; and when 'it has once been obtained, it is inconceivable with what 'care it is preſerved. If it happen to be any inanimate 'thing, they are more at eaſe; but if an animal, its death 'occaſions a ſurprizing anxiety.

'The affair becomes ſtill more ſerious, ſhould any one 'take it into his head to dream that he cuts the throat of an-'other, for he will certainly accompliſh it if he can; but 'woe to him, in his turn, ſhould a third perſon dream that 'he revenges the dead. They may, however, eaſily extri-'cate themſelves from ſuch difficulties, provided they have 'preſence of mind immediately to oppoſe to ſuch a dream 'another which contradicts it. "I plainly ſee," ſays the 'firſt Dreamer, in that caſe, "that your ſpirit is ſtronger "than mine, ſo let us mention it no more." 'They are 'not all, however, ſo eaſily brought to relinquiſh their pur-'poſe; but there are few who may not be ſatiſfied, or, in 'other words, have their Genius appeaſed by ſome ſmall 'preſent.'

We cannot pretend to determine whether the dream above ſpoken of, was really the dream of an Indian, or only of the Miſſion-

‘ the kingdom of Heaven, where I make no doubt but it
‘ will ſoon be.’

From theſe and ſeveral other paſſages in this work, we cannot help being doubtful what degree of credit we ought to give to many of his relations, and particularly to that of the Natchez, a very extraordinary people, bordering on the Miſſiſippi, of whom he gives, whether fabulous or not, an entertaining account.

This Writer takes occaſion, notwithſtanding, expreſsly to cenſure La Hontan for having advanced ſome falſehoods, to the diſparagement of the Canadian Ladies; and hints at other falſe repreſentations that have been made of the characters and religious ſentiments of the Indians. But, if we conſider the different ſentiments of both theſe Writers, that one was a ſceptical Layman, and the other a credulous Eccleſiaſtic, we ſhall not wonder that prejudice ſometimes prevailed, or that they ſaw things through different mediums. We ſhould certainly make ſome allowances alſo for the travelling character of both.

Having extended this article to a conſiderable length, we muſt here diſmiſs both the Author and his performance. As to the Tranſlation, it betrays, by numerous Scotticiſms and miſinterpretations, the hand of a North-Briton, too little acquainted with the French and Engliſh languages, to read or write either with propriety.

London and its Environs deſcribed. Containing an Account of whatever is moſt remarkable for Grandeur, Elegance, Curioſity, or Uſe, in the City and in the Country twenty Miles round it. Comprehending alſo whatever is moſt material in the Hiſtory and Antiquities of this great Metropolis. Decorated and Illuſtrated with a great Number of Views in Perſpective, engraved from original Drawings taken on Purpoſe for this Work. Together with a Plan of London, a Map of the Environs, and ſeveral other uſeful Cuts. In Six Volumes. 8vo. 1 l. 10 s. bound. Dodſley.

THIS work is a Compilation from Maitland, Stow, Chamberlayn, and others, who have already deſcribed the ſeveral particulars of which it propoſes to treat; together with ſome original articles, which the Compilers have added. Theſe materials are thrown, like an Index or Dictionary, into the order of the Alphabet; and decorated with ſeveral pretty little pictures. But this method of arranging detached deſcriptions, though they well enough ſerve the purpoſe of a caſual conſultation of the book for particular articles, is, however, very unfit to give a Stranger a general idea of London, a particular notion of its ſeveral parts, and a connected view of the country which environs it.

As this work contains an account of the various corporate Companies, and public ſpirited Societies, at preſent ſubſiſting in our juſtly famous Metropolis, it may not be impertinent to our Readers, nor injuſtice to the book, if we tranſcribe the account we there find of the Aſſociation for the Encouragement of Arts, Manufactures, and Commerce: which at the ſame time that it conveys a ſpecimen of the performance, will afford our remote Readers a tolerable idea of the riſe and progreſs of this patriotic ſcheme, to allure the Ingenious by preſent encouragement, to an exertion of their faculties, which will, in the end, amply reward themſelves, and honour their country.

' *Society for the Encouragement of* ARTS, MANUFACTURES, ' *and* COMMERCE. The public ſpirit of this age is, perhaps, in no inſtance more remarkably ſhewn, than in the flouriſhing condition of this valuable Society, whoſe ſole ' object is the improvement of the polite and commercial ' arts, in all their various branches, by exciting induſtry and ' emulation amongſt all who can be moved either by honorary or pecuniary rewards. It was ſet on foot by Lord ' Folkſtone, Lord Romney, Dr. Hales, and ſeven or eight ' private Gentlemen, who were brought together by the unwearied pains of Mr. William Shipley, a perſon little ' known, who had long laboured to reduce into practice a ' ſcheme he had projected for this purpoſe. Their firſt meeting was at Rathmill's coffee-houſe, March 22d, 1754, ' when thoſe noble Lords approved and patronized the undertaking. At their next meeting they determined to make ' a beginning, by propoſing rewards for the diſcovery of Cobalt, for the encouragement of boys and girls in the art of ' drawing, (thereby to improve manufactures in taſte and ' elegance), and for the planting of madder in this kingdom. And now money being wanted, a voluntary ſubſcription was begun, to which the two Noblemen before ' named, did not only generouſly contribute much more than ' they would let appear, but engaged moreover to make good ' the deficiencies at the end of the year: a promiſe they moſt ‘honourably fulfilled. Soon after this, a plan was drawn up by one of the Members (Mr. Baker) for forming, regulating, and governing the Society; which being printed and diſperſed, the great utility of ſuch a Society became ſo well underſtood, that immediately ſeveral Noblemen and Gentlemen offered themſelves as Members; and ever ſince that time its increaſe has been ſo extraordinary, that it conſiſts at preſent of above a thouſand Members, many of whom are of the greateſt quality and fortune: and it can now afford to offer premiums to the amount of near two thouſand pounds per annum.

‘The Officers of this Society are, a Preſident, eight Vice-Preſidents, a Regiſter, and a Secretary; and theſe are to be choſen by ballot annually, on the firſt Tueſday in March. Every perſon deſiring to be a Member of this Society, muſt be propoſed by ſome Member of the ſame at one of their meetings, by delivering in the name, addition, and place of abode of ſuch perſon, ſigned by himſelf; which muſt be read by the Secretary, and ballotted for at the next meeting; and if two thirds of the Members then preſent are for admitting ſuch perſon, he ſhall be deemed a perpetual Member on payment of twenty guineas, or a ſubſcribing Member on payment of any ſum not leſs than two guineas, and continuing ſuch payment annually: but tho' two guineas a year is the moſt common ſubſcription, all the Members that are Noblemen, and even ſome Gentlemen, ſubſcribe five guineas, and ſeveral others four or three. There are alſo Ladies that are Subſcribers; eminent Foreigners are likewiſe admitted to be honorary Members. At firſt they had a Treaſurer, but now their money is placed in the Bank of England, in the names of the Preſident and Vice-Preſidents, three whereof are empowered to draw any ſum the Society ſhall order to be paid. And the accounts of the receipts and payments are conſtantly examined and balanced on the laſt day of every month, by a Committee appointed for that purpoſe. Their proceedings are regulated by a body of rules and orders eſtabliſhed by the whole Society, and printed for the uſe of the Members. All queſtions and debates are determined by holding up of hands, or by ballot if required; and no matter can be confirmed without the aſſent of a majority at two meetings. They invite all the world to propoſe ſubjects for encouragement, and whatever is deemed deſerving attention, is referred to the conſideration of a Committee, which, after due enquiry and deliberation, make their report to the whole Society, where 'it is approved, rejected, or altered. A liſt is printed and 'publiſhed every year, of the matters for which they propoſe 'to give premiums; which premiums are either ſums of money, and thoſe ſometimes very conſiderable ones, or the Society's medal in gold or ſilver, which they conſider as the 'greateſt honour they can beſtow. All poſſible care is taken 'to prevent partiality in the diſtribution of their premiums, 'by deſiring the Claimants names may be concealed, and by 'appointing Committees, (who when they find occaſion call 'to their aſſiſtance the moſt ſkilful Artiſts) for the ſtrict examination of the real merit of all matters and things brought 'before them, in conſequence of their premiums.

'The Society's Office is oppoſite to Beauford Buildings in 'the Strand: their meetings are every Wedneſday evening 'at ſix o'clock, from the ſecond Wedneſday in November, 'to the laſt Wedneſday in May; and at other times on the 'firſt and third Wedneſday of every month. They are exceedingly well attended, and it is pleaſing to behold with 'how laudable a zeal every one endeavours to promote the 'public good, by encouraging whatever may improve the 'arts and manufactures, or increaſe the commerce of this 'kingdom and its Colonies. They are not incorporated, 'nor ſeem much to want a Charter, as their buſineſs can be 'carried on very well without one, and the expence would 'be too conſiderable; but it is hoped their generous diſintereſted intentions, and their extenſive views to promote the 'trade, the riches, and honour of their country, will in 'time recommend them to partake the royal bounty, and 'that they will long continue to prove themſelves to be, 'what they are at preſent, as reſpectable and uſeful a Society 'as ever were eſtabliſhed in any nation.'

And here we cannot but continue the thought, by remarking it as a good preſage of future happineſs to a country, when thoſe in it, who enjoy ſuch *ample portions* of the comforts of life, make ſo laudable an application of their wealth: which we can hardly regret, or look upon as collected to a bad purpoſe, when made the means of influencing the many, from whence it originally ſprings, to an induſtrious exerciſe of their nobleſt abilities, for the real advantage and glory of the nation.

Various Proſpects of Mankind, Nature, and Providence. Continued from Page 345, and concluded.

IN our laſt review of theſe Proſpects, we took leave of our Author in his political capacity, and promiſed to conſider him in the more pleaſing light of an Advocate for the wiſdom and juſtice of Providence. It is with pleaſure that we reſume our conſideration of theſe Eſſays, which diſplay an amiable piety and benevolence of mind. Our Author ſeems to be perfectly acquainted with metaphyſical ſubjects: but, indeed, if we may be allowed the obſervation, he appears to have ſtudied them too far, and to have committed the common error of Metaphyſicians, in making the meaſure of human qualities the ſtandard of the Divine Attributes. When we preſume to form hypotheſes concerning the deſigns of the Creator, or to explain his plan of operations, we grow preſumptuous and abſurd.

The taſk moſt ſuitable to our finite capacity, is to join with our Author, in the fifth Proſpect, and adore the Supreme Being, on a view of the beauty, wiſdom, and magnificence of Nature. This Eſſay contains a pleaſing rhapſody, in which the Writer diſplays a fine glow of ſentiment, and energy of expreſſion. In expatiating on the pre-eminence of man over all other animals, he takes notice of the vaſt diſcoveries and improvements in arts and ſciences, effected by human ſagacity; and from thence proceeds to ſhew the ſuperiority of Philoſophy.

‘ Over all theſe arts and ſciences Philoſophy preſides, as of the higheſt dignity. She judges of their different merits and pretenſions. She aſſigns to each of them their reſpective provinces, and preſerves her own ſuperiority. Various are mens diſpoſitions and abilities, and by their different characters, they diſcover different degrees of perfection. But it is by the ſtudy and practice of true Philoſophy that the higheſt dignity of human nature is diſplayed. Among all the characters of mankind, that of the Philoſopher himſelf is the moſt perfect. Diſtinguiſhed from thoſe of an inferior kind, by clearer and more diſtinct perceptions; by more comprehenſive views both of nature and art; by a more ardent love and higher admiration of what is excellent; by a firmer attachment to virtue, and the general good of the world; by a lower regard for all inferior beauties compared with the ſupreme, conſiſting in rectitude of conduct and dignity of behaviour; by a greater moderation

‘ in proſperity, and greater patience and courage under the evils of life; the real Philoſopher, though not abſolutely perfect, ſets the grandeur of human genius in the faireſt light.

‘ But not only in this exalted character; in thoſe alſo of an inferior order, the excellence of human reaſon and genius renders itſelf conſpicuous.

‘ By ſtatuary we bring diſtant objects to ſight, and recall paſt ſcenes. We form images of men and other animals, which appear to breath, feel, and live.

‘ With greater art the Painter repreſents all kinds of ſolid bodies upon a plane. Though no image can be felt upon the ſmooth ſurface, we behold with admiration, heights and hollows, mountains and valleys, men and cattle, which bear a perfect reſemblance to what they are in nature.

‘ After another manner the Poet diſplays his art, and ſets all ſorts of objects before us without any ſenſible image. By apt and natural deſcriptions he preſents them to the imagination. Not only ſenſible objects, but the inward motions and affections of the ſoul, paſs before us in review. By drawing feigned, as well as real characters, he diſplays the native graces of virtue and wiſdom, and expoſes the deformity of vice and folly. By the ſentiments and examples of the perſonages whom he introduces, he powerfully touches our hearts, and inſtils the ſoundeſt inſtruction at pleaſure.

‘ The tragic Poet aſſumes a ſovereign command over our ſtrongeſt paſſions. To enable us to govern and refine them, and to prepare us to meet with great and ſudden calamities in life, he exerciſes us by repreſentations of imaginary evils. By views of the diſtreſſes of virtue, he cheriſhes our love of it; melts us into the deepeſt compaſſion, and awakens our higheſt concern for the afflictions of the great and good. But in a moment he repays this generous concern, by raiſing an inexpreſſible joy, while he unravels the plot, and makes us ſpectators of the final and compleat happineſs of the virtuous.

‘ With an equal or greater force of genius, the Epic Poet, by the ſublimity of his conceptions, and the harmony of his numbers, equals the virtues and dignity of Heroes, and approaches to the magnificence and majeſty of nature.

‘ The Orator not only unravels the darkeſt and deepeſt plots, and ſets the moſt intricate ſubjects in the cleareſt

‘ light, but ſubdues every unmanly paſſion, rouſes up whatever is generous in the human breaſt, extinguiſhes all mean and unworthy regards, inſpires courage and a contempt of danger, and animates his audience with the love of glory, and with a concern for the public good.

‘ By Muſic we ſo ſtrike and agitate the inviſible ſubſtance of air, and direct its imperceptible motions with ſo divine an art, as raiſes an inchanting harmony, which compoſes, exalts, and raviſhes the ſoul.

‘ Geometry determines lines, to which we cannot apply any meaſure. It traces out lines, which though continually approaching nearer to one another, can never coincide, however far they are extended. It has diſcovered the moſt ingenious, ſurprizing, and juſt menſurations of ſurfaces and ſolid bodies. It traces accurately the paths of bodies which are thrown into the air, though projected at random in any direction whatſoever.

‘ From Projectiles near the ſurface of the earth, Aſtronomy leads our thoughts to the Planets, which are of equal magnitude, and of a ſimilar ſubſtance to that of our earth. It conſiders theſe mighty globes as projected by an almighty hand; and confined in their different orbits, by that ſame gravity which cauſes all bodies that are projected by man to deſcend to the earth. By means of imaginary points, lines, and circles, it divides the heavens into its diſtinct regions. It aſſigns to the fixed ſtars their ſettled habitations. It marks out the wide circuits of the Planets and Comets; and calculates their periods, oppoſitions, and conjunctions, with an aſtoniſhing exactneſs.

‘ In the eaſieſt manner Arithmetic adjuſts the greateſt ſums by a Cypher and the nine Digits. It adds, multiplies, and divides numbers, in every manner that can be required. It arranges and combines them in all ſorts of regular *ſerieſes* and progreſſions, both finite and infinite. It not only diſcovers with a wonderful facility the properties and ſums of finite ones, from general principles, without a tedious conſideration of each particular number; but by determining the ſums of ſuch progreſſions as can never come to an end, ſets bounds to infinity itſelf. With no leſs ſurprizing invention it effects impoſſibilities; and when no real quantity can be found which will anſwer the queſtion that is propoſed, it finds out a juſt ſolution by imaginary, yet intelligible quantities, ; or by a ſeries of quantities which continually approximates to the truth, till at length all error vaniſhes.’

Our Author proceeds to view the diſtreſſes of mankind, and of the brute animals, in the ſixth Proſpect, which ſerves as an introduction to the ſeventh; wherein he makes a compariſon of the happineſs and miſery within our view, ſhewing, in anſwer to Mr. Maupertuis, that the firſt is ſuperior. Here, it muſt be confeſſed, the Writer has anſwered and refuted ſome of Mr. Maupertuis's propoſitions.

' Becauſe,' ſays he, ' we would often wiſh to change our
' perceptions, and to poſſeſs other objects than thoſe which
' we actually enjoy, we ought not to infer, with Mr. Mau-
' pertuis, that we are unhappy till we obtain our wiſh.
' This deſire of change does not always ariſe from our per-
' ceptions being painful. Seldom does it ariſe from this
' cauſe. It flows from thoſe ideas of good, which are al-
' moſt continually excited in our minds. The number of
' theſe ideas is infinite. They excite deſires proportionable
' to our apprehenſions of the greatneſs of the good, and to
' our ſenſe of the want of it. Yet this does not render us
' unhappy. We do not, as Mr. Maupertuis contends, wiſh all
' our moments to be annihilated till we obtain what we de-
' ſire; or though it were ſo, it could only be interpreted in
' this manner, that we deſire a greater, more than a ſmaller
' good. During this ſtate of mind, we enjoy thouſands of
' pleaſures. We are only unhappy if the deſire of change
' ariſes from a painful perception of what is preſent, or if we
' too keenly deſire the abſent good.

' Another principle maintained by this ingenious Author,
' is equally deceitful. " All the diverſions of mankind (ſays
" this Philoſopher) prove the wretchedneſs of their condi-
" tion. In the moſt common actions, ſuch as taking a bot-
" tle, or ſmoaking a pipe, one only ſeeks to relieve himſelf
" from the miſery of life."

' It is good to be ingenious, and to make deep obſerva-
' tions, but they ought to be ſolid as well as ingenious. Our
' Author's hypotheſis to account for men's deſiring amuſe-
' ments, is not of this kind. We cannot call every man un-
' happy who chuſes to play at cheſs with his friend, or ſits
' down to divert himſelf at cards. We are not miſerable
' before we begin to play, no more than before we begin to
' eat; but we chuſe play as an agreeable amuſement, and
' prefer it to any other pleaſure we can obtain in certain cir-
' cumſtances. We eat and drink, not becauſe we are mi-
' ſerable, but becauſe we are hungry or thirſty. We ſmoak
' a pipe, and perform a hundred other actions, not becauſe
' we are miſerable, but to increaſe our enjoyment. The

'wants which we feel beforehand, do not prove us to be 'wretched, but by the bounty of Nature diſpoſe us for a 'keener reliſh of pleaſure.'

Nevertheleſs, we are of opinion, that the concluſion which pronounces, that there is more Happineſs than Miſery in human life, is not ſo well ſupported as we could wiſh. Indeed, in an enquiry of this nature, we can hardly find even moral evidence, on which to reſt a determination. Happineſs, conſidered in the abſtract, is ſomething eaſier conceived than defined: and, in order to judge whether it overbalances the miſery in human life, we ſhould be acquainted with the general feelings and perceptions, of the individuals who compoſe the human ſpecies.

The opinions of mankind, with reſpect to the happineſs or miſery of life, vary from the different manner in which their organs are affected at different times, often without any alteration in the objects themſelves, which produce thoſe various effects. What is the inſtrument of pleaſure to day, will, to-morrow, be the occaſion of pain, to the ſame individual.

Much more various then are the opinions of different men, with reſpect to happineſs and miſery. What is the ſource of grievous anxiety to one, will be a ſubject of indifference to another. One is agitated by the torments of ambition, to which another is totally inſenſible; a third is a prey to the emotions of luſt, of which a fourth is wholly unſuſceptible.

It is in vain for our Author to argue, that 'a few only, 'and thoſe few only at particular times, are thus diſturbed 'and rendered unhappy.' It is impoſſible to make the eſtimate. We have good reaſon to conclude, however, that the greateſt part of mankind are, in ſome meaſure, ſubject to the predominancy of particular unruly appetites, which diſturb their peace, and by which they are more or leſs affected, according to their different frame of conſtitution and degree of ſenſibility. They who appear to have all the means of happineſs, are frequently fartheſt from felicity; and we may, at times, perceive a heartfelt content in beggary, to which affluence and ſplendor are entire ſtrangers.

Beſides, it is impoſſible to judge of mens inward feelings, from their outward appearance. Many, who paſs their lives in ſociety, wear the face of pleaſure and content, at the ſame time that they are inwardly corroded by grief and anxiety: while others, who are more ſequeſtered from the world, and lead a life of greater ſolitude, often carry a gloom and diſcontent in their appearance, at the ſame time that they enjoy peace and ſerenity within.

We cannot judge of Happineſs and Miſery, with any degree of certainty, beyond our own feelings. Conſequently every one's natural diſpoſition, together with the accidents of his life, will influence his deciſion in this point. Men of calm and compoſed natures, will attribute ſuperiority to the firſt; while others, who are ſubject to be agitated by violent and turbulent paſſions, will adopt the oppoſite concluſion. But, which predominates, the All-ſeeing Eye which views the whole, can alone determine.

In the enſuing Proſpects our Author diſcuſſes the important queſtion concerning Liberty and Neceſſity, which has been ſo much debated among Philoſophers. We cannot ſay that he has advanced any thing new on this ſubject: but the method he has purſued in this diſquiſition, is candid and judicious. He has fairly ſtated the arguments on both ſides, and then undertakes to ſhew, that which ever hypotheſis we adopt, the wiſdom and juſtice of Providence is equally to be vindicated. In our judgments, however, one of the ſtrongeſt arguments in favour of Free-Agency, is the remorſe of Conſcience, which generally enſues the perpetration of any act againſt the principles of reaſon and juſtice. If man is a neceſſary Agent, wherefore ſhould he feel thoſe compunctions in conſequence of guilt and indiſcretion?

Our Author's vindication of Providence, on the ſuppoſition of the freedom of rational Beings, is by no means ſatiſfactory: and he runs into a needleſs repetition of his rhapſody on the Beauties of Nature, which ſeems foreign to the argument. He maintains, that all the vices of mankind, and the evils which flow from them, are wholly derived from our abuſe of liberty.—"That Providence is not accountable for thoſe vices and calamities which flow from the abuſe of that liberty, with which, as being in its own nature moſt excellent, and abſolutely neceſſary for the moſt illuſtrious purpoſes, he hath been pleaſed to endue his rational creatures."

This is the common language of Divines and Metaphyſicians; but there is more of form than ſubſtance, in theſe general arguments. We readily admit, and are firmly perſuaded, that man is a free Agent. His free agency may be proved by reaſoning *a priori & a poſteriori.* The remorſe of Conſcience already mentioned, is of the latter kind.
operations of the mind which precede action,
proofs of his liberty: for why ſhould he be end

faculty of comparing and deliberating, if he has not the power to chuſe? We freely grant likewiſe, that the miſeries of the *guilty and indiſcreet*, flow from their abuſe of liberty. But this will not account for evil in general. It will not explain why the evils which flow from guilt and indiſcretion, ſhould extend beyond their Author, involve the innocent in calamity, and entail miſery on poſterity. Providence, no doubt, is juſt in its diſpenſations, but its ways are inſcrutable.

Even thoſe evils which are confeſſedly derived from the abuſe of liberty, are not to be reconciled with the *Preſcience* and *Omnipotence* of Providence: and we ſhall find it difficult to account for ‘ the permiſſion of ſuch a deluge of vice and ‘ miſery, as has overwhelmed the world,’ to our ideas of infinite power, wiſdom, and goodneſs. It is an axiom in Morals, that ‘ he, who does not prevent, ordains.’ For what wiſe purpoſes vice and calamity is ordained, or permitted, is beyond our finite comprehenſion to conceive.

Our Author, indeed, in his vindication of Providence, on the ſcheme of neceſſity, has endeavoured to explain this difficulty, but his arguments rather increaſe than remove our perplexity. Pleaſure and pain, he obſerves, are preparatives for each other. Calamities give birth to virtues. Upon the whole, he adds, though the infinitely perfect Author of Nature muſt be ſuppoſed to be infinitely happy, without having ever taſted evil; though we may juſtly ſuppoſe various orders of creatures to be raiſed up, which are compleatly happy in knowlege, wiſdom, piety, and benevolence, and in the abundant ſupplies of all things neceſſary for their natures, without having tranſgreſſed or felt any affliction; though ſuch innocent and perfect creatures have taſted a happineſs ſuperior to the mixed happineſs of human kind; yet as the view and knowlege of evil ſeem *neceſſary* in our preſent condition, for the compleat knowlege of ſome of the higher kinds of good, it is natural to conceive that an idea of evil may have a place among the eternal ideas of the all-wiſe Creator; and a ſyſtem in which a variety of evils take place, may juſtly be ſuppoſed to be raiſed up in the immenſity of the works of God. The introduction of evil may give an opportunity for diſplaying the moſt wonderful ſkill, the deepeſt wiſdom, the moſt tender compaſſion, and higheſt acts of goodneſs. By means of thoſe diſorders which ariſe from this evil, the moſt perfect order may at laſt be eſtabliſhed.

Theſe arguments, drawn from our finite perceptions, are of little uſe to vindicate the ways of Providence. Admitting that a preparative of evil may ſeem *neceſſary* to give *us* a compleat knowlege of ſome of the higher kinds of good, yet ſhall we therefore preſume to preſcribe bounds to Divine Power, and ſuppoſe that He could not have produced the higheſt good, without the preparative of evil? To ſay he could not, is little leſs than impious.—An attempt to explain why He has not, is vain. When we talk of ideas, as relative to the all-wiſe Creator, we expoſe our weakneſs and our arrogance. Shall we, who cannot account for our own ideas, attempt to conceive the eternal *ideas* of the Creator? or even to apply what we call ideas, to Divine Omniſcience?

Beſides, when we admit that evil ſeems *neceſſary* in our preſent condition, we muſt at the ſame time allow, that *evil men are neceſſary*, and then we deſtroy Free Agency. Upon the whole, we have the ſtrongeſt reaſon to conclude, that ‘ partial evil is univerſal good,’ but why Providence has permitted or ordained evil, as a preparative to good, Futurity only can diſcloſe. In the mean while, we cannot do better than acquieſce with our worthy Author in the following concluſion.

‘ Let the Philoſophers and Divines juſtify each of them their own hypotheſis; let them proceed in their intricate debates, and determine them (if ever they can be determined) as they judge it proper. A pious and well diſpoſed man, without interpoſing any particular judgment in ſuch ſubtle and thorny queſtions, (and this is of the greateſt moment) will find enough to fortify his mind againſt all the objections offered againſt a righteous Providence.’ This is the language of good ſenſe and Chriſtian humility. One would wonder that a Writer capable of coming to ſuch a concluſion, ſhould wander ſo long in the metaphyſical maze, without recollecting, that he who propoſes, or revives, doubts and perplexities, which lie beyond the reach of human ſolution, does more prejudice than ſervice to the cauſe of religion and virtue.

But notwithſtanding this ſenſible concluſion, our Author loſes himſelf again in the enſuing Eſſay, on the Proof of a Future State, wherein he makes the following ſtrange reflections. ‘ In judging of the Divine Government of rational creatures, it is impoſſible for us not to conſider God as acting, in ſome meaſure, after the manner of men. We muſt, from our conceptions of him, from ourſelves, and what we know of ourſelves. We are certainly the *offspring* of God. —His juſtice, indeed, is unerring, and his wiſdom far

‘ deeper, and more extenſive than the wiſdom of men; but ‘ both of them *muſt be of the ſame kind*, elſe we cannot un‘derſtand them at all.’—Certainly we cannot: and it becomes us devoutly to adore the Divine Providence, on a contemplation of his works, without preſuming to define his attributes. Nevertheleſs, we recommend the peruſal of this Eſſay and the next, containing Advice to Freethinkers, in which, if the arguments and exhortations are not new, they are, at leaſt, well connected; and the whole beſpeaks that pious reſignation, and that calm compoſure which are ever attendant on religion and virtue; and which cannot fail, in ſome degree, to impreſs the Reader with the ſame amiable diſpoſitions.

If we may judge of our Author from his writings, we cannot but reſpect his character, though a regard for truth, has obliged us to uſe him with freedom in our animadverſions. And we conclude with obſerving, that though Sceptics, who affect to doubt of every thing, ought to be held in abhorrence, yet we ſhould guard againſt the preſumption which, by attempting to account for what is incomprehenſible, ſtrengthens the cauſe of Scepticiſm.

Lex Coronatoria: or, the Office and Duty of Coroners. In three Parts. Wherein the Theory of the Office is diſtinctly laid down, and the Practice is illuſtrated, by a full Collection of Precedents, formed upon the Theory. To which is prefixed, an Introduction, giving ſome Account of the ancient State and Dignity of the Office. Uſeful for all Corporations, Precincts, and Liberties, who have their ſeparate Coroners; and all Perſons practiſing, or concerned, in the Crown Law. By Edward Umfreville, of the Inner-Temple, Eſq; Senior Coroner for the County of Middleſex, and F. S. A. L. In two Volumes 8vo. 10s. 6d. Becket.

IT is always with great pleaſure that we ſee any particular branch of Law drawn from the ſcattered pages of tedious Folios, and collected into a diſtinct treatiſe. Compilements of this kind, when carefully digeſted, greatly facilitate the ſtudy of the Law, and afford the Reader more copious information, on each ſubject, than he would otherwiſe have an opportunity of acquiring: for no Individual, however great his power of application, is capable of collecting all the learning on each head of ſcience, from the many endleſs volumes through which it is diffuſed. But when the various branches are diſtinctly treated by ſuch as have made each detached head their peculiar object of attention, the Student may, by the benefit of their endeavours, attain a general knowlege with a moderate ſhare of application.

With reſpect to the work before us, it concerns the Duty of an Office which, we are afraid, is too often abuſed through ignorance, and ſometimes from motives which we do not chuſe to expreſs. The deſign of theſe volumes is, to exemplify the various duties incumbent on Coroners, and to aſſiſt them in the practical part of their office, by a collection of Precedents, adapted to the ſeveral caſes which may happen to fall under their cognizance. Previous, however to his account of the theory and practice of this office, our Author very properly treats in general of the *Crimes*, &c. which more immediately fall under the Coroner's enquiry.

In treatiſes of this kind, all that is reaſonably to be expected from a Writer is, a comprehenſive knowlege of his ſubject, care and accuracy in the collection of his authorities, with perſpicuity and preciſion of ſtile. In theſe particulars our Author does not appear deficient; and we may venture to recommend theſe volumes as of ſingular uſe, not only to the Profeſſors of the Crown Law, but to all who are either immediately or remotely concerned in the office and duty of Coroners; particularly to Mayors of ſome Corporations, Sheriffs, Juſtices of the Peace, Conſtables, and other Pariſh Officers: in ſhort, Houſekeepers in general, who are liable to be ſummoned on the Coroner's Inqueſt, and who would carry ſome knowlege of their duty with them, would do well to peruſe this treatiſe.

In the Introduction to the work, our Author enters very deeply into the ancient State and Dignity of this Office, which he traces from the Saxon times down to the Stat. of 4 Edw. I. ſtiled *De Officio Coronatoris*, which ſpecifies and limits the Coroner's power of enquiry, as to the particulars therein mentioned.

Our Readers will not expect that we ſhould enter minutely into a treatiſe of this nature; nevertheleſs, of ſuch parts as are general, and may be agreeable to the curious, we ſhall give ſome ſhort extracts, and make ſuch obſervations as occur.

In ſpecifying the crimes which fall under the Coroner's enquiry, our Author judiciouſly begins with *Felonia de ſe*, which in law, is more than *Murder*, in the general acceptation of the word, and deemed a crime more ſhocking to humanity, than that of killing another.

Under this head he mentions a caſe, which, as being analogous to one recent in every body's memory, we ſhall give the Reader in his own words. It follows our Author's obſervation on the following difference taken in the Civil Law.

‘—Where a man is called in queſtion upon the account of any capital crime, and killeth himſelf to prevent the law; they then give the ſame judgment in all points of forfeiture, as if he had been attainted in his life-time; and on the contrary, where a man killeth himſelf, upon any impatience or infirmity of body, or ſickneſs, they do not puniſh at all. Bacon. vide *Fulb. par.* 90. & *ſtude* 2 *Sam.* c. xvii. v. 23.

‘Mr. Oneby, in the year 1727, to avoid the infamy of a public execution for murder, died by his own hands in Newgate, in the eve of his laſt day, or day of execution; and being by the Coroner's Inqueſt found guilty of ſelf-murder, he was, I well remember, buried in the croſs-road at Iſlington.

‘This caſe ſeems an inſtance in part confirming the above diſtinction; but appears to me in a ſtronger light; for he was attainted in his life-time, and his life by judgment forfeited to the Law, for a crime in its nature of the greateſt private injury—that of Murther; for which the only recompence the Law could give, was that of public puniſhment.

‘To avoid which, with a ſet purpoſe, he became a new Malefactor, and privately died by his own hands in unrelenting ſin; deſperately bent in his own mind, wilfully to act upon himſelf, and wrongfully to uſe right reaſon; in oppoſition to a becoming reſignation due to the public Juſtice.

‘Herein was a new additional ſin of the deepeſt dye; and this laſt act upon himſelf, inſtead of removing, increaſed the infamy.

‘And tho' this laſt ſentence upon the act of the Delinquent became different, and for a new offence, and recorded by an inferior Miniſter of Juſtice, in regard to the firſt, upon the Attainder, could not be executed; yet in the Eye of the Law, I preſume, the firſt crime was ſtill in contemplation, as in the caſe of one who had killed himſelf to prevent the Juſtice of the Law; tho' not otherwiſe to be puniſhed, than ſecondarily as a Suicide, or Self-murderer; and herein the term may be properly allowed.'

This, we ſee, is exactly the caſe of the late unfortunate Mr. Stirne, and execution was done accordingly. Here, however, we cannot wholly agree with our Author, who preſumes, that in the Eye of the Law the firſt crime was ſtill in contemplation: we rather incline to think, that the firſt was totally out of view, it being merged in the latter, which, in Law, is deemed the greater crime.

After mentioning the legal forfeitures in this offence, he adds the eccleſiaſtical forfeitures, in which he takes the following notice of ſome particular abuſes, which certainly call for regulation.

‘ Beſides the legal forfeiture above mentioned, this offence incurs an eccleſiaſtical forfeiture of the Chriſtian Rights of the Church, which will exclude the Party from the laſt Benediction, to wit, that ſolemn office directed to be obſerved as the Order for the Burial of the Dead; in the Rubric of which it is noted, “ That the Office is not to be uſed for any who have laid violent hands upon themſelves.”

‘ This is the eccleſiaſtical part of the cenſure with us, and may be properly obſerved in the caſe of a *Felo de ſe*; and the general practice is, for the Coroner after his Inquiſition taken, to grant his Warrant to cauſe the body to be buried in ſome public ſtreet or highway; the execution of which is left to the care of the Conſtables and Church-Wardens of the pariſh where the Inqueſt is taken, that the body may not remain above ground, or continue a nuiſance to the innocent ſociety, from which, the criminal, by his own guilt, wilfully expelled himſelf: I have heard alſo of the driving of a ſtake through the body; but this practice hath no countenance from the Coroner's Warrant, though it may ſerve to make the ignominy the more notorious.

‘ I have heard alſo of ſome of the Clergy, who, from the general wording of the Rubric (which, if it had been penned by the Lawyers, would probably have had the Adverb “ feloniouſly” inſerted in it; nor is it to be found in our Liturgies before the Reſtoration, though poſſibly warranted by the practice of the primitive Chriſtians, and conformable to the decrees of many Chriſtian Councils, which do generally forbid the Clergy to bury thoſe who kill themſelves

‘ ſelves), I have heard, I ſay, of ſome of the Clergy, who,
‘ from this general wording of the Rubric, have denied the
‘ whole, or a part of the Office, to a Lunatic, (in whom
‘ there is no free act of the will) who hath laid violent hands
‘ upon himſelf; though by Law he can commit no crime,
‘ not even Treaſon, or incur any forfeiture, and have notwithſtanding
‘ permitted the body to the grave in conſecrated
‘ ground; nay even in the church, and have taken the dues
‘ for the church and ſervice, though by the common as well
‘ as the canon Law, “ *pro ſepulturâ nihil muneris exigendum*
“ *eſt.*” *Vide Spelm. de ſepulturâ.* 3 *Keb.* 527. *Salk.* 334.

‘ This ſurely is not the true intention of the Rubric, or
‘ the Legiſlature which eſtabliſhed it, however generally
‘ worded; and I ſhould apprehend, that to imply the Adverb
‘ would be but a commendable, neceſſary implication, and
‘ a diſtinction agreeable to the dictates of humanity, and the
‘ ſenſe of the Law. As to the Dues “ *pro Sepulturâ, beneficium*
‘ *non datur niſi propter officium,*” ‘ and though “ *dignus*
“ *eſt operarius mercede,*” ‘ yet the duty ſhould be performed,
‘ and no part of it omitted, to give a right to the recompence:
‘ this I ſhould think moſt agreeable to legal conſtruction,
‘ but the Clergy are pleaſed to differ.’

Our Author's obſervations on this eccleſiaſtical practice, appear to be extremely juſt and pertinent. It ſurely could never be the intent of the Legiſlature to exclude Lunatics from the Chriſtian rites of the Church: and the Clergy themſelves, by receiving their dues, admit it to be their duty to adminiſter ſuch rites.

The Writer concludes this head with the courſe taken in the ordering the body of a *Felo de ſe*, by the rules of the Civil Law, in countries where that Law prevails, and which is as follows. The body is drawn out of the houſe wherein the perſon did kill himſelf, with ropes; not by the door, for that is unworthy, but through ſome hole or pit, made under the threſhold of the door; and is thence drawn by a horſe to the place of puniſhment or ſhame, where it is hanged upon a gibbet, and none may take it down but by the order of the Magiſtrate, or wear mourning for the offender: and this is ſtill practiced abroad. He adds, ‘ I have heard a Dantzic
‘ Trader give an inſtance in his own obſervation, that about
‘ twelve months ſince, when he was there, a perſon ſuſpected,
‘ but not criminally charged of theft, hanged himſelf in his
‘ chamber againſt a window frame, and an Inqueſt found him
Felo de ſe; upon which the window frame was taken down
nd burned; and the body not ſuffered to be brought thro'

'the houſe, but was conveyed through the void of the window, and let down by pullies to the ground, where it was laid upon a ſledge, and drawn by horſes to the common place of execution, where it was hung upon a high gibbet, and remained ſo when he came away, which was the week following.'

The Writer proceeds, in the next place, to treat of *Petit Treaſon*: from whence he goes on regularly to the head of Murder; where he enumerates and diſtinguiſhes the different ſpecies of it: and, in the enſuing chapter, very properly treats of Malice, the eſſential ingredient to conſtitute Murder.

'Envy, Hatred, and Malice are diſtinct paſſions of the mind; the firſt of which is properly a repining, or being grieved at the happineſs of another, "*invidus alterius rebus macreſcit opimis.*"'

'The *ſecond* is an "*ira inveterata*," 'a ſettled fixed rancour of the mind in one againſt another, and may arrive to ſuch a degree as to carry a man ſo far, as to wiſh the hurt of another, but not to perpetrate it.

'And, *thirdly*, he who deſigns and uſeth the means to do ill, is guilty of malicious Malice; which is a deſign formed of doing miſchief to another, per Holt, C. J. in Keyl, 126, 127.

'Malice (ſaith Lord Raymond, C. J. in Oneby's caſe) in the common acceptation of the word, is taken to be a ſettled anger in one perſon againſt another, and a deſire only of revenge; but in the legal acceptation, it imports wickedneſs, and includes a circumſtance attending an act, that cuts off all excuſe; and in this legal acceptation it is underſtood in the Statute, 25 H. VIII. c. 3, for the taking away of Clergy.'

Theſe definitions, we muſt confeſs, do not appear ſatisfactory. With deference to Lord Raymond, he ſeems to have miſtaken the common acceptation of the word *Malice*, for it ſurely means more than a ſettled anger, and a *deſire* only of revenge. In our opinion, Malice implies a motion towards miſchief: and, if we are right in the Etymology of the word, it is compounded of *malum* and *cieo*, which means to move miſchief. Malice therefore is an active quality, and implies more than a deſire only of miſchief or revenge, which is more properly a definition of *Malevolence*: but Malice is Malevolence ripened into action: and it differs widely from Envy and Hatred, which, if we remember right, Lord Shaftſbury very accurately calls *negative vices.*

Our Author, indeed, ſeems to have had an idea of the true meaning of Malice, but we cannot ſay he is very fortunate in his expreſſion. He has inaccurately placed the word to be defined between two definitions, which, in ſome meaſure, deſtroy each other. Firſt he ſays, very juſtly, he who deſigns and *uſeth the means* to do ill, is guilty of *malicious Malice:* then he unneceſſarily adds, ‘ *which,* is a deſign formed of doing ‘ miſchief to another.’ Here he omits the uſing the means to do ill, which is the eſſence of Malice. Beſides, to talk of *malicious Malice,* is as unmeaning as to ſay, *wicked Wickedneſs:* for the Adjective being formed of the Subſtantive, denotes no other quality than is inherent in the Subſtantive itſelf.

Under the title of Duels, our Author is very copious in his obſervations. Lord Hale, he takes notice, tells us, that ‘ though in caſes of hoſtility between two nations, it is a reproach, and piece of cowardice, to fly from an enemy, yet ‘ in caſes of aſſaults and affrays, between ſubjects under the ‘ ſame law, the law owns not any ſuch point of Honour, becauſe the King and his Laws are to be the *Vindices Injuriarum,* and private perſons are not truſted to take capital Revenge one of another.

‘ It was a wiſe direction,’ ſays our Author, ‘ ſaid to be ‘ engraved on the temporal ſword preſented by the late Duke ‘ of Wharton to the late Biſhop Atterbury, upon his exile, “ Draw me not without cauſe; Put me not up without honour;” ‘ alluding to a juſtifiable ſelf-defence, and agreeable to the above diſtinction.’

But notwithſtanding theſe directions and obſervations it will be impoſſible to aboliſh the practice of Duelling, while there is no other method of avenging wrongs which wound reputation. It is to no purpoſe to ſay, that the King and his Laws are ‘ the Avengers of injuries:’ for it is notorious, that many injuries may be offered to a man, which render his character contemptible, and cauſe his ſociety to be avoided, for which no reparation can be obtained at law. We would not be underſtood to argue in vindication of Duelling, which we think, in general, highly unjuſtifiable, and directed by a falſe notion of honour: nevertheleſs, we can conceive particular occaſions of duelling, which it would be unjuſt, perhaps, to include under the general cenſure. Men of ſpirit cannot tamely ſuffer indignities, which will render them deſpicable in the ſight of ſociety: and till ſome tribunal is eſtabliſhed to redreſs injuries of this nature, appeals will be made to the ſword. At the ſame time it muſt be obſerved, that men of true courage, ſuch as temper bravery with humanity, will diſtinguiſh between reſentment and revenge; that is, they will not provoke an encounter to ſpill the blood of the agreſſor, but only to convince him and the world, that they dare to hazard their lives in defence of their reputation.

Our Author concludes this head with the ‘ memorable tale, ‘ told of the great Guſtavus Adolphus, formerly King of ‘ Sweden; wherein the ſhame of the Duelliſt is recorded, ‘ to the immortal honour of that Prince's prudent conduct ‘ and reſolution. The ſtory is now in an Engliſh dreſs, and ‘ makes one of the ſhining characters in the life of that great ‘ but unfortunate Worthy, lately publiſhed by the Rev. Mr. ‘ Harte.’ Our Reader will find it at large in the Review for May, 1759, page 451.

The frequent appeals which are made to the ſword, ſufficiently prove how unwilling men are to reſign their right of private revenge: and if we conſider the nature of mankind, we ſhall acknowlege, that one of the moſt important points gained to ſociety, was the wreſting of this right from the hands of individuals.

This end muſt undoubtedly have been accompliſhed by very ſlow degrees; for, in the infancy of government, before men were poliſhed by the refinements of ſocial inſtitutions, reſentment and revenge muſt have had an unbounded ſcope, when we find it ſo very difficult to reſtrain them, now that government has made ſuch advances towards perfection.

It muſt be confeſſed, however, that reſentment, when kept within due bounds, has its uſe: and whatever prudence may dictate, generous minds cannot ſuppreſs it, when they are moved by a ſenſe of wrong—As Dr. Young obſerves,

> Affronts are innocent, where men are worthleſs;
> And ſuch alone, can wiſely drop revenge.

In ſhort, this paſſion, in many inſtances, is authorized by Conſcience; and is of ſervice to keep ſociety on the footing of decorum: for many abſtain from giving others offence, through dread of incurring the effects of reſentment, who might not, perhaps, be ſelf-reſtrained from a juſt ſenſe of decency. Thus, though its irregularities often prove danger to ſociety, yet the apprehenſions of its conſequences, c bute to render men more ſocial and complaiſant, and more cautious of giving offence, in caſes where the law takes no cognizance of their miſbehaviour.

Mr. Umfreville proceeds, in the enſuing chapters, to treat of Homicides in the leſſer degree; and firſt of Chance-medley, which is, where a man is doing a lawful act, or uſing a lawful diverſion, without intending to hurt another, and death, by chance, enſue.

'This title,' ſays he, 'remembers me of a tale reported 'by Fraunce, in his Lawyer's Logic, of a man, who fall'ing from the top of a houſe, lighted on another man's neck, 'and cruſhing him to death, thereby preſerved himſelf: the 'ſon of the deceaſed, to revenge the death of his father, 'cauſed him who fell, to be had before a Magiſtrate, where 'he offered the ſon this fair play—" Get thee up to the top " of the ſame houſe, and I will ſtand where thy father did; " and if, by falling upon me, thou cruſh me to death, and " ſave thyſelf, I promiſe thee, my ſon ſhall never ſeek to re" venge my death."

The next kind of Homicide our Author treats of is, the excuſable Homicide, which obliges man to his own defence or ſafeguard; as in the caſe where a man hath no poſſible means of preſerving his own life, other than by killing the perſon who reduced him to ſuch neceſſity. But in this caſe of killing, he obſerves, this excuſe will not avail without firſt retreating, or giving back to the wall, &c. as far as poſſible, even to a *non ultra*; yet if the aſſault be ſo fierce, and in ſuch a place, that giving back would endanger life, or a man in fight falleth to the ground, the flying to the wall is not neceſſary.

This retreat, he adds, muſt not be artful, or with a deſign to protect himſelf under the ſhelter of the law; or a flight to gain advantage of breath, or opportunity to fall on afreſh; but muſt be abſolutely a flight from danger, as far as poſſible, or as far as the fierceneſs of his adverſary will permit. For theſe doctrinal rules, he quotes the authority of Hale and others.

With great deference, however, to their authorities, and with due reſpect to the Law, theſe rules do not ſeem to be grounded on Reaſon, but appear to be extravagant refinements, which can ſerve no purpoſe but to exerciſe juridical ſubtlety: as may be more clearly exemplified from a conſideration of the following caſe.

'One retreating from an aſſault to the wall, &c. in his retreat gives divers wounds, but none mortal, till he gets there, and then kills; this is an excuſable Homicide,' and a *ſe Defendendo* 'only; though if the mortal wound had been firſt given, it would have been a *Manſlaughter*.'

Now we muſt confeſs, that we do not ſee any reaſonable grounds for this diſtinction: for when a man is aſſaulted, he is, and ought to be allowed, the only judge of the *danger* he ſtands in; and no one, unjuſtly aſſaulted, ſhould be obliged to retreat to an extremity, or to defer any opportunity of enſuring his own ſafety. By the obligation of a retreat, he may loſe an occaſion of ſecuring himſelf, and may expoſe his life to the ſword of an Agreſſor, perhaps of ſuperior ſkill to himſelf. It is againſt reaſon, therefore, to put one unjuſtly aſſaulted under ſuch fatal difficulties.

The ſubject of the fourteenth chapter concerns the incapacities and defects of Infancy, Ideocy, Lunacy, Coverture, and ſhews how far each will privilege or indemnify, and excuſe from puniſhment. Here our Author takes notice of the different ſorts of Ideocy, Lunacy, &c. which are well explained by Lord Hale, whoſe diſtinctions are admirably illuſtrated in the Sollicitor General's reply, on the trial of a late unfortunate Peer.

Under the head of Lunacy, our Author preſents us with the following remarkable caſe. 'In the year 1668, at Ayleſbury, a married woman of good reputation, was delivered of a child, and not having ſlept many nights fell into a temporary Phrenzy, and in the abſence of company, killed her infant; company coming in, ſhe told them ſhe had killed her infant, and there it lay. She was brought to gaol preſently, and after ſome ſleep, ſhe recovered her underſtanding, but marvelled how or why ſhe came thither; ſhe was indicted for murder; and, upon her trial, the whole matter appearing, it was left to the Jury, with this direction, that if it did appear that ſhe had any uſe of reaſon when ſhe did it, they were to find her guilty; but if they found her under a Phrenzy, though by reaſon of her late delivery and want of ſleep, they ſhould acquit her: that had there been any occaſion to move her to this fact, as to hide her ſhame, which is ordinarily the caſe of ſuch as are delivered of baſtard children, and deſtroy them; or if there had been jealouſy in her huſband, that the child had been none of his; or if ſhe had hid the infant, or denied the fact; theſe had been evidences that the Phrenzy had been 'counterfeit: but none of theſe appearing, and the honeſty 'and virtuous deportment of the woman in her health, being 'known to the Jury, and many circumſtances of Inſanity 'appearing, the Jury found her not guilty, to the ſatisfaction 'of all who heard it.'

Having gone through the crimes which fall under the Coroner's enquiry, our Author proceeds to the ſecond part, in which he ſpecifies the particular Duties of Coroners on theoretic Principles; and in the third part, he gives a great variety of Precedents in the various caſes which evolve in practice. But, to abridge theſe parts would exceed our limits; we therefore refer thoſe who are intereſted in this kind of knowlege, to the work itſelf.

Mrs. Lennox's Tranſlation of the Greek Theatre of Father Brumoy, concluded.

AGREEABLY to the plan which we laid down in our former Review* of this work, we proceed to examine the Parallel which the learned Jeſuit has drawn between the ancient and modern Theatre.

In this Parallel, we perceive the effects of a twofold partiality, which draws the Writer's judgment different ways, and pronounces nothing deciſive on the ſubject of Compariſon. As a native of France, Brumoy ſeems bigoted to Corneille and Racine; as a Critic, who has beſtowed unwearied pains on the ſtudy of the Greek Drama, he appears devoted to Sophocles and Euripides. We may diſcover throughout a ſtruggle between critical partiality and national prejudice. In conſequence of which, the preference he beſtows with one hand, he takes back with the other, and thus holds the balance between the antients and his countrymen, in equal ſuſpenſion. But it will be more methodical to reſerve our remarks till we have given the Reader a general idea of the Parallel.

Brumoy, indeed, ſeems very ſenſible of the nicety required in a compariſon of this nature. He ſets out with obſerving, that no difficulty ever ariſes in comparing modern Sculpture with the ancient: all, ſays he, who excel at this day in one or other of thoſe arts, agree, without bluſhing, that notwithſtanding the endeavours of the moſt ſublime Geniuſes, whoſe works will be the admiration of all future ages that ſhall ſee them, ſtill the ancient Greeks preſerve a ſimplicity over every thing that is moſt perfect in that kind. But it is not ſo with the works of wit: a compariſon there between the antients and moderns, ſeems odious to ſome, raſh to many, and preſumptuous to all.

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* See the Review for laſt October.

Taſte, he adds, in Painting and Sculpture, being guided by the eyes, proceeds with more certainty; but with more timidity in matters of writing, where the only guide is entirely ſpiritual, and the light ſo refined, ſo pure, and ſo thin, that the leaſt ſhades of prejudice confound it at once, and change all into darkneſs. Nevertheleſs, he undertakes to confront the ancient Theatre with the modern, and to draw, in favour both of one and the other, conſequences ſo clear, that partiality ſhall not be able to diſavow them. For this purpoſe, he begins with explaining the Genius of the Spectators.

As theatrical entertainments, ſays he, have been made for ſpectators, and adapted to their taſte, which has been moſt carefully ſtudied, we muſt, above all things, repreſent the genius of the ancient and modern ſpectators. Of the latter we know enough: an exact idea ought in juſtice to be given of the former. In our opinion, however, the juſter method would have been, to have given an idea of both. But, perhaps, Brumoy had prudential reaſons for not deſcribing the manners of his countrymen.

Previous to his entering upon the character of the Athenians, he very properly gives a general idea of the State of Athens, and then proceeds to delineate the Athenian manners. ‘ Generally ſpeaking,’ ſays he, ‘ they were vain, hypocritical, captious, intereſted, ſlanderous, and great lovers of ‘ novelty. As to their popular manners, they are painted in ‘ the Grecian tragedies. The equality which reigned among ‘ the free Citizens, made them walk together on all occaſions ‘ without a train, without ceremony, without pomp, without ſlaves, without arms. The Magiſtrate was ſeen going ‘ to market, to buy himſelf the things that he wanted. The ‘ ſtreets and the public places were filled with perſons who appeared idle, and often were ſo in effect. One would have ‘ imagined they were ſo at all times, to ſee them entertain ‘ themſelves in groupes in the ſtreets, or aſſemble together in ‘ the amphitheatres, to reaſon there upon affairs of State, ‘ Philoſophy, or News. The whole city belonged to the ‘ republic, and to the individuals, in the ſame manner as a ‘ houſe belongs to a numerous family. They would have ‘ been much ſurprized to have beheld the city of Paris, where ‘ people rapidly paſs by each other, without ſpeaking to, or knowing each other. Nothing more ſimple than their manners; nothing more refined than their taſte. *Atticiſm*, of which they were ſo jealous, communicated itſelf to the loweſt of the people. Every one in his ordinary buſineſs piqued himſelf upon ſpeaking juſtly and politely; witneſs that woman who ſold herbs, and who knew Theophraſtus to be a ſtranger by ſome particular Attic phraſe, in which he was defective, either in the expreſſion or accent, in which a long ſojournment at Athens had not rendered him perfectly correct.'

In the next place, he ſhews the conformity of the Grecian tragedies to the character of the Athenians. 'The character of the Athenian people may be traced in the Grecian tragedies. The Athenians were madly fond of liberty, idolators of their country, adorers of their cuſtoms, ſcornful or indifferent to all things that did not come from themſelves. It is in theſe points principally that Eſchylus and his ſucceſſors have flattered them. The Kings throughout the ſcenes are oftener ſacrified to Athenian pride, than to their own misfortunes. What praiſes of Athens! There is ſcarce a ſingle play of thoſe which remain to us, in which incenſe is not offered to Athens, either for the wiſdom of her policy, her pre-eminence in arts, or her ſuperiority over the reſt of Greece. Every thing ſeems to tend to flatter her. There are entire tragedies where that is the ſingle point. In regard to the cuſtoms and the faſhions, we ſee them imitated in all the plays. We ſee the ſame manner of diſputing, haranguing, defending, weeping over the dead, and imploring the Gods: the choruſſes, thoſe images of the people, diſplay the ſame liberty, the ſame choice of words; in ſhort, the ſame turn of wit, always Athenian. Not that all the Heroes of the three Poets are purely Athenian, as our Heroes, in the ſame manner, are all Frenchmen, for ſo we have been reproached. They neither contradict their character nor their country; but as they are all drawn either from Grecian fables, or Grecian hiſtory, it has been eaſier for the Greek Poets to give them an Attic air, without entirely diſguiſing them, than it was to Corneille to repreſent the old Romans to the French nation, without giving them a little of the French manners; or, at leaſt, an air uniform to our manners. The air of the tragic Heroes of antiquity, is not diverſified farther than to make them known. Indeed, they ought to be little different, becauſe they were all Grecians: for the three Poets have not ſearched for ſubjects in any other place but Greece. The

‘ Greeks were too proud to taſte any play drawn from the cuſtoms of Barbarians, whom they deſpiſed; unleſs from the Perſians, with whom they were in competition, and whom Eſchylus ſacrificed to them, if I may ſay ſo, in the piece which carries that name. Beſides, the natural love of what touched them neareſt, induced the Greeks not to eſteem what did not come from their own ſtores: very different in this particular from the French, who, contented with their own wit and taſte, commonly prefer, in matters of pleaſure, what is foreign and rare, to what has its riſe among themſelves. By and by we will talk of the difference of taſte, that diſtinguiſhes the Greek and French tragedies. Let us only here again place before our eyes the ſelf-love of the Athenians; whoſe Poets ſtudying that particular foible in their countrymen, were willing to pour upon it eternal encomiums: and to repreſent Kings abaſed, as a contraſt to the republican liberty, perſonages entirely Athenian, or at leaſt entirely Grecian, romantic accounts of their feaſts, their paſtimes, their cities; with all which circumſtances the Greek tragedies are conſtantly filled. For all the Greek Poets purſued the taſte of painting Athens, and its manners, ſuch as I have planned them.

‘ They went farther: not only the comic, but even the tragic theatre became a ſatyr againſt the people in general, or againſt particular perſons, who were obnoxious to the public. I ſpeak not of Ariſtophanes, who ſo little ſpared our three Poets, their Partizans, and their Reformers, but whoſe parricide Muſe murdered (as it is ſaid) the wiſeſt man of Greece. I only ſpeak of the ſerious theatrical entertainments, of which the ſubjects appear to lean leſs either to ſatyr or politics. However, both ſatyr and politics may be drawn from the many ſtrokes that appear by the pens of Eſchylus, Sophocles, and above all Euripides. We there ſee ſtrong marks of the progreſſive emulation and rivalſhip between Athens and Sparta. Athens is exalted to the ſkies. Sparta, by way of favour, is placed in the ſecond degree, becauſe Athens aſpired to the firſt. Sometimes hatred diſcovers itſelf; and many ſharp words are darted at the Lacedemonians: nor are the Thebans leſs ſpared when they begin to be mentioned as aiming at the ſuperiority.’

Theſe obſervations by no means give us a favourable idea of the Greek Poets; and when we are told that their pieces are filled with panegyric on a vain, hypocritical, c interеſted, and ſlanderous people, it is no great ind

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‘Kings, and the other Hero of Heroes, are no longer the ſame men in Euripides and Racine, although the foundation of their character were the ſame.’ He accounts for this difference in the following manner. ‘Let us imagine,’ ſays he, ‘a innumerable aſſembly of Republicans on one ſide; and on the other a crowd, not over numerous, of Citizens inhabiting one of the richeſt monarchies. The former can only have ideas of inſignificant Kings, whoſe empire had often no larger bounds than their cities; Kings ſo little Monarchs, that they had not even the names. The latter, after a long revolution of years, have ſeen empires and monarchies paſſing under their eyes, and appearing formidable by their power and their riches; eſpecially the Roman empire, which was almoſt become monarchical.—The former knew no other kind of Heroes but ſuch men as have been diſtinguiſhed from the vulgar, by the perſonal qualities of the body, as well as the heart; by ſtrength and ſtature, as well as valour and prudence. The latter having been accuſtomed to a more refined ſpecies of bravery, regard Heroes rather by their ſentiments and ſpeeches, than by their actions.’

Our Author then proceeds to explain the *Oeconomy* of the tragic pieces; under which head he conſiders the diſpoſition of the ſubjects, with regard to unity of time and place, &c. and enquires why the moderns have thought themſelves obliged to ſin againſt art, with a view to embelliſh art.

This leads him, in the next diviſion, to compare the *Simplicity* of the Greeks, with the *Multiplicity* of events in the modern theatre. ‘A ſingle object, he obſerves, but conſidered in all ſituations, was ſufficient to entertain, or to employ the Greeks. With them, variety conſiſted leſs in the multitude of the objects, than in the various methods of conſidering theſe objects.—Our genius,’ he adds, ‘is very different, whatever may be the cauſe. Let it come from the nature of our climate, or from our own natural indolence, by an education a little too much tinctured with luxury; or laſtly, a certain levity attached to the lively character of our nation, it carries us to glance ſlightly upon divers objects, without ſtopping at any one. From theſe two characters ariſes the diverſity of compoſition in the ancient and modern theatrical pieces: for the Poets have conſtantly followed the reigning taſte.’

Our Author then makes ſome obſervations on the ancient *Chorus*, the retrenchment of which, he takes notice, ‘has

‘ been a neceſſary conſequence to induce the French to take
‘ all ſorts of ſubjects, and to load every action with events
‘ and ſurprizes.’

Another very conſiderable difference, he obſerves, which lies entirely on the ſide of the ſpectators, is *Gallantry and Love*. ‘ Among our Grecian Poets there is ſcarce any of ei-
‘ ther. Their ſpectators, more polite and ambitious than
‘ tender and gallant, would, in this point, have been ſhock-
‘ ed as at an indignity, unworthy of the majeſty of the tra-
‘ gic theatre.’

Our Author, in the next place, takes the *Characters* into conſideration. ‘ Thoſe perſonages,’ ſays he, ‘ who appear
‘ in the Engliſh, Spaniſh, or French ſcenes, are more Eng-
‘ liſh, Spaniſh, or French characters, than they are Greeks
‘ or Romans; or, in a word, what they ought to be.——
‘ The Grecian Poets having had none but Greeks or neigh-
‘ bouring Barbarians to paint, have had the leſs pains and
‘ difficulty in painting characters entirely new, and without
‘ mixture or alteration.’

In the enſuing diviſion, our Author deſcribes the *common Character* of the tragic Poets; and then makes ſome obſervations on the *particular Character* of the three Grecian Poets. Having ſlightly touched on theſe articles, he proceeds to the parallel.

‘ Firſt, the ancient and the modern theatre both agree,
‘ that no feigned ſubjects, born purely from the imagination
‘ of the Poet, ſhall be allowed: but they differ eſſentially in
‘ the choice both of the hiſtorical and fabulous ſubjects. All
‘ ſubjects are acceptable to the French, provided that they
‘ are tragical, and capable of that ſort of regularity which
‘ cuſtom has judged ſufficient. As to the Grecians, they ac-
‘ cept of no ſubjects but ſuch as can be allied to the rigour
‘ of the three unities and the chorus. The firſt ſcarce will
‘ bear foreign ſubjects; the ſecond will accept of none but
‘ domeſtic ſubjects, drawn from their ancient and modern
‘ annals. Each taſte is founded in reaſon; each proceeds
‘ from the difference of geniuſes, and the difference of in-
‘ tereſts that ſubſiſts between a monarchical and a republican
‘ State. There is no room, therefore, to diſpute either with
‘ the antients and the moderns, upon the compariſon of ſub-
‘ jects. Are our ſources then more copious than thoſe of the
‘ Greeks? That appears at firſt ſight; ſince it is evident
‘ that the whole univerſe (eſpecially ſince the part which the
‘ Romans have played upon the theatre of the world) muſt
‘ furniſh many more materials for the theatre, than a little

corner of the earth, ſuch as Greece, and its neighbourhood. But if we conſider the prodigious number of tragedies drawn from that ſpot, and produced from the ſingle pen only of our three Grecian Poets, the titles of which are, in ſome meaſure, come down to us, we ſhall ſuſpend our judgment. That country affords more gold than the reſt of the world: this is the ſtate of Greece, in reſpect to ſubjects for tragedy. Its fable, mixed with its hiſtory, is an inexhauſtible ſource: but not to inſiſt further on this point, all that can be granted to the modern theatre in regard to ſubjects, is, that variety which may be drawn from the manners. When a variety of nations, Greeks, Romans, Spaniards, Turks, are to be admitted into the ſcenery, at leaſt the cuſtoms of each are to be varied: this is an advantage to our theatre which the antients ſeem to have diſclaimed.

'Secondly, As to the Perſonages, ſuch as Gods, Kings, Heroes, and the Subalterns: that again is an article which can, by no means, enter into the compariſon, conſidering the different ideas ariſing from fable, heroiſm, and royalty. Who knows if at the ſame time, when we, who are ſole judges between ourſelves and the Grecians, are condemning them ſo furiouſly, as defective in point of their manner; they themſelves, ſuppoſing them returned to this world, would not in their turn condemn us upon that mad height of our ideas, which ſeems to diſdain nature and humanity? And which of the two muſt be thought in the right? Let us not cavil upon the parallel of ideas and manners. If we are reſolved to compare the two theatres in that point, the modern theatre will, undoubtedly, carry it againſt the ancient, according to the judgment of the preſent ideas.

'Thirdly, The advantage will be different in regard to the oeconomy, and the conduct of the pieces. The frequent defects of unity, of connection, and of the art of making the Actors to go in and out, and the eternal epiſodes, give undoubtedly an inconteſtible ſuperiority to the Grecian tragedy?

'Fourthly, From hence ariſes another ſuperiority not leſs valuable, and which is the effect of the ſimplicity of the Grecian pieces, where the imagination is not ever led aſtray. In our Dramas it deviates from the principal object: but what is ſtill more remarkable, the exertion of the paſſions is conducted with more exactneſs, wiſdom, and

‘ truth, by that very ſimplicity. Upon the firſt reading of the Greek Poets, this is a remark that cannot fail to ſtrike us.

‘ Fifthly, As the Chorus has its advantages and inconveniences, it is a thing that ought to be ſtruck out of the compariſon. The modern theatre, by throwing it aſide, gains a greater number of fine ſubjects: but, by way of retaliation, it loads itſelf with confidents, and thence loſes the continuance of the action; and a moſt magnificent ſhew, which ſerved to ſuſtain that action, and which is, if I may ſay ſo, the ground-work, or keeping of the picture.

‘ Sixthly, As to that gallantry which the ancient theatre rejected, and which the French theatre makes her chief point, good ſenſe and reaſon, in ſpite of the reigning taſte, muſt put themſelves on the ſide of the Greeks: for, beſides the inconceivable ſcandal which Chriſtians give, by being leſs ſcrupulous upon the purity of the theatre than Pagans: if we have any elevation of ſentiment, muſt we not be ſhocked to ſee tragedy degraded by a vain tenderneſs, that has nothing in it ſerious? and whoſe ſole art, notwithſtanding the manner in which it is employed, conſiſts in continually ſtopping the impreſſion which terror and pity, or the principal paſſions of the piece, ought to make. Can thoſe paſſions produce a laſting effect, and leave a *long remembrance* (as Boileau expreſſes it) behind them, while they are interrupted by eight or ten ſcenes of gallantry? The exertion of the theatrical paſſion, conſiſts in diſcovering itſelf by a chain of impreſſions, which inſenſibly carry it to its end: but love interrupts this chain every inſtant, and the firſt impreſſion is effaced by ſcenes of gallantry. The Greeks took care not to diſturb their action in that manner, by whining tenderneſſes. It coſt them, therefore, much more pains to nouriſh a piece by its own juice, and give it juſt proportion, than it coſt the preſent moderns to adjuſt a ſimple action, by the means of epiſodes, and events of love. Yet, far from knowing their inducements, we continue to blame the antients in that very point which renders them eſtimable. Is not the force of genius more apparent, by following the thread of a paſſion during five acts, and always increaſing it, than by ſewing together ſeveral foreign bits, to fill up that length of action? Certainly we ſhould have declared, that this new method was introduced for want of breath and ſtrength in the Poets, had not Corneille, the ſtrongeſt and ſteadieſt of the tragic

‘ Geniuſes,

'Geniuſſes, have followed it, much more by deference to the age in which he lived, than by taſte: and how much diſcretion has he uſed in introducing it! If love makes a great part in his pieces, at leaſt it is not the principal part. It appears often ſubſervient, and ever the miniſter and ſlave of ambition.

'Seventhly, At length to finiſh by the characters: it cannot be denied, that the Greeks have marked them with an air of truth, in a ſtronger manner than the French; tho' it may be ſaid, perhaps, in defence of the latter, that what they have done has been to pleaſe their ſpectators, the reaſon of which I ſhall not repeat.

'It is evident, therefore, that we are to compare the ancient theatre with the modern in all times, by nature, and not by thoſe circumſtances which are added from age to age by cuſtom, and education. Upon that footing they may be looked upon as two ſpecies entirely different in ſome reſpects; and conſequently little ſuſceptible of a very exact compariſon, ſince the impreſſion depends upon a certain total, which contains imitation both of nature and of things added to it, or taken from it, by different æras. Whoever has ſo fine an eye as to diſcern the reſources of this impreſſion, will undoubtedly find, that our theatre is more noble in its manners; and that the Grecian theatre is not leſs ſo from nature. The one is more loaded; the other more ſimple. The one is leſs regular; the other more exact. The firſt is more intereſting; the ſecond more moving. This is more fiery and ſublime; that is more animated and more natural.'

To many, perhaps, this affected ſee-ſaw may be ſtriking, and ſome may deem it full of critical diſtinction: but we muſt confeſs, that, in our judgment, the differences are too nice to be real, too forced to be juſt. It is no wonder, however, that we differ from our Author in his concluſion, ſince we cannot agree with him in his principles. He aſks, if 'the force of Genius is not more apparent, by following the thread of a paſſion during five acts, and always increaſing it, than by ſewing together ſeveral foreign bits, to fill up that length of action.' To which we anſwer, that there ſeems more of labour than genius, in a patient and painful purſuit of one paſſion through five acts. Genius, as our inimitable dramatic Poet forcibly expreſſes himſelf, "rolls in a "fine frenzy," and darting from incident to incident, collects and combines every circumſtance which can ſtrike the imagination, and move the paſſions. By preſerving the unity of action, the Poet will exhauſt his ſubject, and, to borrow a theatrical phraſe, tear a ſingle paſſion to rags; but, by violating that rule, he will command a larger field for the diſplay of native genius, and find more frequent opportunities of uniting entertainment with inſtruction.

In truth, however, one objection ſtrikes us, which may be applied to the whole of this diſcourſe, which is, that the Critic does not diſtinguiſh between the Poets and their pieces. He profeſſes to draw a parallel between the ancient and modern *Theatres:* for which purpoſe it is quite unneceſſary to compare the Genius, and aſcertain the different merits of the ancient and modern dramatic *Writers.* If we compare Æſchylus with Corneille, and conſider the ſuperior advantages the latter had, by living in days of greater refinement, we may, perhaps, be inclined to allow the Grecian to have the greater ſhare of merit: but if we compare their tragedies, without making allowance for the different circumſtances relative to each Writer, we ſhall find the ancient drama vaſtly inferior to the modern. The merit of the ſelf-taught Artiſt, who firſt planned a houſe for the habitation of man, if abſtractedly conſidered, is probably ſuperior to that of the vaſt Architect of St. Paul's; yet no one will venture to compare that ſuperb edifice with the firſt rude ſtructure of untutored Genius. Upon the whole, therefore, we look upon an attempt to aſcertain the different merits between ancient and modern *Writers*, to be the taſk of idle curioſity, or learned indolence; men of ſenſe, who read for ſolid information, or rational entertainment, will always prize thoſe writings moſt, which diſplay the greateſt ſcope of imagination, and are enriched with the largeſt ſtore of judicious and uſeful ſentiment.

We cannot diſmiſs this Diſcourſe on the Parallel, without taking notice, that the Tranſlation is extremely faulty and inaccurate. It is often obſcure, and frequently rendered inelegant by inverted arrangements, which are occaſioned by adhering to the French idiom. It might be juſtly deemed invidious to dwell too minutely on defects, but to juſtify our cenſure, we think it neceſſary to refer the Reader to the following inaccuracies. Page lxxx. ‘ *His performance* ‘ *excited* TOWARDS HIM *rivals.*’ P. cxi. ‘ *The Chriſtian religion is too venerable, and its myſteries are too ſublime, to* FURNISH FOR POETRY A SUPPLEMENT TO FABLE, AS ‘ WITH, Mr. St. Evremont, and ſome as bad Poets as him‘ ſelf.’ P. cxiv. ‘ *Corneille may be compared to an eagle, who*

‘ *ſhoots* HIMSELF UP *to the clouds by his ſublimity,*’ &c. We have known the Verb *ſhoot* made uſe of as a figurative expreſſion, to deſcribe the towering of genius, but for a Writer to *ſhoot himſelf*, that is, to be both active and paſſive, is a bold ſhot beyond our perception. We muſt not omit to acquaint the Reader, however, that theſe inaccuracies are not to be imputed to the Lady, whoſe name appears in the title-page.

Having given our Readers a general idea of this Parallel, and made ſuch obſervations as our limits would permit, we now, according to the method we propoſed in the Introduction, do ourſelves the honour to wait in form upon the noble Writer of the Preface, to whom, for reaſons there aſſigned, we before paid our reſpects *en paſſant*. His Lordſhip ſets out with ſome very critical and juſt obſervations on the French and Engliſh languages, and then proceeds to give ſome account of Brumoy; which is ſo little in the Jeſuit's favour, that we are afraid a Reader, who begins with the Preface, will have no violent inclination for an attentive peruſal of the learned Jeſuit's Diſcourſes.

His Lordſhip, in the next place, gives an epitome of the contents of theſe volumes; and, by way of digreſſion, makes the following criticiſm on Shakeſpear. ‘ I forget the name ‘ of the French Author who ſays that the Engliſh are Shakeſpear mad. There are ſome grounds for the aſſertion. We ‘ are Methodiſts in regard to Shakeſpear. We carry our enthuſiaſm ſo far, that we entirely ſuſpend our ſenſes towards ‘ his abſurdities, and his blunders. We behold with a calmneſs, proceeding from a boundleſs piety, *a Ghoſt returning* ‘ *more than once from that undiſcovered country from whoſe bourne* ‘ *no Traveller returns:* and we as devoutly view, *Deſdemona* ‘ *ſtifled to death, then ſo perfectly reſtored to life as to ſpeak two* ‘ *or three ſentences, then die again, without another oppreſſive* ‘ *ſtroke foom the pillow.* How great muſt be the merit of an ‘ Author, who remains, and moſt aſſuredly ever will remain, ‘ triumphant and ſupreme, *with all his imperfections on his* ‘ *head?* Theſe merits ariſe from a ſtrict and *conſtant conformity to Nature*, whoſe laws Shakeſpear moſt happily followed, however he may have neglected the regularity of ‘ the Drama.’

With deference to his Lordſhip, this concluſion is by no means conſiſtent with the criticiſm which precedes. For the very paſſages which he has cited as imperfections in Shake-

ſpear,

delicate ſentiment is not [illegible], by the ſenſuality.

After all, this Heroe in debauchery is diſmiſſed made ſenſible of the folly of riot and intempera any ſymptoms of his reformation. If this i *ſenſible*, if this is anſwering the true end of the D have formed a very wrong conception of d To us, the *Suſpicious Huſband* appears rather genteel, rather licentious than ſenſible. How comedy ſuffer by a compariſon with the *Co* which is, indeed, ſenſible and genteel: in th wiſe, the *deſign* is truly noble, and ſtrictly an poſe of the Drama.

We ought, as we hinted before, to diſtin the merit of the Poet and of the piece. The rit, the ſtrong colouring of the Suſpicious Hu the *Writer* to our applauſe, but his *comedy* oug leſs, to be baniſhed from the Stage. We are a Lordſhip ſhould do ſuch honour to this piece, fi to the noble Author, we muſt acknowlege, th general thoroughly ſenſible of the real merit a of comedy: and after ſome very juſt and in tions on this ſpecies of dramatic writing, he c expreſſing his perſuaſion, that 'the Comedy for 'be much improved, by being more of the '*ſtructive* kind, than by conſiſting of the w 'wit, that rather nauſeates than entertains.'

With reſpect to the Tranſlation in general of theſe volumes, it appears to be extremely unequal. But this inequality is eaſily accounted for; as we are informed, by Advertiſements prefixed to the firſt and third volumes, that the Tranſlation is the work of various hands. Among others, the Right Hon. the Earl of Cork and Orrery, and the celebrated Author of the Rambler, have contributed their aſſiſtance. As to that part of the verſion performed by Mrs. Lenox, we need only obſerve, that a Lady who has power to engage ſuch noble and able Coadjutors, cannot be ſuppoſed deficient in merit herſelf.

An Account of the Modern Part of the Univerſal Hiſtory, Vols. IX.—XIII. *Being a Continuation of the Article begun in our Review for October laſt.*

WHEN a reſolution was taken to give a new edition of the ancient part of this Univerſal Hiſtory, the Authors, conſcious of ſeveral imperfections in the firſt impreſſion, (imperfections which they properly enough ſay were unavoidable from the different and diſtant reſidences of the reſpective Compilers, and the *want* of *one perſon's being appointed* to *inſpect* the *whole)* agreed, in order to prevent the like inconveniences, that each ſhould ‘ reviſe, re-examine, ‘ and correct his own part, but that ONE *perſon*, for the ſake ‘ of *uniformity*, ſhould have the *ſuperviſal* of the WHOLE.’ To this they add, that they ‘ have not been ſo intent upon ‘ other more material improvements as to neglect that of ‘ STYLE*.’

Theſe candid acknowlegements could not but be acceptable to every diſcerning Reader; who muſt have been farther pleaſed, upon comparing the two editions, to find the endeavours of the Authors, to this purpoſe, had not been miſapplied; and that, excluſive of other improvements, the ſtyle, in reality, was ‘ conſiderably reformed in ſome parts, and rendered ‘ *more uniform* throughout the whole†.’

Might it not then, as was hinted in our account of the former volumes‡, have been reaſonably expected, that all ſuch defects as had been diſcovered in the execution of the Ancient

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* Preface to the 8vo edition of the ancient part, page 9.

† Ibid. page 11.

‡ See Review for laſt October, page 284.

Hiſtory, would have been duly regarded, and effectually prevented, in the modern part? Might it not have been more eſpecially hoped, that particular reſpect would have been had to render the ſtyle, in ſome degree, pleaſing, and, in general, uniform? The nature of this work would not, indeed, have admitted abundance of ornament, becauſe, tho' the ſcene is often ſhifted, the occurrences are, in general, ſimilar; yet this is ſo far from being a juſt excuſe for negligence, that it ought rather to have excited a greater regard to correctneſs, at leaſt; and, on proper occaſions, ſome degree of elegance, to enliven the narration, and keep attention awake.

Nevertheleſs, true it is, tho' a diſagreeable truth, that the ſtyle of this work is extremely unequal. In many parts it is jejune, puerile, and, ſometimes, not ſtrictly grammatical*; and theſe defects are more frequently apparent where there are the ſtrongeſt proofs of application, and the greateſt diſplay of reading. But tho' the induſtry and ſagacity of our Authors muſt be admitted, and deſerve commendation, yet it is to be feared, they will not be deemed ſufficient to compenſate for other deficiencies. It may, indeed, happen to Cloſet-Peregrinators, as to ſome modern Travellers, that in the courſe of attaining a variety of languages, they grow careleſs or forgetful of the idiom of their own. In this caſe, the [illegible] *Supervisor* was more particularly expedient, and it may be concluded, either that none was appointed, or that he has not done his duty. Was a ſecond edition neceſſary to diſcover or rectify errors already acknowleged?

Theſe animadverſions are not made with a view of depreciating this laborious and uſeful undertaking; which we conſider in a national light. It is more than probable, ſuch a work will attract the attention of the learned abroad, and therefore it were to have been wiſhed, that it had appeared with fewer imperfections. Should Foreigners form their opinion of our language, or our Writers, from ſome parts of this Hiſtory, they might be led into an unjuſt and unfavourable idea of both. Yet, to do no more than impartial juſtice, it muſt be confeſſed, that even where the execution is moſt reprehenſible, much information may be had, and curioſity greatly gratified: alſo, that both inſtruction and entertainment are to be met with in other parts, ſome of the volumes deſigned for this article, fully demonſtrate.—We ſhall here cloſe our reflections, except ſuch as may neceſſarily ariſe; and proceed with our Hiſtory.

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* Several proofs might have been brought in ſupport of this unwilling cenſure, from the firſt eight volumes. Such as the indiſcriminate uſe of the particles *who* and *which*, and the unneceſſarily added *s* in a language already accuſed of too much ſibilation. Hence we frequently meet with the Chineſes, Japaneſes, Portugeſes; whereas the beſt modern Writers have thought it ſufficient, in words of this ſort, to diſtinguiſh the Singular and Plural Numbers only by the articles *a* and *the*.—Some of the ſubſequent volumes will furniſh other inſtances of the imperfections of ſtyle here complained of.

From China, with which the *eighth* volume concluded, we are, in the *ninth*, conducted to Japan, or, as it is called by the natives, Niphon, which is treated in the ſame manner as the former. The ſituation, extent, ſoil, and natural productions of theſe iſlands are accurately delineated; and the various ſects of religion, modes of worſhip, idols, temples, feſtivals, and ſuperſtitious ceremonies, are properly deſcribed. Annexed to this head is a ſuccinct, but apparently candid, Hiſtory of the introduction of Chriſtianity into, and its total extirpation out of, theſe dominions. An account of the form of government in Japan, the grandeur, ſplendid titles, and palaces of its Monarchs; their military forces, and civil polity, concludes this firſt ſection*.

Sect. 2. is appropriated to the genius, arts, ſciences, trade, navigation, dreſs, cuſtoms, and diſeaſes of the Japaneſe. The ſingularity of their method of treating ſome of the latter, will not, perhaps, be diſagreeable to our Readers. They are frequently ſubject to a particular ſort of endemial cholic called *Senki*, which often affects as well ſtrangers as natives of all ages, ſexes, and complexions: the ſymptoms are, violent pains in the bowels, extending to the whole abdomen and reins, cauſing a general convulſion of the muſcles ‘ even ‘ when the bowels are free from the effects of the *morbific* ‘ *lues* latent in the Peritonæum, or ſome other part of the ab‘domen; but at ſome periodical times, or from ſome ‘ other cauſe, excite grievous ſwellings, ſpaſms, and acute ‘ pains†.’

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* Tho' in our account of the former volumes we did not particularly obſerve the form in which this work is diſtributed, it is intended for the future, to be more careful in that point. Let it then ſuffice, with reſpect to the volumes that have been already noticed, to mention, that this Hiſtory is divided into Books, theſe into Chapters, and the Chapters ſubdivided into Sections; and that we are now in the ſecond Chapter of the thirteenth book.

† In enumerating the ſymptoms of this diſorder, we have been obliged to adhere to the words of our Author, which, if our medical Readers can underſtand, it is well; we own that we cannot.

The moſt approved method of cure for this dreadful
der, is by acupuncture, in which operation the Japan
reckoned to excel all their neighbours, to whom th
remedy is alſo common in the ſame diſorder.—The
of the operation is thus deſcribed. ‘ The place made
‘ of for the puncture, is commonly at a middle diſtan
‘ tween the navel and the pit of the ſtomach ; but of
‘ much nearer to or farther from either, as the Operato
‘ a due ſcrutiny, thinks moſt proper ; and in this, and th
‘ ing rightly how deep the needles muſt be thruſt bel
‘ ſkin, ſo as to reach the ſeat of the morbific matte
‘ giving it a proper vent, conſiſts the main ſkill of the
‘ and the ſucceſs of the operation, is ſaid to depend.
‘ row hath its particular name, which carries with it
‘ of direction for the depth of each puncture, and
‘ tance of the holes from each other, which laſt ſeld
‘ ceeds half an inch in grown perſons in the perpendicul
‘ tho' ſomething more in thoſe which are made acroſs

. . .
‘ dy ; thus . : :
. . .

‘ The needles which perform the operation, are m
‘ ther of the fineſt gold or ſilver, and without the lea
‘ or alloy. They muſt be exquiſitely ſlender, finely p
‘ and carry a curious point, and with ſome degree
‘ neſs, which is given to them by the Maker, by tem
‘ and not by any mixture, in order to facilitate their
‘ and penetrating the ſkin.—Theſe needles are of tw
‘ the one either of gold or ſilver indifferently, and abo
‘ inches long, very ſlender, and ending in a ſharp poin
‘ have at the other end a ſmall twiſted handle, which
‘ to turn them round with the extremity of the middl
‘ and thumb, in order to ſink them into the fleſh with
‘ eaſe and ſafety : the other ſort is chiefly of ſilver, an
‘ like the firſt in length and ſhape, but exceeding
‘ wards the point, with a ſhort thick handle, channel
‘ the ſame end of turning them about, and to preve
‘ going in too deep ; and, for the ſame reaſon, ſome
‘ are caſed in a kind of copper tube of the bigneſs of
‘ quill, which ſerves as a ſort of gauge, and lets the
‘ juſt ſo far as the Operator has determined it. The
‘ of needles are carefully kept in a caſe made of bull
‘ lined with ſome ſoft downy ſtuff. This caſe is ſhape
‘ what like a hammer, having on the ſtriking ſide a
‘ lead, to give it a ſufficient weight, and on the
‘ compreſſed round piece of leather, to prevent a rec

‘ with this they ſtrike the needle through the thickneſs of the ſkin; after which they keep turning the handle about with the hand, till it is ſunk to the depth they deſign it.’—This operation is ſaid to procure inſtantaneous relief, and to be applicable in other painful diſtempers, in which the Moxa, and other cauſtics, are commonly uſed.

Their management of the Small-pox (improperly mentioned in a ſubſequent ſection) is not leſs remarkable. ‘ They commonly wrap up the Patient in red cloth. And when one of the Emperor's children falls ill of that diſtemper, not only the bed and room, &c. are furniſhed with red, but the perſons that come near the Patient muſt be clad in the ſame colour.’

Neverthelеſs, ſtrange or trifling as this practice may now appear, that it prevailed in Europe, and particularly that it was made uſe of in England, between four and five hundred years ago, is evident from indiſputable authority. Thus we find John of Gaddeſden treating, in the ſame manner, the ſon of either the firſt or ſecond King Edward. He ‘ ordered the Patient to be wrapped up in *ſcarlet**, and every thing about the bed to be red; no doubt,’ adds our Author†, ‘ but the room was hung in the ſame manner. This,’ ſays John, ‘ made him recover, without ſo much as leaving one mark in his face, and he commends it for an excellent way of curing.’—Nay, the notion of the utility of this dye, is far from being extinct even at preſent, ſeeing it is common with many Nurſes and old women, to boil a ſkein of ſcarlet ſilk in the liquor deſigned for the variolous Patient, and to prefer a piece of red to any other coloured cloth, as a preſervative againſt the ſore-throat, which almoſt always accompanies this diſeaſe. — The original inducements to this whimſical practice, may not be worth enquiring after; but what renders it more particularly remarkable, is its having been adopted by people whoſe manners and cuſtoms are ſo very contradictory, and who could not poſſibly have the leaſt knowlege of each other.

Sect. 3, is employed in the topography and diviſion of this empire; and the manner of their private and public buildings, particularly an ample deſcription of the ſuperb palace of Jeddo. To theſe are added, ſome account of the natural and artificial curioſities peculiar to the country.

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* Capiatus Scarletum et involvatur variolus totaliter, ſicut ego feci de filio nobiliſſimi Regis Angliæ—et feci omnia circum lectum eſſe Rubea—et eſt bona cura.

† Dr. Friend in his Hiſtory of Phyſic, ſecond edition 8vo. vol. IId page 283.

"Sect. 4. comprehends a diſcuſſion of the origin and antiquity of the Japaneſe; with a ſhort mention of the ſeveral Sovereigns of this empire, for the ſpace of upwards of two thouſand years. To which is ſubjoined an Appendix, containing a deſcription of the land of Jedſo*, of the manners, and trade of the inhabitants, and of the iſlands belonging to it.—A repreſentation of the magnificent march of the Japaneſe Cubo or ſecular Monarch from Jeddo to Meacco, and of his entry into the latter, concludes the Hiſtory of Japan.

Book XIV. which includes the remainder of this and the whole of the two ſucceeding volumes, is devoted to a ſubject that cannot fail of proving both uſeful and entertaining to a commercial people. It profeſſes to give an account of no leſs than 'the riſe, progreſs, and extent, as well as the revolutions in, and preſent ſtate of, the commerce of all the ſeveral European nations in the Eaſt-Indies:' and, indeed, the Author has done ample juſtice to his ſubject. The ſtyle is, in general, correct and ſpirited, and his reflections, for the number of which he genteely apologizes, are natural and judicious.

In the firſt chapter, after aſſigning the reaſons why the antients were ſo much inferior to the moderns in naval power, and ſhewing, that commerce, eſpecially long voyages, is the ſource of maritime ſtrength, pointing out the general advantages of trade, and the particular importance of that to the Eaſt-Indies, our Author proceeds to anſwer the moſt material objections that have been raiſed againſt this branch of traffic. Would our limits allow it, we ſhould, with pleaſure, indulge our Readers with ample extracts: but we can only afford them a taſte of our Author's manner of treating his ſubject.

'The firſt of theſe objections may be thus ſtated: *It is generally apprehended, that* trade *is advantageous or detrimental, according as its* balance *is* in favour *or* againſt the nation in *which it is carried on*; *and the uſual criterion is the* exportation *or* importation *of* ſilver. But it is univerſally agreed, that the trade of the Europeans to the Eaſt-Indies is, in a

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* Our Authors here take an opportunity of candidly acknowledging and correcting an error, which they fell into vol. XX. of the Ancient Hiſtory, but which is alſo common to other Writers on the ſame ſubject, by confounding this land with the Peninſula of Kamſchatka.

' great meaſure, carried on, not by the exportation and barter of commodities, and manufactures for commodities and manufactures, but by ſending ſilver from Europe, to purchaſe commodities and manufactures in the Eaſt-Indies; which being rather inſtruments of luxury and ſuperfluities, than neceſſaries, or even conveniencies of life, it follows from thence, that this commerce is very detrimental to Europeans in general, though it may be advantageous to the particular nations by which it is carried on: for they, by re-exporting part of the effects that they bring home, may not only re-imburſe themſelves entirely for the ſilver originally carried out, but alſo draw an additional quantity of ſpecie into their countries; and yet this, being conſtantly and uniformly a loſing trade, upon the whole, to the people of Europe, it muſt by degrees exhauſt the wealth of all nations: firſt, of thoſe who buy theſe unneceſſary commodities and manufactures, perhaps at the fourth or fifth hand; and, by degrees, ſuch as are the immediate purchaſers. For, if the ſilver thus carried out never return, as it is allowed it never can return, the commerce of the Indies, however rich in its appearance, however ſpecious in its conſequences, ſuch as fleets, ſettlements, and fortreſſes, yet, cloſely examined, and at the bottom, is no better than a perpetual drain, and a ſort of under-current, by which the intrinſic riches of Europe are conveyed into the Eaſt-Indies, to purchaſe ſpices, perfumes, and painted linens, which, thro' the bleſſing of Providence, and the natural induſtry of the people, are inexhauſtible funds of riches to them; while it remains impoſſible and impracticable for the Europeans to replace thoſe immenſe ſums of ready money with which they are purchaſed.

' As this objection was made very early, by men of great knowlege and experience, one would have imagined, that it muſt have received long ago, if capable of it, a clear and ſatisfactory anſwer: which, not to diſſemble the truth, is ſo far from being the caſe, that ſome of the ſtrongeſt advocates for the Eaſt-India trade in England, have given this point entirely up, and contented themſelves with proving, that how ruinous ſoever the commerce of the Eaſt-Indies may be to the Europeans in general, yet it had been, and might be, carried on to our annual benefit of at leaſt ſix hundred thouſand pounds. How well this anſwered their purpoſe of defending the trade thither, as beneficial to us upon the balance, is not material to this queſtion; but I ſhall take the liberty of ſaying, that it was the deſire of

‘ coming immediately, and without any previous diſputes, to the deciſion of this point, that led ingenious men to make ſuch conceſſions, which, however, do not by any means bind thoſe who come afterwards to conſider this point in another light. It might be urged, that this being a matter of fact, and the objection being now above one hundred years old, we may oppoſe experience to this conjecture; for, if the drain had been ſo very great, or the detriment to Europe of ſuch conſequence, as was then ſuggeſted, the diſmal effects of it muſt have been long ago apparent, from the great want of ſilver in all the countries of Europe. But as no ſuch thing is viſible; and as thoſe countries that, in the nature of things, muſt have ſooneſt felt, and that too in the higheſt degree, ſuch a misfortune, have been ſo far from being diſguſted with Indian commodities, as to aim at having a ſhare in that trade themſelves; this conjecture, however plauſible, ſeems to be groundleſs; neither is there the leaſt reaſon to fear, that in the ſpace of another century, this trade will be attended with worſe conſequences than thoſe that have flowed from it already. But there is no need of relying ſolely upon this anſwer, though at the ſame time it may be affirmed to be both ſtrong and clear, conjectures being never better refuted than by experiments. That reaſoning ought never to be ſuſpected in politics, which, without ſcruple, would be admitted in philoſophy or phyſicks; neither can any candid or impartial Enquirer after truth ſuppoſe, that what is found to be falſe in fact, may nevertheleſs have a foundation in reaſon.

‘ But to come cloſe to the point, the fact is, that this doctrine of the balance of trade, and of the ſtandard by which it is diſcovered, is not true beyond a certain degree. Silver is conſidered in two very different lights, as the common meaſure of all commodities, and as a commodity; and it is by confounding theſe conſiderations, that ſome very able Writers fall into great miſtakes. In countries where there no mines, ſilver is, generally ſpeaking, to be taken in the firſt light, as a common meaſure, and then the ſtate of the inhabitants will be properly enough denominated from its plenty or its ſcarcity. If they are frugal, induſtrious, and enjoy a large ſhare of trade, ſilver will abound amongſt them; and if, on the contrary, they are profuſe, lazy, or without trade, they will have very little ſilver. But, in countries where there are mines, ſilver is no more than a commodity; and if the inhabitants of ſuch countries, either through defects in government, or for want of trade, are without the neceſſaries or conveniences of life, we cannot ſure-

‘ ly ſtile them rich, whatever quantities of ſilver they may have in their poſſeſſion. This plainly ſhews, that ſilver is not eſſentially wealth, but only circumſtantially ſo; and that, when it abounds much beyond that proportion which is neceſſary to render it a common meaſure, it will, in all countries, whether they have mines or not, become a downright commodity, as we ſee it actually does, and is converted into lace and plate, upon which there is likewiſe a conſiderable loſs; nor can there be any reaſon given why the clamour ſhould be greater for the ſilver exported to the Eaſt-Indies, than for the ſilver waſted and conſumed in all kinds of manufactures. By the trade to the Eaſt-Indies, a prodigious quantity of ſhipping is employed, both there and in Europe; vaſt numbers of ſeamen raiſed, and conſequently a great naval force maintained; and therefore, though ſpices, perfumes, and painted linens, may be inſtruments of luxury, and ſuperfluities, yet ſhips, ſeamen, and a naval power, are things of intrinſic value; and if it cannot be denied that the Europeans have theſe into the bargain, it muſt be acknowleged, they have no hard bargain; ſince it has been very fully ſhewn, ſilver itſelf, beyond a certain reaſonable proportion, is but a ſuperfluity.

‘ We may purſue this method of reaſoning ſtill farther. It has been aſſerted, and it cannot be denied, that the endeavours to diſcover a new route by ſea to the Eaſt-Indies produced the diſcovery of the Weſt-Indies. Now it is very certain, that the far greater part of the ſilver that is in Europe comes from America; and it is no leſs certain, that a very large proportion of that ſilver comes into the poſſeſſion of Europeans by the purchaſe of Eaſt-India goods and commodities. What reaſon then is there to fear, that a trade, which, in its conſequences, furniſhes us with ſilver, ſhould bring us into indigence from the want of it? or how can we apprehend that Europe in general is more impoveriſhed by the annual exportation of a certain quantity of this metal, than any particular country which exports ſilver to the Indies, with a view of conſuming a great quantity of Indian commodities without expence, and, beſides, of bringing back the original ſilver carried out, by the ſale of the overplus of thoſe commodities? Is not America to Europe in general, what the countries in Europe, that do not trade to the Eaſt-Indies, are to thoſe countries that do? And when we allow that ſilver is brought as a commodity from America, why ſhould we be ſo blind as not to ſee that it is exported alſo as a commodity into the moſt diſtant parts of Aſia? where, if the people keep or hide it, they are cer-

'think not ſo wiſe as the Europeans, who uſe it, and by the uſe of it, render themſelves rich and powerful; and, in a great degree, the Maſters of thoſe who dig the ſilver in the Weſt-Indies, and of thoſe who are diſtracted with the deſire of hoarding it in the Eaſt.'

From this ſpecimen a competent judgment may be formed of our author's manner of ſolving the other objections.—In Chapter 2, are ſhewn, the ſeveral methods of communication between the Inhabitants of Europe and the Eaſt-Indies, before the diſcovery of a direct paſſage by ſea round the Cape of Good Hope. After mentioning the reſpective nations which, from the earlieſt times of antiquity, have been in poſſeſſion of this branch of commerce, the different routes uſed for carrying on this intercourſe, and the advantages derived from thence, our Author thus recapitulates the contents of his preceding obſervations.

'If,' ſays he, 'we look into the Sacred Hiſtory, that in the earlieſt ages the Iſhmaelites carried ſpices into Egypt. From whence it is apparent, that the inhabitants of the coaſts of Arabia had already found their way to the Indies. The Edomites next poſſeſſed themſelves of this lucrative trade, of which they were deprived by the Iſraelites, in the glorious reign of Solomon, and from them it paſſed into the hands of their reſpective Conquerors. If, on the other hand, we examine profane Hiſtories, the expedition of Semiramis, whether true or falſe, will bring the ſame thing to our view; as will alſo the boaſted enterprize of the Egyptian Bacchus. When the foundations were laid of the Perſian empire, the commerce of the Indies was one of its firſt acquiſitions; and when Alexander, at the head of his Greeks, attempted and atchieved the ſubverſion of that empire, he looked upon this as nothing, in compariſon of reducing the Indies; and thoſe who have narrowly enquired into, and maturely conſidered the plan he formed, for maintaining a general correſpondence through all his dominions, eſteem him as a Stateſman, to the full as much as thoſe who, from the picture drawn of him by Curtius, admire him as a Hero. His Companion and his Pupil, Ptolemy, diſcovered in Egypt, how well he had digeſted leſſons given him by ſo conſummate a Maſter. His Succeſſors proſecuted thoſe views with ſuch ſteadineſs, that the wealth and trade of Egypt was the wonder of the world. And yet the Tyrians, and their colonies, found means to preſerve ſome part of this traffic, of which, under the protection of the Perſian government, they, in a manner, poſſeſſed the whole. When the Romans conquered Egypt, their becoming Maſters of this trade, highly advanced the value of that conqueſt, which contributed not a little to ſuſtain the majeſty of Rome, while her ſons had virtue enough to preſerve that power which their anceſtors had acquired. Upon the diviſion of the empire, Egypt remained to thoſe Monarchs who fixed their imperial ſeat at Conſtantinople. Nor was the Indian trade wholly loſt by theſe Princes, till they had loſt all; and then it came to thoſe by whom they had been deſpoiled.’

The ſame ſubject is purſued through Chapter 3, the ſeveral viciſſitudes this trade has undergone according to its different poſſeſſors, and particularly the means by which it was acquired, the methods of its being conducted by the Italian States, and more eſpecially by the Venetians, are here clearly pointed out. To the latter, who ſeem to have attained the greateſt ſhare of this trade, immediately before the diſcovery of a direct paſſage by ſea from Europe to the Indies, that diſcovery could not be a little mortifying; nor, as is ſaid, did they fail to obſtruct the conſequences of it, even at the expence of religion, by inviting and aſſiſting the Mahommedan Powers to oppoſe the enterprizes of the firſt Diſcoverers of this navigation.

Our Author has made it clearly appear, 1ſt, that the commerce of India has been a leading object of attention from the earlieſt periods of time. 2dly, That thoſe nations which have enjoyed the largeſt ſhare of this trade, have been from thence the moſt wealthy, and the moſt powerful. 3dly, That in proportion to the diminution of this article of commerce, their riches, induſtry, and influence have decreaſed?—A leſſon that deſerves to be remembered, more eſpecially at a time when the Britiſh arms are making new acquiſitions in that part of the word.

Chap. IV. is appropriated to the Diſcoveries, Conqueſts, and Settlements of the Portugueſe in the Eaſt-Indies. Sect. 1, gives an account of the motives that firſt induced them to make expeditions to the coaſt of Africa; of their adventures in thoſe expeditions; and of their making the long-wiſhed diſcovery, and doubling the Cape of Good Hope, under the direction of Capt. Bartholemew Diaz, ſent for this purpoſe, in the year 1486. It may not be amiſs to add, that the Navigators who were happy enough to make this diſcovery, appear to have been unacquainted with the occaſion of their voyage, ſeeing the Commander thought fit, on account of the difficulties he met with, to call this Cape *Cabo Tormentoſo*, or the Tempeſtuous Cape; whereas the King, (John the IId of Portugal) from ſome informations, was enabled to form a right judgment of the importance of this diſcovery, and therefore named it *Cabo del bueno Eſperanza*, or the Cape of Good Hope; from a conviction that hereby a direct paſſage by ſea was found to the Eaſt-Indies.

This was the main object that Prince had in view, but it was reſerved to his Succeſſor to carry ſo important a deſign into execution: accordingly we find, in Sect. 2, that after hearing the different opinions of his council, Emanuel equipped four ſhips, under the command of Vaſquez da Gama, in 1494*, who made a ſucceſsful voyage to and from the Eaſt-Indies, and may be ſaid to have laid the original foundation of their empire there, in his ſecond voyage. Thus animated, the Portugueſe puſhed their fortunes with various ſucceſs, and under different Commanders (among whom no one more ſignally diſtinguiſhed himſelf than the famous Don Alphonſo d' Albuquerque†) till in the ſpace of about ſixty years, they had eſtabliſhed an empire in the Eaſt, that appears truly wonderful.—The relation of theſe events continues through the 3d and 4th ſections.

In the 5th Section is repreſented the nature of the Portugueſe dominions in the Indies, while in its proſperity; with the beneficial conſequences derived from thence to the Crown of Portugal within that period: alſo the cauſes of the gradual and almoſt total declenſion of their power in thoſe countries. Among theſe are more particularly noticed the union of the Crown of Portugal to that of Spain, by the death of John III. which occaſioned a neglect of ſending due ſupplies, and a general relaxation of diſcipline. Other cauſes alleged, are, an univerſal corruption of manners, exceſſive luxury, a boundleſs deſire to extend their dominions, and their inſolence to, and ill treatment of, the Natives; who were thereby more readily induced to take part with the Dutch, upon their coming to the Indies. In the remainder of this ſection, as well as the 6th, 7th, and 8th, we find an account of the principal ſettlements, fortreſſes, and colonies erected or eſtabliſhed by the Portugueſe in thoſe parts, and alſo of the time when, and the means how, they have fallen into other hands.—The 9th ſection deſcribes the city of Goa and its environs; exhibits a view of the poor remains of this once formidable Power; with remarks on the cauſes of ſo ſurprizing a declenſion; and the Writer adds ſome reaſons for believing, that bad as their preſent ſituation appears, their affairs in that part of the world are not irretrievable.

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* There muſt be ſome miſtake here; for we are told, that John died October 25, 1495, and it is ſaid this expedition did not take place till the ſecond year of the reign of his Succeſſor.

† A pretty large detail of Vaſquez de Gama's voyage, and other Adventures of the Portugueſe in the Indies, including the atchievements of this Hero, may be ſeen in the ſixth volume of the Review, p. 196 ſeq. and 241 ſeq.

Chap. V. Treats of the trade and poſſeſſions of the Spaniards in the Eaſt-Indies. Our Author's method is ſufficiently ſeen in what has been abſtracted from the hiſtory of the Portugueſe; for which reaſon we ſhall content ourſelves with a ſummary of this chapter; which is divided into eleven ſections: In the firſt, are conſidered the motives that led the Court of Spain to ſeek a new paſſage to the Indies; Ferdinand Magellan's ſucceſs in diſcovering ſuch a paſſage thro' the South Seas; and the diſputes between the Spaniards and Portugueſe, in conſequence of this diſcovery, together with the accommodation of thoſe diſputes.—The 2d gives an account of the conqueſt and ſettlement of the Philippine or Manila iſlands, with a repreſentation of the dangers and difficulties to which the firſt Adventurers were expoſed. The 3d, 4th, and 5th, detail the names, ſituation, produce, natural and civil hiſtory, the advantages and diſadvantages of theſe iſlands.—The 6th relates to the government of theſe iſlands, and determines the extent and limitation of the Viceroy's authority: to which is added, the ſtate and method of conducting the commerce between South Aſia and South America.—The 7th relates the courſe of the licenſed and meaſured Galleon, in her annual voyage from Manila to Acapulco; the illicit trade carried on by her, and the large profits derived from thence; with a ſhort mention of the ſeveral times this ſhip has been taken by the Engliſh.—In the 8th, is conſidered the real importance of theſe iſlands to the Spaniards, and their unaccountable neglect and miſmanagement of them.—The 9th relates to the diſcovery, ſituation, productions, and inhabitants of the Ladrones or Marianne iſlands; alſo the advantages that well exerted induſtry, and due attention, might procure to the poſſeſſors of them.—The 10th and 11th take notice of the diſcoveries already made, or that probably may be made to the northward, or to the ſouth-eaſt, or ſouth-weſt, of the laſt mentioned iſlands; and the commercial benefits that might be derived from a more intimate acquaintance with them: our Author's obſervations upon the negligence of the Spaniards in this reſpect, are curious and pertinent.

Vol. X. Begins with the Hiſtory of the Engliſh Eaſt-India Company. In the firſt ſection of Chap. VI. is a diſcuſſion of the queſtion, Whether the Eaſt-India trade in general, and particularly the method of carrying it on by an excluſive Company, is not in itſelf prejudical to the community, and injurious to the individual? The means of our receiving the commodities of the Indies, previous to the voyages of Drake and Cavendiſh; the granting a charter, and the terms of that charter, to the Merchants of London, in 1600, in conſequence of the diſcoveries made by thoſe Navigators; and the equipment, ſucceſs, and return of the firſt ſquadron ſent thither, are diſtinctly related. We have here alſo an account of two other voyages made thither, after the acceſſion, and under the countenance and protection of King James the firſt. —Sect. 2, deſcribes the events of ſeveral different expeditions, to the year 1619, and takes notice of the oppoſition the Company met with from the Turks and Portugueſe, but more eſpecially from the mean jealouſy, and inſidious practices of the Dutch, who at length ſcrupled not to commit the moſt flagrant acts of injuſtice and cruelty.—Sect. 3, contains a farther relation of the diſputes between the Engliſh and Dutch Companies; and the negociations and treaties by which thoſe diſputes were concluded. It alſo, with equal candour and ſpirit, repreſents that horrid maſſacre at Amboyna: which no Dutchman could ever vindicate, and which no Briton can ever forget. From thence it continues an account of the foreign affairs of the Company, to the beginning of the preſent century.—Sect. 4, gives the domeſtic occurrences of the Company, from the year 1691, at which time ſeveral complaints were exhibited, and ſtrenuous endeavours were uſed, to annul their charter, to the year 1698, when an union was effected, and confirmed by Parliament, between the old Company and their rivals.—Sect. 5, recites ſeveral ſubſequent laws enacted in favour of the Company; and then proceeds with a detail of their foreign tranſactions, from 1702 to 1752—whether the laſt was not intended for two ſections, as is not improbable, from the quantity and diverſity of matter it contains, we cannot take upon ourſelves to ſay; however we find the next ſection marked 7, which brings down the affairs of the Eaſt-Indies to 1758.

To uſe nearly the words of our Author, the Reader, indeed, may, in this volume, ‘ ſee the foundation and origin ‘ of the Eaſt-India Company and commerce, under Queen ‘ Elizabeth; the progreſs in conſequence of the negociations ‘ made, and privileges granted, by her Succeſſors; the vi-

‘ciſſitudes of fortune their affairs have gone through, whether from their enemies the Indians, Portugueſe, Dutch, or French; or from the negligence, avarice, pride, and miſconduct of their Governors and Servants abroad; or whether from the ſtill more pernicious practices of miniſterial craft, by which prodigious ſums have been drawn from them, for privileges which are ever precarious: he may ſee their flouriſhing ſtate from the time that their own conſequences, and the ſervices done the Government, brought the whole body of the Legiſlature to be their Patrons and Protectors; he has, laſtly, a view of their loſſes, chiefly owing to their own indolence and parſimony, as well as to the dilatory meaſures of the adminiſtration.’

Sect. 8, Deſcribes the ſeveral ſettlements belonging to the Company, the reſpective ſpecies of traffic proper to each ſettlement, and the oeconomy and expences of their government.—An Appendix is ſubjoined, containing Mr. Poſtlethwayte's propoſal for transferring the charter of the African to the Eaſt-India Company; mention of which was made in the XVIIth volume of the Review, page 312.

Chap. VII. Exhibits an accurate and entertaining detail of the endeavours of the Dutch to eſtabliſh themſelves in the Eaſt-Indies, in which they have ſo far ſucceeded, as to have entirely engroſſed one of the moſt beneficial branches of that trade, and have formed a power in thoſe parts ſuperior to any other European nation. Our Author, with his accuſtomed preciſion, has here pointed out the motives that firſt induced them to viſit this part of the world, which appear to have been Neceſſity and Reſentment; he has traced their progreſs, marked their conqueſts, explained their form of government, and deſcribed the extent and advantages of their dominions, in twenty-ſeven ſections. Their induſtry, their perſeverance, and ſome parts of their policy, command applauſe, and deſerve imitation: but their ſervile compliances, their inſatiable avarice, and, above all, the flagrant injuſtice, and horrid barbarities they have made uſe of, for the attainment of their power, muſt ſhock every generous or honeſt mind, and excite deteſtation in every breaſt that retains the leaſt ſenſation of humanity. To enter into particulars, would alone be more than enough to furniſh an entire article for the Review.

Chap. VIII. with which the eleventh volume commences, reports the Indian tranſactions of the Danes, in five ſections. Theſe contain a juſt character of that warlike and enterpriz-

and conſequently their preſent exiſtence in th
Frederick the IVth's ſcheme, of promoting the
Company, by the aſſiſtance of religious Miſſio
effects of that meaſure; a deſcription of the
Tranquebar and of the circumjacent country;
revival and preſent ſtate of the Daniſh trade to

Chap. IX. Is divided into eleven ſections,
which we ſhall give in the words of the ſho
them made by their Author. The Reader m
'hiſtory of the Eaſt-India Company formed in
as ' of their commerce and ſettlements, from
' tempting ſuch a correſpondence to the preſe
' all the changes and revolutions they have u
' the conſtant and zealous attention which the
' Miniſters have ſhewn, in protecting and pr
' which they have ever conſidered as of the
' ance, and which, in ſpite of repeated diſapp
' notwithſtanding innumerable obſtacles, they
' brought into a promiſing, at leaſt, if not a
' dition.'—It ſhould be remembered, that this
fore the accounts of the repeated ſucceſſes ob
parts, by the Britiſh arms, in the courſe of t
were received.

Chap. X. Lets us into a knowlege of the rea
motives for eſtabliſhing a trading Company to
from Oſtend; his Imperial Majeſty's charter
the foundation, views, and progreſs of tha

probable advantages Sweden may derive from her intercourſe with the Eaſt-Indies, and the extenſion of her commerce in that part of the world.

The XIIth Chapter ſeems intended to mark out ſome untrodden paths of commerce, and to animate to a purſuit of them, by a repreſentation of the probable advantages that might attend a better acquaintance with them. To this end our Author has extracted from the Voyages of thoſe Travellers who have viſited that imperfectly known country called Terra Auſtralis, or the Southern Continent, ſuch particulars as were moſt likely to make a favourable impreſſion. The Voyages cited by our Author are, Ferdinand de Quiros, in 1606; Schouten and La Maire, in 1615; Taſman, in 1642; Dampier, in 1699; and Roggewin, in 1721. Some of theſe Travellers deſcribe the countries in this part of the world, as ‘ abounding with rich vallies, pleaſant and wholeſome water‘ brooks, gold, ſilver, mace, nutmegs, ginger, and ſugar‘ canes of an extraordinary ſize; with fowls, fiſh, and every ‘ thing conducive to the happineſs and luxury of life.’—This chapter and volume concludes with a view of the labours of the principal Circum-navigators, from Columbus to Anſon incluſive.

Upon the whole, we may juſtly recommend the preceding volumes contained in this article, to the peruſal of every Reader, who deſires to become acquainted with this important branch of trade: as the ſubject is intereſting, ſo is the manner of treating* it entertaining, and cannot be leſs inſtructive to the Gentleman than to the Merchant.—We muſt now proceed to leſs agreeable ſcenes; but we ſhall make our view of them as ſhort as poſſible.

Vol. XII. and part of the XIIIth, are devoted to the Hiſtory of the Othman empire. Chap. I. conſiſts chiefly of an examination into the origin of thoſe people, who, with ſuch amazing rapidity, poſſeſſed themſelves of more extenſive dominions, than ever fell to the ſhare of any other known Power, and who ſtill retain the poſſeſſion of the greateſt part of their near four hundred

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* After having done full juſtice, and, as we conceive, no more than juſtice to our ingenious Author, we cannot but regret the careleſſneſs of the perſon employed to correct the ſheets from the preſs, ſeveral inſtances of which occur in many places; tho' none of them are of ſo material conſequence, as when they make him guilty of anachroniſms highly improbable. One inſtance of this has been before ſpecified: ſee page 478: the *Note*. Several others may be pointed out, but we ſhall mention only one more: in vol. XI. p. 16, we find 1641 for 1619.

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ſlator? if not, much leſs for a Compiler, whoſe duty it is, after having duly conſulted and digeſted his materials, to give them the moſt faſhionable and agreeable dreſs in his power.

The Thirteenth volume concludes with an hiſtorical account, from the deſtruction of Jeruſalem to the end of the laſt century; of ‘ the diſperſion of the Jews over the world; their ‘ ſufferings, their learned men and writings, falſe Meſſiahs ‘ and miracles, their Academies and famed Profeſſors, their ‘ diſputes with Chriſtians and other nations, as well as among ‘ themſelves.’ We here find them often the victims of their own credulity, but more frequently ſacrifices to ſuperſtition and popular fury: and conſidering the many violent perſecutions they have undergone, and the inhuman ſlaughter that has been made of them in various countries, the moſt extraordinary miracle is, that they ſubſiſt at all as a people, and are ſo numerous in different parts of the world.

We have now travelled with our Authors through Aſia:— A ſudden indiſpoſition of the Reviewer prevented the appearance of this article laſt month, but our Readers may be aſſured, that proper care will be taken to continue regularly the remainder of this work.

The Conduct of the Miniſtry impartially examined, and the Pamphlet entitled Conſiderations on the preſent German War, refuted from its own Principles. 8vo. 1s. Griffiths.

THE intent of this Writer is, to point out the inconſiſtencies and contradictions in the above-mentioned pamphlet, entitled Conſiderations, &c. and, in truth, he ſeems to have done this very effectually in many places. Nevertheleſs, he manages the controverſy with great temper and moderation; and, which is not very common in diſputes of this kind, he has the generoſity to pay occaſional acknowlegements to the merit of his Antagoniſt.

With reſpect to the main point of the argument—whether it is expedient for us to withdraw from our Allies, and abandon the Continent?—he endeavours to refute the Conſiderer, from his own propoſitions. If, ſays he, you lay it down as a principle, that “ whenever any Power in Europe, ſhall have “ grown up to a degree of ſtrength, much greater than that “ of any other Power, it from thence forward becomes the “ intereſt of the other States to be watchful over it, to guard "against the growth of it, and mutually to aſſiſt each other, "when they are attacked by it, leſt, while the ſeveral Powers are left to fight ſingly, the whole ſhould be ſubdued."—'If,' continues he, 'you admit France to be this formid-'[illegible]er," then, he concludes, it is our intereſt to op-p[illegible] wherever they turn their arms, and to aſſiſt the S[illegible]s attacked, leſt by being left to fight ſingly, the w[illegible]ld be ſubdued. No matter for the ſpot, he adds, w[illegible] be Hanover or Heſſe, &c. wherever the French car-r[illegible] at leaſt, our temporary Al-l[illegible]c.

W[illegible] regard to the Conſidere[illegible]'s argument, that we ought not to e[illegible]n the Contine[illegible] till we can unite with Germany, [illegible], and the othe[illegible]wers of the grand Confederacy, he anſwers, that ſuch a[illegible]nion never may, probably never will, and what is more, [illegible]ver need, be effected again: that Europe is not now what it [illegible]as; that ſome great Powers now bear their heads aloft, w[illegible] were lately inconſiderable Potentates: that if, to gratify malice and revenge, or through fear, or ſordid motives of immediate gain, the Powers of the grand Confederacy abandon their natural Allies, and prefer a temporary advantage to their true and laſting intereſt, we ſhould endeavour to repair their loſs by entering into other connections; and he concludes, that Pruſſia and Hanover are, to this end, the moſt eligible Confederates.

The Writer farther undertakes to ſhew, that as a commercial nation, we are neceſſarily connected with the Continent: that it is abſurd to ſuppoſe a nation which depends upon commerce can be detached from the Continent, by which it ſubſiſts, and have no occaſion to give or receive ſuccour from their continental friends, when their very being depends upon their reciprocal ſupport and defence: that, as a trading nation, we have more reaſon to be attached to the Continent than the Continent has to be allied with us: that, in times of danger, we may, as we have done, ſtand in need of ſuccour from our continental Allies, as well as they occaſionally require aſſiſtance from us.

Laſtly, he concludes, that if we go on, and get poſſeſſion of the French Settlements, and, at the ſame time, ſuffer them unmoleſted to ravage the Continent, their acquiſitions may more than counterbalance ours; eſpecially if they make themſelves maſters of the maritime provinces. Whereas, by oppoſing their progreſs, and diſappointing their views, we [illegible] leave [illegible] leave them nothing (except Minorca) to ſet againſt all our conqueſts.

Such is the general ſcope of this pamphlet, in which the Writer does not profeſs to advance any new arguments; but only to place thoſe urged by the Conſiderer in ſuch a light, as to detect their fallacy. This he has done with greater perſpicuity, and, upon the whole, has acquitted himſelf like a candid and able Diſputant.

With regard, however, to the principal point of the argument, which reſpects the expediency of our continental engagements, we find the public greatly divided in their opinions. We confeſs, that the Conſiderer, as we obſerved in our Review of his pamphlet*, has urged ſome objections againſt them that ſeem *unanſwerable*. Nevertheleſs, it muſt not be inferred, as ſome have inconſiderately concluded, that we deem his reaſoning upon the whole to be unanſwerable; and that we peremptorily decide againſt our continental connections. Though we are ſatisfied, that they are attended with many deplorable inconveniencies, which the Conſiderer has ſtated: yet, perhaps, there may be a neceſſity of enduring them as the leſſer evils, in order to avoid ſome greater. In ſhort, this is a ſubject in which the reaſons on both ſides are extremely ſpecious; we, therefore, leave our Readers to determine this knotty point:

Non Noſtrum eſt tantas, &c.

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* See laſt Review. p. 379.

ACCOUNT *of* FOREIGN BOOKS.

Eſſais ſur divers ſujets intéreſſans de Politique et de Morale.

Or, Political and Moral Eſſays, on ſeveral intereſting Subjects, *concluded:* See Review for laſt Month.

IN our Author's third Eſſay, wherein he treats of *Schemes* and *Projectors*, he ſets out with obſerving, that the reputation of a Schemer is held in ſuch low eſtimation with the generality of mankind, that he ſhould not be ſurprized if they ſhould call his judgment in queſtion, for thinking them worth the trouble of a ſerious diſſertation. It will, howev
eaſy, ſays he, to diſſipate the prejudices vulgarly en
againſt Projectors in general, by a fair examinati

nature and conſequences; in which their neceſſity, utility, and dignity, will be inconteſtibly demonſtrated.

The progreſs of human knowlege is ſucceſſive and ſlow; the advances made therein frequently depending on the combination of a number of circumſtances, which may happen but once in a long interval of years; while the Arts and Sciences are continually making approaches towards perfection; at which, however, it is poſſible, they may never arrive. It were, therefore, a diſparagement both to ourſelves and poſterity, to ſuppoſe it impoſſible to improve on the knowlege tranſmitted to us by our anceſtors.

It cannot be doubted, that there is ſtill room enough for diſcovery; nor that the moſt improved among the Sciences will admit of continual correction. There is room alſo for human reaſon to make a progreſs in the Sciences hitherto neglected, equal to that it has made in thoſe more ſucceſsfully cultivated. Nothing can be more abſurd, therefore, than to adopt ancient cuſtoms or opinions implicitly, or to entertain a prejudice againſt ſuch new ones, as men of enlightened underſtandings may occaſionally project; ſince we owe, in fact, all the ſucceſſive changes and improvements in the arts and ſciences, religion, and government, to thoſe ſuperior Geniuſſes who, leaving the beaten roads of opinions or practice, have pointed out new paths, and taken the neceſſary means to engage the world to purſue them. In a word, we owe all the conveniences and embelliſhments of life, with every thing that is refined and agreeable in manners, to the ſchemes of Projectors.

Our Author proceeds to take a ſketch of ſome of the principal projects that have appeared, from time to time, in the world, particularly reſpecting natural Philoſophy, Religion, and Government. Among the former, he ranks the ſyſtems of Bacon and Deſcartes; in religion, thoſe of Zoroaſter, Confucius, Mahomet, and Count Zinzendorf; and among the latter, the projects of Lycurgus, Cæſar, the Papal See, Charles the fifth, Henry the fourth, Czar Peter, Columbus, Colbert, Law, and others. After throwing out next a few ſatirical ſtrokes on ſome particular Projectors, he repeats his encomiums on projects in general, and conſiders the ſeveral circumſtances that have brought them undeſervedly into diſrepute,

He goes on then to treat of political ſchemes, in which he has given us an inſtance of his being a Projector himſelf. The ſcience of Politics, however, he obſerves, is the fartheſt from perfection, and that wherein the ſublimeſt Genius will find the greateſt difficulty of ſucceeding.

In every other ſcience, ſays he, we ſet out on certain fixed principles; but in this, notwithſtanding the experience of ſo many preceding ages, notwithſtanding the vaſt number of pretended Legiſlators and Stateſmen, that have publiſhed their political Reveries, or reduced them to practice, the principles of this ſcience are yet uncertain and equivocal.

The true principles of human Polity depend on facts, and fair concluſions deduced from facts. Hiſtory, indeed, preſents us with an infinite number and variety of facts, a vaſt fund of political experience: but have Hiſtorians given us a juſt repreſentation of thoſe facts?

Were Hiſtory what it ought to be, we ſhould not be at a loſs for true political principles: but a compleat and impartial Hiſtory never was, nor ever will be, written. Hiſtorians tell us nothing of the moſt inſtructive facts. Thoſe of them who were preſent at the events, or actors in the ſcenes, they deſcribe, either conceal the real truth, thro' a prudential timidity, diſguiſe it thro' partiality, or disfigure it, for want of capacity to repreſent it. And as for thoſe who, hid in the obſcurity of their cloſets, prune or patch up the undigeſted relations of others, they reſemble our common Engravers, who boldly give out the portraits (all in perfect likeneſs) of the favourite Sultanas of the Eaſt. We may ſtudy Hiſtory, therefore, as we will, we ſhall after all remain ignorant of the many trifling motives that have led to great actions, the ſecret cauſes of revolutions, the influence of manners on government, and that of the ſpirit of the government on the ſtrength and happineſs of the State. We can, at beſt, but give a gueſs at principles, and are much in the ſituation of a man who, by ſeeing the front of a houſe, would form a judgment of the diſpoſition of the apartments, and their furniture.

Our Author enumerates beſides, many other obſtacles which the political Genius muſt encounter; obſtacles which nothing but the moſt paſſionate deſire of glory, and the moſt ardent love for his country, can urge him to ſurmount; obſerving, that after all, the greateſt Adept in this ſcience will need the aſſiſtance of power and titles, to be able to put the beſt theory in practice. The public, whom he would inſtruct, and for whoſe ſervice he labours, will, without theſe advantages, put no confidence in him.

Mauk

a ſpecimen of this Eſſay; but as we have dwelt ſo long on ſome of the preceding papers, we muſt beg leave to refer the curious Reader to the work itſelf.

Lettres de Deux Amans, habitans d'une petite Ville au pied des Alpes. Recueillies et Publiées, par J. J. Rouſſeau. 12mo. 6 tomes. Amſterdam. Rey.

THIS work is juſt imported by Becket and Dehondt in the Strand. We have as yet had no time for peruſing the whole, but, as far as we may venture to conclude, from a curſory inſpection of the firſt volume, this *new Eloiſa* promiſes great entertainment to the public. Poſſibly, indeed, we may be ſomewhat prepoſſeſſed in favour of Mr. Rouſſeau's performance, from the great reputation of ſo ingenious a Writer: therefore we ſhall ſay no more of it till we have gone through the remainder of the work*; except juſt to apprize our Readers, that the Author appears to have had the writings of our celebrated Richardſon in view; and that he ſeems not only to have happily imitated his manner, but to have excelled him in purity of ſtyle. There are, indeed, ſome *warm ideas* in ſeveral of the Love-Letters; but they are not indecently expreſſed. However, there are Readers who will not be greatly diſpleaſed with this circumſtance; though it will hardly be expected that we ſhould recommend the work on that account.

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* As the Importers have advertiſed a *Tranſlation* of this work, we ſhall take the opportunity of compleating our account of it, from the ſaid tranſlation; in which, we hope, all poſſible care will be taken to do juſtice to ſo *nice* an original.

MONTHLY CATALOGUE,

For DECEMBER, 1760.

POLITICAL.

Art. 1. *A full and candid Anſwer to a Pamphlet entitled,* Conſiderations on the preſent German War. 8vo. 1s. 6d. Pridden, &c.

THIS Anſwerer does not ſeem maſter of that temper and moderation which is neceſſary to manage controverſy to advantage: neither do we find that order and perſpicuity which is more particularly requiſite in controverſial writing. Many of his objections to the Conſiderations are juſt, but they are not ſtriking. They loſe the end of conviction by their perplexity, and diſguſt the nicer Reader by their inelegance. In ſhort, if the Writer is not downright abuſive, at leaſt, he is very rough; and ſometimes proceeds almoſt to the *lie direct*. In one part, after giving an extract from the Conſiderations, he ſays—'Were the reward of a thouſand pounds 'publiſhed in the News-papers, to outdo the falſities contained in 'the foregoing quotation, ſcarce a man in England would be found 'hardy enough to attempt it.'

The Anſwerer, however, would have done well to have reflected, that it is not enough to accuſe a Writer of falſity, without ſhewing where the falſity lies: and this the Anſwerer has ſeldom done in any other manner, than by oppoſing one aſſertion againſt another.

It is not our buſineſs to decide with regard to the important queſtion diſcuſſed in theſe Pamphlets. It has been a point much agitated: and the anti-continental Politicians, till of late years, have always been higheſt in the popular eſteem. Now the political Weather Cock ſeems to veer about, and they are again coming into favour: and as Engliſhmen were never famed for moderation, we ſhall not wonder to find the Pruſſian cauſe as unfaſhionable in a ſhort time, as it was in the laſt War. For our parts, though we are perſuaded, that both ſides tell many truths, yet we are of opinion, that were we implicitly to adhere to either, we ſhould deviate very far from the directions of right judgment.

Art. 2. *Remarks on two Pamphlets, viz. the* Conſiderations on the preſent German War; *and the* Full and candid Anſwer to the Conſiderations. 8vo. 1s. Pottinger.

The following account of the *Full and candid Anſwer*, given by the Author of theſe *Remarks*, will, we believe, with equal juſtice, ſerve for a character of the preſent piece, publiſhed by the Remarker himſelf, viz. 'Evidently calculated for a Catch-penny, and moſt apparently got up in a great hurry, with much confuſion, and very 'little attention. It is the jobb of a Bookſeller, and ought to be 'treated with more contempt than the iniquitous deſign of the 'other[*].' REMARKS, p. 19.

[*] Meaning the *Conſiderations*.

Art. 3. *A Letter to a noble Lord: Wherein it is demonſtrated, that all the great and mighty Difficulties in obtaining an honourable and laſting Peace, and reconciling all the jarring and different Intereſts, are, for the moſt part, chimerical and imaginary; provided only, it be entruſted to the Care and Management of honeſt Hearts and able Heads.* By an Engliſhman. 8vo. 1s. Kearſly.

This Gentleman might have ſpared himſelf the trouble of informing us, that he is an Engliſhman; for we may venture to pronounce, that, as a Writer, he will never do honour to any nation whatever. We truſt that his heart is honeſt, but for his head, mercy on him! it is ſurely the weakeſt that ever nodded over pen and ink. To give an abridgment of his abſurd Propoſals, would neither be of uſe or entertainment to our Readers: for his propoſitions are below all ridicule. All that his pamphlet demonſtrates is, that the Author has miſtaken his talents.

Art. 4. *The Expediency of a New Militia-Bill, to reduce the ſeveral Laws into one, with ſome Amendments propoſed for the ſame.* 8vo. 6d. Towers.

Leſt the patriot Promoters of our preſent conſtitutional Militia ſhould, after having produced their darling infant, neglect its education, this Author points out to them the proper means of bringing it to maturity, by reducing the ſeveral Laws into one. A very neceſſary ſtep, we believe: unleſs, the novelty being paſt, it ſhould now be thought a matter of too little conſequence to deſerve the attention of Parliament.

Art. 5. *Conſiderations on the Queſtion, Whether the Act of Parliament eſtabliſhing a Militia through England, ought to extend to Scotland in Time of War?* By Andrew Henderſon, A.M. 8vo. 1s. Johnſon, in Weſtminſter-Hall.

Mr. Henderſon is entirely for the univerſal eſtabliſhment of the Militia through the whole iſland: and by a review of the Shires of Scotland, their produce, trade, and the principles of their inhabitants, labours to take off any ſuſpicion of danger in truſting them with arms.——It is not without ſome pleaſure that we are led to form ſo auſpicious a preſage of the happineſs the reign of our preſent Monarch promiſes to this country, by an obſervation Mr. Henderſon has made at the cloſe of his pamphlet: and the rather, as it is made by one of a nation not the leaſt famous for dealing *in Deſtiny's dark councils*.

‘ It is obſervable, that in England the third Monarch of a name was generally propitious to the kingdom. Henry III. united the principality of Wales to the crown of England; and what was more, he, by the birth of his ſon Edward I, united the inhabitants of both, in all the bonds of affection and links of mutual good-will. Edward III. triumphed over Scotland and France, and became ſtill more ennobled by his moderation, than by the glorious atchievements of his ſon. Even Richard III. whoſe reign was founded in the blood of his nephews, was yet ſo aſſiduous in forming the laws for the impartial diſtribution of juſtice, that many of the acts of the Tyrant were forgotten in the perſon of the Lawgiver. And as for King William III. he was not only the Deliverer of Great Britain from Popery and abſolute Power, but he laid the foundation of that happy union which now ſubſiſts between the two nations of England and Scotland, in the preſervation of which the well being of either is eſſentially concerned.’——From hence he draws concluſions, on the completion of which we ſhall be glad to congratulate our Author.

RELIGIOUS *and* CONTROVERSIAL.

Art. 6. *A friendly and compaſſionate Addreſs to all ſerious and well-diſpoſed Methodiſts.* By Alexander Jephſon, A. B. Rector of Craike in the County of Durham. 8vo. 1 s. 6 d. Jephſon..

A benevolent deſire to convince the Methodiſts of their errors concerning the *new-birth*, *election*, &c. appears to have given riſe to this honeſt addreſs: to which the Author has added a ſenſible diſcourſe originally delivered from the pulpit, on Matth. xvi. 24. In which the doctrine of *ſelf-denial* and *taking up the croſs*, is rationally explained; in oppoſition to thoſe who are fond of taking theſe points in the literal ſenſe.

Art. 7. *A Collection of Letters on the moſt intereſting and important Subjects, and on ſeveral Occaſions.* By William Law, M. A. 8vo. 2 s. Richardſon.

The ſubjects of theſe Letters are of a religious kind, and though we ſometimes meet with very juſt and ſtriking ſentiments in them, expreſſed with great force and energy, yet there is ſuch a mixture of obſcurity, and ſuch a ſtrange peculiarity of thought and expreſſion, that few Readers of taſte will have patience to peruſe them.

In the ſecond Letter, Mr. *Law* gives ſome directions to a reverend Brother in regard to the faithful diſcharge of the miniſterial office. The following paſſage from this Letter will ſufficiently ſhew ſuch Readers as are unacquainted with our Author's writings what they may expect from this collection of his Letters —' Your next
' great point as a preacher, ſays he, ſhould be to bring men to an
' entire faith in, and abſolute dependance upon, the continual power
' and operation of the Spirit of God in them.

' All churches, even down to the Socinians, are forced, in obe-
' dience to the letter of Scripture, to hold *ſomething* of this doctrine.
' But as the practice of all churches, for many ages, has had as much
' recourſe to learning, art, and ſcience, to qualify Miniſters for the
' preaching of the Goſpel, as if it was *merely* a work of man's wiſ-
' dom, ſo Eccleſiaſtics for the moſt part, come forth in the power of
' human qualifications, and are more or leſs full of themſelves, and
' truſting to their own ability, according as they are more or leſs
' proficients in Science, and literature, languages and Rhetoric.

' To this, more than to any other cauſe, is the *great apoſtacy* of all
' Chriſtendom to be attributed. This was the door, at which the
' *whole ſpirit* of the world, entered into poſſeſſion of the Chriſtian
' church. Worldly luſts, and intereſts, vanity, pride, envy, con-
' tention, bitterneſs and ambition, the death of all that is good in
' the ſoul, have now, and always had their chief nouriſhment, power,

'and ſupport, from a ſenſe of the merit, and ſufficiency of literal
'accompliſhments.

'Humility, meekneſs, patience, faith, hope, contempt of the
'world, and heavenly affections (the very life of Jeſus in the ſoul)
'are by few people leſs earneſtly deſired, or more hard to be practi-
'ced, than by great *wits*, *claſſical critics*, *linguiſts*, *hiſtorians*, and
'*orators* in holy orders.'

Art. 8. *The Widow Downes's Anſwer to the Rev. Mr. John Weſley's Letter which was addreſſed to her late Huſband, the Rev. Mr. Downes, juſt at the Time of his Deceaſe.* 8vo. 6d. Downings in Chancery-Lane.

As Mr. Weſley's pamphlet did not fall in our way, we cannot, with propriety, enter into any particulars concerning this anſwer.

SERMONS *on the* KING'S DEATH, 1760.

1. AT Little Wildſtreet, By Samuel Stennett. Ward.

2. At Queenſtreet-chapel; and at St. Paul's Covent-Garden. By Thomas Francklin. Printed for R. Francklin.

3. At New Broadſtreet. By John Palmer. Griffiths.

4. At three different meeting-houſes in London. By D. Noble. Henderſon.

5. At two meeting-houſes. By Joſeph Pitts. Buckland.

6. *The Connections between the Honour of Princes and the Happineſs of their People*,—at Shrewſbury. By Joſeph Fownes. Longman.

7. At Haberdaſher's Hall, October 26. To which is added, an elegiac Ode. By Thomas Gibbons. Buckland.

8. Unlimitted confidence not to be placed in the beſt of Princes,—at Hinckley in Leiceſterſhire, Nov. 5. By Nathaniel White. Buckland.

9. *The Character of a great and good King full of Days, Riches, and Honour*,—at the Old Jury. By Samuel Chandler, D. D. and F. R. and A. S. S. Noon.

10. *The Fate of Monarchs at the Diſpoſal of God*,—at the Engliſh church, Rotterdam. By Benjamin Sowden, Miniſter of the ſaid church. Field.

11. *David in the Grave, and Solomon on the Throne*,—at Kidderminſter, Oct. 16. By Benj. Fawcett. Buckland.

*** *The* Sermons *on various Occaſions, will be given in our* APPENDIX; *which will be publiſhed ſome Time in* January.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the TWENTY-THIRD.

The Hiſtory of the Roman Emperors, from Auguſtus to Conſtantine. By Mr. Crevier, Profeſſor of Rhetoric in the College of Beauvais. Tranſlated from the French. Vol. VII. 8vo. 5s. Knapton.

THE ſixth volume of this agreeable Hiſtory was juſt mentioned in page 162 of the preſent volume of our Review. The matter of which that and the former volumes conſiſted, being already ſo ſufficiently canvaſſed by numerous Hiſtorians, both ancient and modern, little or no new information was to be expected; the dreſs in which it might be delivered, being the chief circumſtance to be regarded: and of that our Readers have had ſome ſpecimens, in the notice taken of the former volumes. Mr. Crevier's work, as we have ſeen, commences at the total ſubverſion of the republican government of Rome, by the concentration of ſupreme authority in the perſon of Auguſtus. The depravity of individuals conſtitutes, in the aggregate, the depravity of a nation; and when virtue in private life is deſtroyed, rectitude of Government cannot be long maintained: we, therefore, ſee how quickly after the ſecond punic war, the Romans loſt that liberty among themſelves, which they had ſo gloriouſly defended againſt the whole power of Carthage. Corrupt themſelves,

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the return of Liberty. Tacitus praiſes this wiſe Prince for having known how to ally two things before irreconcileable and incompatible, the ſupreme authority veſted in one man, and the liberty of the ſubject: to which he adds, that the age of public felicity may juſtly be ſaid to have begun with Nerva.

‘ His firſt care was, to remedy the evils of the former government. He diſcharged all ſuch as lay under proſecutions for pretended crimes of high-treaſon, and entirely aboliſhed that odious and cruel vexation, the terror of good men, and one of the main ſprings of tyranny. He ſuppreſſed the perſecution againſt the Church, ordering that none ſhould be moleſted for Judaiſm. He recalled the exiles, and annulled the ſentences of confiſcation unjuſtly pronounced againſt them. Among thoſe whom this act of juſtice in the Prince reinſtated in their former condition, Hiſtory mentions in particular Arulænus Ruſticus, Arria the widow of Thraſea, and Fannia the daughter of Arria, and mother-in-law to Helvidius Priſcus, put to death by Domitian: nor ought we to forget St. John the Apoſtle, who left the iſle of Patmos, and returned to Epheſus.

Not ſatisfied with protecting all whom calumny oppreſſed, nor with reinſtating them in the poſſeſſion of what had been unjuſtly taken from them, Nerva revenged them on their perſecutors; the freedmen and ſlaves, whoſe falſe accuſations had cauſed the ruin of their Patrons and Maſters, were puniſhed with death; and it was enacted, That the teſtimony of a man of ſervile condition ſhould never more be received in judgment, in any caſe whatever, againſt the perſon whoſe ſlave he had been: other Informers, without being ſo ſeverely handled, felt nevertheleſs the weight of Nerva's juſtice, that Emperor reviving and enforcing the penalties decreed againſt them by Titus's ordinance.’

Nerva was of a diſpoſition too mild to maintain due authority over the licentious Romans; which was manifeſted quickly after his acceſſion to the empire, on the following occaſion.

‘ Nerva was reſpected and beloved, and from the time of his acceſſion to the empire, enjoyed the peaceful calm his upright ſentiments juſtly entitled him to. But his extreme facility, for which good men could not but love him, expoſed him to the outrages of the wicked and ſeditious. He experienced it very diſagreeably in an inſurrection of the Pretorians; who, ſpurred on by Caſperius Ælianus, one of their Prefects, were daring enough to beſiege their Em-

‘ peror in his palace, calling out aloud for juſtice againſt the murderers of Domitian, and inſiſting on their being delivered up to them. Nerva tried all he could to ſave thoſe to whom he was indebted for the empire. His innate gratitude and goodneſs of heart gave him additional ſtrength and courage. Preſenting himſelf to the furious ſoldiers, and offering them his naked breaſt, he begged of them to ſtab him, rather than perſiſt in their demand. But even that was not ſufficient to ſtop their rage; the gentleneſs of Nerva's government having taught them to ſlight his power. They inſiſted obſtinately on having their victims given up, and Nerva was forced to conſent. They gave the Pretorian Prefect, Petronius Secundus, but one blow, of which he died: but took an inhuman pleaſure in mangling and tormenting the Chamberlain Parthenius. That was not all. Caſperius, not content with having humbled the ſupreme authority, by diveſting it of its darling prerogative, the power of ſcreening thoſe whom it protects, compelled Nerva even to approve of what was done, and to tell the people, that it was by his direction, and that he thought himſelf obliged to the ſoldiers for having delivered the world from a ſet of moſt flagitious wretches.

‘ This barbarous ſcene was, however, productive of a great good, the adoption of Trajan. Nerva was ſenſible that he ſtood in need of a ſupport; and wiſely ſought for one, not in his own family, nor among his acquaintance, but from real and approved merit. Trajan was the man he wanted. But before we proceed farther, it may not be improper to give ſome account of his origin and firſt riſe.

‘ Trajan was born at Italica in Bœtica, of parents originally Italian. The founder of that city was Scipio Africanus, who, when he left Spain, after driving out the Carthaginians, ſettled ſuch of his troops as were ſuper-annuated, or diſabled from farther ſervice by their wounds, in a place near the river Betis. The new city increaſed and flouriſhed, and became municipal, and a Roman colony.

‘ Trajan's father was the firſt of his family that attained honours in Rome. We have had occaſion to ſpeak of him ſeveral times before, and have always found him behave with great diſtinction, eſpecially in the war againſt the Jews. Veſpaſian created him a Patrician: he was afterwards Conſul, and obtained the ornaments of triumph.

‘ His ſon, when but a youth, bore him company on the Euphrates and the Rhine, and gained great reputation in 'arms, when ſcarcely paſt the tender years of life. He inured himſelf to fatigue and hardſhips, making long marches 'on foot, like the meaneſt ſoldier, familiariſing himſelf by 'conſtant practice with every military exerciſe, and aſſiduouſly endeavouring to acquire the ſuperior qualifications requiſite in a man deſtined to command armies. He was popular and affable, but always with a becoming dignity. 'The ſoldiers loved, and his equals eſteemed him. He merited by that means the honours to which his birth entitled 'him, and was made Conſul in ordinary in Domitian's reign. 'His Conſulſhip being ended, he ſeems to have retired to 'Spain, for it was from thence that Domitian ſent for him, 'to put him at the head of the legions in Lower Germany. 'In that high poſt, one of the moſt important the empire 'could beſtow, he continued to behave juſt as he had done 'before, when no more than Tribune; performing his exerciſes as uſual, ſubjecting himſelf to the fatigues of war, 'and being affable to all, without prejudice to his authority. 'Such were the qualifications which recommended him to 'Nerva, to whom, as I before obſerved, he was no way related, nor was he even intimate or familiar with him.

'Trajan was a handſome man, tall, well made, and ſtrong; 'his conſtitution hale and robuſt; his features noble and majeſtic; his years mature, but free from all infirmities of old 'age, though he wore the venerable marks of it in his grey 'hairs. He was then turned of forty.'

The wiſdom of Nerva was evident by ſo judicious a choice of a Succeſſor, or rather of an Aſſociate, for he committed all buſineſs to the care of Trajan: dying after a ſhort reign of ſixteen months. Trajan ſucceeds, and is thus farther characteriſed.

'Trajan is juſtly eſteemed the beſt and greateſt Prince the 'Romans ever had. Some, indeed, may have equalled him 'in point of goodneſs; and others may be found among thoſe 'who went before, or came after him, no way his inferiors 'in the art of war; but what raiſes him eminently above 'them all, is, that every talent, every virtue which they 'poſſeſſed ſeparately, was united in him; and he thereby 'commanded, and deſerved, the eſteem and admiration of 'mankind. Thoſe talents, and thoſe virtues, were ſo conſpicuous in all he did, they ſhone ſo bright throughout his 'whole conduct, during a reign of almoſt twenty years, as 'truly entitles him to the firſt place among the Roman Emperors. Nothing was wanting to make him a perfect Prince, 'but to have been ſomewhat leſs the Hero.'

Had it been poſſible for Roman virtue to revive, now was the time, when after enduring the iron rule of ſo many Tyrants, they ſaw an example in their Emperor, which, at the ſame time that it afforded them ſecurity, was a reproach to all who did not emulate it. It is thus commemorated.

‘ I need not ſay how little regard ſo good a Prince paid to all malicious accuſations for pretended crimes of treaſon. The Romans were no longer terrified by that hideous monſter; nor did they now eſteem it wiſe and prudent to bury themſelves and their talents in obſcurity, as they had done before. Merit ventured to ſhew itſelf again, and met with rewards and honours, inſtead of the dangers and diſgraces to which it had been ſo lately ſubject. Trajan was pleaſed to find a becoming reſolution and nobleneſs of ſoul in others; and always ſtrove to encourage and promote, rather than to humble and depreſs it. To ſuch it was that he gave employments, prieſthoods, governments of provinces, and every other mark of eſteem and friendſhip. He thought, and juſtly too, that as nothing is more different than abſolute deſpotiſm and the lawful power of an Emperor, ſo none are more ſincerely inclined to love their Prince than thoſe who are leaſt diſpoſed to brook ſlavery.

‘ His heart was conſequently free from diſtruſts, jealouſies, and fears. His own virtues warranted the fidelity of thoſe whoſe duty it was to obey him. He gave a high proof of his noble confidence in that reſpect, when putting Saburanus in poſſeſſion of the office of Pretorian Prefect, he gave him the ſword that was his badge of dignity with theſe words: “ Receive this ſword, and uſe it, to defend me if I govern well, but againſt me if I behave ill.” A noble ſpeech, and well becoming Trajan! At the ſame time, it is a farther confirmation of the idea we have before endeavoured to give of the Roman government under the Emperors, that the conſtitution of the State was, in fact, ſtill republican, and the imperial dignity no more than a magiſtracy accountable to the republic.’

We intend not to give the occurrences during theſe reigns, it will therefore ſuffice to ſay, that Trajan died paralytic and dropſical, in conſequence of hard drinking.

Adrian ſucceeded to the empire, by means of a fraudulent adoption, contrived for him by the Empreſs Plotina. He reigned upwards of twenty years: but never had any children, as his wife Sabina, whom he deteſted, made no ſcruple to declare, that ſhe had induſtriouſly avoided being a mother, fearing a child of Adrian's would be a ſcourge to the world. His character is thus expreſſed.

'Adrian deſerved neither divine honours, nor, perhaps, that hatred which the Senate ſhewed to his memory: he had an exalted genius, great knowlege in the government of the republic, with a conſtant application to buſineſs; he underſtood how to make himſelf both reſpected and beloved by the army, where he obſerved a ſteady and ſtrict diſcipline, but without ſeverity. The death of four conſular perſons, in the beginning of his reign, and the cruelties he exerciſed or ordered, at the end of his life, have greatly ſullied his glory; but, it is more than probable, theſe four Conſulars had conſpired againſt him: and his laſt ſeverities, though, undoubtedly, inexcuſable, ought, in part, to be charged to the cruel diſorder he laboured under: in general, the State was happy under his reign; there had been no ſeditions, with few wars, and theſe but of little conſequence to the public tranquillity. Adrian's government would have been praiſed had he ſucceeded to Domitian; it was his misfortune to have for predeceſſors Nerva and Trajan, and for ſucceſſors Antoninus and Marcus Aurelius.

'Being a Prince of great learning, he cultivated and protected all the arts; but, in his time, all good taſte was loſt: they were not only unacquainted with that beautiful natural ſimplicity which is the characteriſtic of the excellent Writers in the Auguſtan age, but they did not even preſerve a ſecond degree of beauties, which, in later times, came to be ſubſtituted in room of the firſt; I mean, richneſs and variety of thought, with a bold maſculine ſtyle.'

To Adrian ſucceeded, in conſequence of adoption, Titus Antoninus.

'The coming of Titus Antoninus to the ſovereign power, was matter of joy to the Senate, the people, and all the empire. This Prince, during a reign of more than twenty-two years, maintained and increaſed the eſteem which the public had for him from the beginning. It is undoubtedly a great misfortune, that an Emperor, ſo deſerving of praiſe, ſhould want Hiſtorians, whilſt the Tiberius's and the Nero's have their Tacitus. We often repeat the ſame complaints, but they can never find a properer place than here.'

His character is thus drawn by his ſucceſſor Marcus Aurelius.

The following paragraph will be ſufficient to convey an idea of Marcus Aurelius: of whom the foregoing eulogium on his predeceſſor, muſt already have given us a favourable impreſſion.

‘ The reign of Aurelius was the reign of Philoſophy; I mean moral Philoſophy, the only Philoſophy eſteemed by the Romans, as I have obſerved more than once. The Sovereign's taſte for this ſtudy could not fail of being imitated by his ſubjects; wherefore his age produced a great number of Philoſophers, at the head of whom he himſelf muſt be placed, not only as exhibiting in his conduct the moſt perfect model of practical Philoſophy, but as the Author of an excellent work, which I have often cited, and which, more valuable for its excellent maxims than ſtile, eſtabliſhes the pureſt morality human reaſon can attain to. This work is wrote in Greek, the natural language of Philoſophy.’

Such was the father; how great a contraſt to the ſon! whoſe diſpoſition may be gueſſed at by the enſuing extract.

‘ Commodus died thirty-one years and four months old, having reigned after his father's death, twelve years, nine months, and ſome days. Though his murderers were undoubtedly guilty of a very great crime, it muſt, however, be allowed, that never did man more deſerve a fatal end. His misfortune was a kind of ſignal and omen to his ſucceſſors of what they were to expect, who almoſt all ſuffered a violent death. He had ſet aſide the laws, which are the only ſecurity both to the ſovereign and ſubject, and was the firſt who ſuffered the puniſhment of his folly. But the evil continued, and the contempt which he had drawn upon his perſon, fell upon the imperial dignity, which never raiſed itſelf from that low ebb to which he had reduced it, but became the ſport of the army, whoſe licentiouſneſs he had encouraged.

‘ His memory was deteſted. The Senate in their acclamations, which Lampridius relates at large, called him by a thouſand opprobrious names, treating him as an enemy of the Gods, a parricide, a tyrant, more cruel than Domitian, and more debauched than Nero. They deſired that his body might be dragged along the ſtreets, and have no burial; and after Pertinax had cauſed it to be interred, the Senate ordered it to be taken up again, and his aſhes ſcattered in the air. His ſtatues were pulled down, and all the inſcriptions on the public monuments which could do him honour, were eraſed; and thus the unjuſt ignominy he had private perſon, he thereby preſerves more grandeur and dignity in the government of the public.

‘Antoninus's genius, conſidered as that of a Prince, was well improved. He was not to be accounted a Scholar, a Rhetor, or Sophiſt; but a man of ſenſe, furniſhed with uſeful knowlege, and from reflection very capable of governing himſelf and others. He did not value himſelf upon excelling in ſciences which did not belong to him; and as he thought it mean to be jealous of thoſe who profeſſed them and made them their ſtudy, he very readily yielded them the ſuperiority in their own way, and gave them encouragement. He had a ſincere regard for true Philoſophers, and did not inſult thoſe who aſſumed the name, for a maſk to their vices. He had a reaſonable care of his health, obſerving the medium between a nice tenderneſs and a hurtful negligence, and by this management he ſucceeded, without the help of Phyſicians, whom he rarely conſulted. His ſolid judgment made him ſteady, not only in his way of thinking, but in his external conduct. The ſame employments, the ſame regulations, the ſame taſte for places. One day of his life was like all the reſt. With great openneſs and freedom, he was myſterious in nothing that did not require being concealed. Secrets, except for very good reaſons, and particularly in matters of ſtate, he was averſe to. At the height of his grandeur he uſed no delicacies, and as to the conveniencies of life, he partook of them in a plain and even way; and if any accident prevented his having them, it gave him no uneaſineſs. He gave games and ſhews, and largeſſes by weight and meaſure, not from oſtentation, nor with a view to popularity, but to diſcharge a debt exacted by cuſtom. He built ſeveral public works, though not fond of building, becauſe they were neceſſary or convenient. By no means nice in what regarded his perſon, he did not go to the baths at unuſual hours, nor did he value himſelf upon the invention of new *ragouts* for his table; he was not curious about beautiful and fine ſtuffs for his dreſs, nor to pleaſe his eye with looking upon a number of ſlaves, young and handſome. The plain and ſimple was what pleaſed him moſt. Without ſeverity, preſumption, or extravagant deſires, he was moderate in all things; ever acting calmly and deliberately, he deſerved the encomium beſtowed upon Socrates, that he was the only man who knew how to abſtain, and how to enjoy, whilſt others had not reſolution for either.’

of the particular inſtructions neceſſary to direct the labours of the huſbandman, in this uſeful employment. He profeſſes to communicate only what he has himſelf experienced, and what therefore may be ſucceſsfully put in practice by others. His book appears, indeed, to be the reſult of judicious obſervation and lucky experiments: to qualify himſelf for making which, we are told, he previouſly travelled into ſeveral parts of Europe, exerciſing that natural ſpirit of curioſity, which is the fertile principle of knowlege; by obſerving, comparing, and making experiments, of the different methods of clearing and improving waſte lands in different places.

His work is divided into two parts. The firſt is purely practical, and contains a circumſtantial and methodical account of the various methods of clearing different kinds of ſoil.

In the ſecond, is laid down a theory, that ſerves to confirm and extend, as well as to facilitate, the practice recommended, and render the advantages of it conſpicuous; in order to encourage Land-holders and Farmers to clear their uncultivated lands.

In the firſt part, after ſome general reflections on the means of coming to the knowlege of the quality of different ſoils, by boring them with an inſtrument, of which he gives the deſcription; he treats of the inconveniences of too great a multiplication of game on eſtates: and of the three grand obſtacles which it is immediately neceſſary to remove, when one undertakes the clearing of any ſpot of ground; to wit, water, ſtones, and roots.

He divides the ſoil of uncultivated lands into three kinds, the good, the indifferent, and the bad. Soils which he calls bad, are looſe hot ſands, fit to make mortar with, when mixed with lime. Theſe are white, yellow, and red. They are generally extremely barren: the Author ſhews, however, that they may be improved by cultivation; and that, indeed, there is no kind of ſoil, unpromiſing however as it may appear, which will entirely diſappoint the expectations of the Huſbandman, in the recompenſe of his labour.

Under the general denomination of indifferent ſoils, he comprehends light, gravelly, and ſandy earths; ſuch, however, as are not proper to mix with lime for making mortar. This kind of ſoil is that which moſtly abounds in France. Some being white, ſome of a yellowiſh, and ſome of a reddiſh caſt. Some again is brown, and ſome black: they are all more or leſs fertile, in proportion as a layer of earth, of a ſtiff, fat, or clayey kind, which is generally found underneath, is at a greater or leſs diſtance from the ſurface.

The third and laſt ſpecies, is that of good land. Under this term the Author comprizes ſtiff, fat, and clayey ſoils, and in general all ſuch as will clog to the ſhoes. Theſe are whitiſh, yellowiſh, reddiſh, brown, and black.

The Author lays down the means in treating all theſe kinds of ſoils, to remove the principal obſtacles above-mentioned. He then enters into a particular illuſtration of every thing that concerns the methods of rendering them arable, as well as the implements neceſſary in grubbing up the roots, drawing off the water, and otherwiſe preparing the land for the plough.

In the ſecond part, the Author gives an account of the experiments he made, for twenty-three years, on his own eſtate at Anjou, as well of the unſucceſsful as thoſe which proved fortunate; the general ſucceſs of which is an inſtance of the truth of what our beſt œconomical Writers have repeatedly advanced, reſpecting the advantages of Agriculture, and its influence with regard to the population of States.

When firſt I ſet out with my ſchemes of Huſbandry, ſays he, the third part of the farms in my pariſh were untenanted, for want of Huſbandmen: the moſt part of my own tenants were alſo very poor, and in general did not raiſe more corn than would ſuffice them half the year. They were, indeed, become ſo idle, that rather than cultivate their own ground, which might furniſh them with ſubſiſtence, they would go begging charity about the neighbouring country. At preſent their circumſtances are very different; they ſubſiſt on the fruits of their labour, and ſollicit alms no longer. The pariſh at preſent produces more corn than the inhabitants conſume, and furniſhes alſo a quantity for the neighbouring markets; whence it uſed formerly to purchaſe. All my farms are now tenanted, and there is not a cottage empty: the inhabitants of this pariſh being increaſed to double the number ſince the year 1737.

From this experience of our Author's it is, that he endeavours to prove to the government, the national profit that would ariſe from engaging the Proprietors and Farmers of landed eſtates, to clear their uncultivated grounds; pointing out in a general but clear and diſtinct manner, the methods that might be taken by the Miniſtry, to accompliſh that deſirable end.

When the celebrated Roſny, ſays he, was made Prime Miniſter of France, he was aſked by the Courtiers, if he thought to govern that monarchy in the ſame manner as he did his eſtate at Roſny? Without doubt I ſhall, replied that excellent Miniſter; and the happineſs which France enjoyed under his adminiſtration, is a proof, that his plan, however ſimple, was juſt. In this project, however, of cultivating waſte lands, now much neglected in that kingdom, the Author, tho' a Frenchman, admits not of any ſlaviſh impoſitions on the people; but, like a ſenſible Politician, and true friend of Liberty, recommends the moſt gentle and encouraging methods, as the moſt likely to be attended with ſucceſs. Agriculture, ſays he, the mother of commerce and the arts, will lie under no greater reſtraint than her children. It is neceſſary to cheriſh and encourage; but would you force her to comply with your wiſhes, ſhe flies from your conſtraining arms, and diſappears together with her offſpring.

The firſt ſtep which the Author propoſes to be taken by the Government, in favour of Agriculture, is to extirpate ſloth and idleneſs from among the peaſantry. That Emperor of China, ſays he, who, ſeeing one of his ſubjects idle in the public ſtreets of Pekin, expreſſed great grief, becauſe he conceived ſome other of his ſubjects might in conſequence periſh with hunger, in ſome corner of his kingdom: were he now in France, (might we not add, in England too?) would have ſufficient occaſion to afflict himſelf.

The Author adds many ſenſible and pertinent reflections on the means of removing the nuſance of common beggars; on employing the poor, and on the inordinate and deſtructive inclination in people of all ranks, to leave the country, and repair in ſhoals to the capital;—all which are as applicable to this kingdom as to France.

La Logique de l'Eſprit *et du Coeur, à l'Uſage des Dames. Par*
*M. D****. 12mo. *A Paris*. 1760. (l. c.)

The Logic of the Head and Heart. Written for the Uſe of the Fair Sex.

THERE is ſomething very ſingular and curious in the notions contained in this performance; which, we are told, is written by Mr. Blanchet, Author of *Les Principes Philoſophiques du Chant*.

Our Sentiments, or moral Feelings, ſays he, are, as it were, the *Ideas of the Heart*: our taſtes and inclinations being the aſſemblages or combinations of thoſe feelings, in the ſame manner as our opinions, and the propoſitions expreſſive of them, are of the ſeveral ideas of the head.

The proceſs of Reaſoning or Argument forms a chain of propoſitions, whoſe connection and dependance lead the Underſtanding to thoſe concluſions which the force of evidence obliges it neceſſarily to adopt. In the ſame manner, the Paſſions form a regular train of inclinations, whoſe united force prevails over the will, and neceſſarily determines it to deſire this or that mode of gratification. Hence, by a philoſophical inveſtigation of our moral ſenſations, we may form a kind of ſentimental ſyſtem; and, by tracing the paſſions to their ſource, and obſerving their mutual dependencies and connections, may ſo regulate their operation, as to make them productive of our happineſs; in ſubjecting them to the rules of right reaſon, and directing them to the benevolent purpoſes of humanity.

Such is, in abſtract, the ſubſtance of this work; which our Correſpondent, who furniſhes this account, obſerves, is much leſs conſiderable for its bulk, than for the many ingenious thoughts it contains.

The Author, ſays he, has moſt ſucceſsfully carried on this analogy between our feelings and our ideas, or our moral and intellectual ſenſe of things, and, in marking the conformity between our appetites and our opinions, has happily applied the art of reaſoning to the paſſions; a ſpecies of Philoſophy peculiarly adapted to the Ladies, to whom the Author recommends the ſtudy of his Principles. Some of the fair ſex, ſays the Author, pique themſelves on their knowlege in the ſciences, and abſtruſe parts of Philoſophy; but female underſtandings ſhould be embelliſhed only with the qualities of the heart; and therefore the Ladies ſhould confine themſelves to the cultivation of the ſtudy of ſuch only. Formed by Nature, and intended by Providence, ſays he, to furniſh the State with ſubjects, and to educate them in their earlieſt infancy, when it is neceſſary to ſow and cultivate in their tender breaſts, the ſeeds of virtue, they ſhould regard all other ſtudies as improper, that tend to take off their minds from this important object. This, continues he, is the philoſophy of *their* province; which will teach them to ſubſtitute a rational and cordial affection, in the place of a blind impe
inſtinct.

In illuſtrating the principles of this philoſophy, the Author obſerves, that a ſimple idea is the image of a being, mode, or ſubſtance preſent to the mind; whereas our ſentiments, or feelings, are, properly ſpeaking, the emotions of the will to embrace or reject any object, according as the impreſſion it makes on us is agreeable or diſagreeable.

Our feelings, like our ideas, continues he, are ſimple, complex, and abſtracted; ſingular, particular, and univerſal. Thus an emotion of regard occaſioned by the appearance of a beautiful object, if it ariſe only from its form, is a ſimple ſenſation: if a love for ſuch an object not only ariſe from the gracefulneſs of perſon, but alſo from a ſenſe of the good qualities of the heart, and the accompliſhments of the underſtanding, it is complex. Again, a regard for no particular object, but for a lovely form, or beauty in general, is what our Author calls an abſtract ſenſation.

There is Cydaliſe. She admires ſome of thoſe Gentlemen who are polite enough to allow her more beauty than her looking-glaſs does: if ſhe has a paſſion for one only, it is ſingular; if for two, three, or more, it is particular; but if ſhe only pleaſes herſelf with the converſation of men in general, it is univerſal.

A ſimple emotion of regard is not at firſt a fixed paſſion; as a point is not a line: but, as the latter is only a continuity of points, ſo a train of tender ſenſations forms a determined inclination. The emotions may retain their ſimplicity in this caſe, from the firſt to the laſt of the growing paſſions. They may alſo, on the other hand, become very complex and compounded, through a mixture of jealouſy, fear, vanity, &c. Again, an aſſemblage of moral ſenſations, without order or connection, forms what we uſually call humour and caprice; to which your pretty fellows, and handſome women, are, of all creatures, the moſt ſubject: their hearts being as ill-formed as their heads; the emotions of the one, and the vagaries of the other, equally whimſical and ridiculous.

Thus doth our Author proceed in illuſtrating the principles of his Ladies Philoſophy; but our Correſpondent has not thought fit to follow him any farther.

L'A

L'Art de Peindre, Poëme avec des Reflexions ſur les differentes parties de la Peinture. Par M. Watelet, aſſocie Libre de l'Academie royale de Peinture & de Sculpture. 1760.

Or, The Art of Painting, a Poem: With Reflections on the different Branches of that Art.

PAinting has been more than once indebted to her ſiſter Art, for a pleaſing deſcription and illuſtration of her charms. The Latin Poems of du Freſnoy and Marſy, on the theory and practice of this art, are well known: nor is the much later Italian one of Tiepolo without admirers among his countrymen. — A poem was alſo publiſhed in the French language a few years ago, entitled *La Peinture:* but this was not of the didactic kind.

Mr. Watelet's performance is eſteemed, by many of his countrymen, as inferior to none of the above-mentioned, in point of poetical merit, and much ſuperior to them all in what relates to the inſtruction of the Painter. It is divided into four Cantos. The firſt preſents a general idea of Painting, and the ſeveral diſtinct branches of that art; in which the Poet follows the moſt approved Writers on the ſubject: it treats alſo of the nature of *Deſigning*. The ſubject of the ſecond Canto is *Colouring:* of the third, the *Pittoreſque*, and of the fourth, the *Poetic Invention*. But our Readers will be better pleaſed, perhaps, with the Poet's own account of his deſign.

‘ Le Premier chant repreſente une idée generale de l'art de la Peinture, qui doit ſans-doute ſon exiſtence au deſir d' imiter ce qui paroît digne d'imitation.—La diviſion des parties qui conſtituent cet art, s'offre enſuite, & cette diviſion eſt celle qu'ont établie les meilleurs Auteurs, qui ont traite de la Peinture. Le Deſſein eſt l' imitation des formes des corps; elle devoit précéder la couleur, parce qu'on peut etudier & imiter les formes des corps, independamment de leurs couleurs. Le Deſſein a donc obtenu le premier rang dans l'ordre de mes chants, & la couleur occupe le ſecond.

‘ Aprés le Deſſein & la Couleur, qui appartiennent plus á la pratique de l'art de peindre qu' á ſa theorie, j'ai traité les parties dans leſquelles l'eſprit & l'ame ont autant de part que les yeux & la main. Ainſi le troiſiéme chant eſt conſacré á l'ordonnance que les Peintres appellent Invention Pittoreſque, & le quatriéme à l' expreſſion qu'ils connoiſſent ſous celui d' invention Poetique. Cette derniere

‘ éme Chant, qu’une ſuite d’images relatives à c

Again, the Author ſtill more conciſely compriz
of his Poem in this verſe.

> Les Forms, les Couleurs, les Plans, et les Effe

The Poem begins with the following poetical

> Je chante l’ art de peindre : ô Venus-Urani
> Seconde mes travaux, inſpire mon génie :
> Laiſſez-moi penetrer dans le Temple des Arts.
> Lumiére des talens, découvre à mes regards
> Ce Concours de tes dons, cet accord, cet enſem
> Objet des goûts divers, centre qui les raſſemble
> Immortal attribut de la Divinite,
> Dont l’effet eſt l’ amour, & le nom la beauté.

As a ſpecimen of his didactic ſtyle, take alſo th

> —— It faut avant tout, par des ſoins plus au
> De nos reſſorts ſecrets devoiler les myſterés ;
> Sur la Nature méme etablir le vrai Beau,
> Et de l’Anatomie emprunter le flambeau.
> Le Scalpel à la main, voyons ce que renferme
> Sous ſon leger tiſſu, le plus fin Epiderme.
> Demontrons ces Leviers, dont nos eſprits ſubtils
> Reglent les mouvements, démélons tous ces fils
> Que leur combinaiſon, que leur force deſtine
> A faire, au gré des ſens, mouvoir notre machin
> Par ſon inſertion à l’os le muſcle eſt joint,
> Nos mouvemens régles partent tous de ce point.

the maxims of others, to the diſadvantage of his own judgment. Thus, becauſe Freſnoy ſays.

" Prima figurarum, ceu princeps Dramatis, ultro
" Profiliat mediâ in tabulâ ſub lumine primo
" Pulchrior ante alias, reliquis nec operta figuris."

Mr. Watelet expreſſes the ſame ſentiments in the following lines.

Tel aux yeux du Théâtre, un principal Acteur
Se montre ſur la ſcene, & parle au Spectateur.
Sur cet objet placé repandez la lumiere:
Qu'a frapper nos regards, elle ſoit la premiere,
Unique s'il ſe peut, &c.

We will venture to affirm, however, that this rule of placing the principal figure in the middle of the piece, notwithſtanding it has been ſucceſſively adopted by ſeveral Writers on the ſubject, has no foundation in the true art of diſpoſition: nor has it even been generally followed by the greateſt Artiſts: as every Connoiſſeur muſt acknowlege, from the ſlighteſt reflection, on their moſt admired performances.

Indeed, Zanotti, an ingenious Italian Writer, who publiſhed a treatiſe on Painting about four years ago, expreſsly ſays, in his chapter on Diſpoſition, that altho' the principal figure ſhould be ſo advantageouſly placed, that it ſhould immediately ſtrike the eye, yet it is not neceſſary that it ſhould be placed in the center of the piece.

In his laſt Canto, Mr. Watelet makes a compariſon between the moſt celebrated Poets and Painters, in the following lines.

Et vous de nos ſecrets ſublimes Interpretes,
Artiſtes elóquens, coloriſtes Poetes,
Homere le Correge, Albane Anacreon,
Virgile Raphael, Michel-Ange Milton
Apprenez aux Mortels empreſſes ſur vous traces
Le pouvoir du génie & le charme des graces.

We leave it to the Connoiſſeurs to determine how far the Poet's imagined ſimilarity of genius, between theſe celebrated perſonages, be juſt.

*La Lais Philoſophe, Ou Memoires de Madam D***, et ſes Diſcours á M. de Voltaire, ſur ſon impieté, ſa mauvaiſe conduite, et ſa Folie.* 12mo. á Bouillon. 1760. That is.

The philoſophical Courtezan, or Memoirs of Madam D——, with an account of her Converſation with Voltaire, on the Subject of his Impiety and Immoralities.

THE deſign of this piece, like that of the *Volteromanie* and the *Maleboſſe*, is evidently to abuſe and vilify the celebrated Poet whoſe name is mentioned in the title-page. The Author, under the character of a Courtezan, pretending to have had an intimacy with the greateſt Wits and Philoſophers of France, ſuch as Monteſquieu, D'Alembert, D'Argens, Crebillon, Marivaux, and others; has here thrown together moſt of the common-place arguments for and againſt the Deiſts, and given them to the public, as the ſentiments and opinions which thoſe Geniuſes expreſſed in converſation.

If to a ſtrain of hackneyed declamation on the one hand, oppoſed to ſome ſtrokes of impiety on the other, we add, that a number of ſcandalous anecdotes, reſpecting the life and manners of Voltaire, are interſperſed throughout the whole; our Readers may form, perhaps, a tolerable idea of the ſubſtance and merit of this performance.

In juſtice, however, to Mr. Voltaire, we muſt confeſs, that altho' he may probably have given too much occaſion for many of the ſatirical ſtrokes that have been thrown out againſt him, yet moſt of the ſtories here told, with a view to repreſent him in a ridiculous light, are themſelves too ridiculous and abſurd to deſerve the leaſt credit. Our Readers may judge by the following.

Mr. Voltaire had hardly left the college before he was introduced to the great world, particularly at the Duke of Richlieu's; where, the Dutcheſs having a taſte for poetry, he uſed to correct and finiſh her productions. For ſervices of this kind, the Dutcheſs made him one day a preſent of an hundred Louis d'ors; an aſtoniſhing ſum with our Poet, at that time of day; and which, indeed, almoſt turned his brain: for, in returning home with the money in his pocket, and paſſing by an Auction, where a chariot and pair, with four ſuits of livery cloaths, were put up to ſale, he bought the whole lot with his hundred Louis'; and hiring four domeſtics, drove about the ſtreets of Paris with this ſuperb equipage. Thoſe who knew him, laughed at him for a fool, as he was; and his father, for the like reaſon, turned him headlong out of doors.

As a farther example of the illiberal ſtrain of this Writer's ſatire, and the little regard he has to delicacy of ſentiment or expreſſion, we ſhall inſert the following ſketch of Voltaire's perſon and character, in his own words.

‘ M. de Voltaire eſt un de ces caractéres fourbes & malins que toute Société doit avoir en horreur. Son viſage maigre & décharné, ſon temperament ſec, ſa bile brulée, ſes yeux étincelans & mauvais, tout annonce en lui la malice d'un ſinge, la fineſſe du renard, & le caractere traitre du chat. Son eſprit cauſtique trouve á mordre ſur tout, & n'épargne, ni le ſacré, ni le profane. Il n'eſt gai que par boutade, ſerieux par melancholie, emporté par tempérament, vif juſqu'a l'etourderie. Souvent il ne ſait, ne ce qu'il fait, ni ce qu'il dit. Il eſt politique ſans fineſſe, ſociable ſans amis, le matin Ariſtippe, & Diogene le ſoir. Il promet, & ne tient rien : il commence par la politeſſe, continue par la froideur, & finit avec degoût [*].

Spectre vivant, ſquelette décharné
Qui n'a rien vû que ta ſeule figure
Croiroit d'abord avoir vû d'un damné
L'epouvantable & hideuſe peinture :
Mais éplouchant le monſtre juſqu' au bout,
Poete impie, effréné Philoſophe,
On voit encore, en conſiderant tout,
Que la doublure eſt pire que l'étoffe [†].

Our Readers will judge for themſelves, whether our Author, poſſeſſed of ſuch talents for abuſe, be likely to ſerve the cauſe of Religion and Virtue, by encountering the tenets or characters of the Deiſts.

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[*] Mr. Voltaire is one of thoſe crafty and miſchievous characters, that ſhould be held in deteſtation by all mankind. His lean and meagre viſage, his dryneſs of temper, his ſuperfluity of bile, and his horridly-ſparkling eyes, all betray in him the malice of a monkey, the cunning of a fox, and the deceitful diſpoſition of a cat. His ill-nature ſnarles at every thing, ſparing nothing, ſacred or profane. He is good humoured only by fits, ſerious through melancholy, iraſcible by temperament, and ſprightly even to abſurdity. He very often knows neither what he ſays nor what he does. He is politic without ſubtilty, ſocial without friends ; an Ariſtippus in the morning, and a Diogenes at Night. He promiſes every thing, but performs nothing : commencing an intimacy with politeneſs, cultivating it with coldneſs, and ending it with diſguſt.

[†] Such a ſkeleton carcaſs ! a mere apparition !
To judge of the horrible figure at ſight,
One would ſwear that, eſcap'd from the jaws of perdition,
Of one of the damn'd 'twas the wandering ſpright.

But, a Bard without faith, and a Sage without morals,
On ſifting and turning the monſter about,
You'll find, on the whole, undeſerving of laurels,
His *inſide* is yet ten times worſe than his *out*.

Traité Anatomique de la Chenille, qui ronge le bois de Saule. Par Pierre Lyonet, Avocat par devant les Cours de Juſtice, Interprête, Maitre des Patentes, et Dechiffreur de leurs hautes puiſſances, Membre de la Societé Royale de Londres, de la Societé des Sciences de Hollande, et de l'Academie Royale de Rouën. A la Haye.

An Anatomical Diſſertation on the Caterpillar that feeds on the Willows. By Mr. Lyonet, of the Hague, Counſellor at Law, Maſter of the Patents, Interpreter and Decypherer to their High Mightineſſes, &c. &c. 4to. Imported by Becket and Dehondt.

THE very ingenious Mr. Lyonet, whoſe attachment to the ſtudy of inſects, and remarkable dexterity in diſſecting them, are univerſally known and admired, has here preſented the world with a performance which does no leſs honour to his extraordinary talents in particular, than credit to the ſtudy of Natural Hiſtory in general.

A large quarto volume, containing an anatomical deſcription of an inſect, made with all the care and preciſion ever yet employed in anatomizing the human body, will be eſteemed at leaſt a ſingular curioſity. If we add, that the Plates, nineteen in number, ſerving to illuſtrate the verbal deſcriptions, are moſt accurately and admirably executed, it is all that, we preſume, our Readers will expect from us concerning a performance of this nature.

Hiſtoire des Revolutions de l' Empire de Ruſſie. Par M. Lacomb, *Avocat.*

An Hiſtory of the Revolutions in the Empire of Ruſſia. 12mo. Amſterdam.

IN this work the Author has contracted within a very narrow compaſs, the tranſactions of a period of almoſt eight hundred years. The nature and execution of Mr. Lacomb's performance may be pretty clearly underſtood from the Advertiſement prefixed to the work, from whence, for the ſatiſfaction of ſuch of our Readers as may not be converſant in the French language, we have tranſlated the following extract; by which alſo they will be, in ſome meaſure, enabled to judge of his abilities for the taſk he has undertaken.

‘ This picture of the largeſt Empire in Europe, which I now offer to the public, muſt be neceſſarily intereſting from its importance, its novelty, the marvelouſneſs of the ſubject, and by the character and contraſt of its perſonages. I have brought into one point of view, the traits that were diſperſed and confounded, and have thrown them together in this little piece*. With reſpect to Ruſſia, we have hitherto been furniſhed with no more than irregular ſcraps of Hiſtory, and particular and ill-digeſted memoirs. This ſubject, ſo ſuſceptible of animated colouring, of bold and vigorous touches, has, I know not by what fatality, been neglected, and even abandoned. It is true, that this Hiſtory may appear diſagreeable and tireſome from the ſterility and obſcurity of the earlier ages of Ruſſia, tho' its origin is not carried back to very remote times: but this nation, buried in the groſſeſt barbariſm, was, in ſome meaſure, a new world even to its neighbours. There are no annals, no monuments to bring to light the confuſion of different principalities and dynaſties, which might otherwiſe have been diſtinguiſhed. It was therefore neceſſary to have recourſe to the records of other States, and to enquire of thoſe people who have either waged war againſt, or have had connections with Ruſſia, in order to come at a knowlege of this country. It is with the patience and pains of a zealous Obſerver, that I have formed this body of Hiſtory, without taking notice of uncertain, or leſs intereſting matters, and ſetting in a clear light ſuch, as by their accuracy and importance, merited attention.

‘ I am of opinion, that the Hiſtorian ought in ſome ſort to imitate the epic Poet, he ſhould give a ſpecies of unity to his work, by treating principally and nervouſly, of the great events and fundamental cauſes that occaſion the riſe or declenſion of an Empire; he ſhould make it his more eſpecial buſineſs to paint, to the utmoſt of his power, the actions, the genius, and the labours of thoſe eminent men, whom Providence ſeem œconomically to have diſtributed in every country, for the glory or happineſs of the people; he ſhould inſtruct, by connecting and heightening the facts with ſhort and preciſe reflections. The art of the Writer farther conſiſts in a proper management of his Epiſodes,

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* Our Author's compliments to his own work *curieux & piquant*, are omitted, tho' not overlooked.

‘ which, without loſing ſight of the principal action, ſhould be conciſe, well introduced, and ſo contrived, that the attention of the Reader may not be fatigued, by a too long continuance upon the ſame object. Circumſtantial details belong to Memoirs; Hiſtory is eſſentially employed only in the relation of facts intereſting at all times, and to all people. Above all things, the principal merit in works of this kind, conſiſts in truth; but undoubtedly care ſhould be taken in chuſing the materials. It would be difficult to determine what is the moſt ſuitable ſtyle; genius ought to conduct the pen of the Hiſtorian. The narration ſhould be ſimple upon ordinary objects, lively and rapid in the more intereſting parts, and pictureſque in ſuch as require rapture and warmth. To affect a particular and uniform ſtyle, is to imitate thoſe Painters, who uſe the ſame colouring to expreſs oppoſite compoſitions.

‘ Theſe reflections offered themſelves to me in the ſtudy of the beſt Authors; but there is a wide difference between obſervation and execution. All I mean, is to ſhew that I am not ignorant of the extent of my obligations; and I can aſſure my Readers, that I have neglected nothing that might contribute towards rendering me not altogether unworthy of their indulgence.’

Such is Mr. Lacomb's idea of an Hiſtorian, and he has not failed to carry into practice the precepts he endeavours to inculcate: we mean, as far as his abilities, which are not inconſiderable, and the narrow limits of his deſign, would permit. His narration is conciſe, yet diſtinct; his ſtile is agreeable and animated; and his reflections, in general, appoſite and judicious.

MONTHLY CATALOGUE,

For DECEMBER, 1760, *continued.*

POLITICAL.

Art. 1. *The State of France, in a clear Account of the Revenues of that Kingdom; of the Receipts and Iſſues, to every particular Item of which there is prefixed, a Number referring to the like Number in an annexed Commentary of explanatory Notes. The Accounts themſelves being procured from the Cloſet of the Comptroller General of the Finances of France, and from the* Library of the preſent Duke of Richlieu. To theſe it *added,* *an Account of the Riſe and Progreſs of the Government Debt of that Kingdom. Alſo a general Summary of its military and marine Forces. The whole forming the moſt juſt and comprehenſive View, that has hitherto been given, of the State of that Nation.* 4to. 3s. 6d. Pottinger.

The contents and deſign of this pamphlet, may be collected from the title-page: and it is not of a nature to be abridged within our limitted compaſs. Therefore we will only obſerve, that the publication of it, is very ſeaſonable at this time, when the enemies of their country are magnifying the power and revenue of France, in order to hurry us into a diſadvantageous and precarious peace.

MISCELLANEOUS.

Art. 2. *An Account of various Particulars relative to the Demiſe of the Crown. Viz.* 1. *Of the Demiſe in general*; 2. *how far it affects the high Court of Parliament*; 3. *how far the other Courts, and the ſeveral Officers of Juſtice*; *and* 4. *What Crimes are uſually excepted out of an Act of Grace, and what Debtors out of an Act of Inſolvency? Collected from the beſt Authorities.* By a Gentleman of the Inner-Temple. 8vo. 1s. Richardſon, &c.

The Author has endeavoured to ſatisfy the curioſity of the public, by abſtracting the Acts relative to the above-mentioned particulars, and copying the Act of Grace paſſed in 20 Geo. II. *verbatim.*

Art. 3. *An Eſſay on the Oeſtrum or Enthuſiaſm of Orpheus.* Norwich. 12mo. 6d. Crouſe.

This little piece traces the effects of the love of Novelty and Wonder, which produce thoſe various kinds of Enthuſiaſm, by which different men are actuated: and concludes, that ' Upon the whole, ' the impulſe of Generoſity or Love for the world, when not perverted, is a juſt and natural paſſion, the rational ſupport of Heroiſm, and the moſt copious ſpring of Happineſs.' If we do not diſcover any thing new in this literary morſel, at leaſt, there are ſome judicious and ingenious reflections well connected, and not inelegantly expreſſed.

Art. 4. *The Life and Character, Riſe and Conduct, of Count Bruhl, Prime Miniſter to the King of Poland, Elector of Saxony; in a Series of Letters*, by an eminent Hand. *Throwing a Light on the real Origin of the paſt and preſent War in Germany, and the Intrigues of ſeveral Powers. Carefully tranſlated from the German Original.* 12mo. 2s. 6d. ſewed. Cooper.

Theſe Letters are probably authentic: the picture they e
this Grand Vizir of Saxony, bearing ſuch ſtrong marks o

blance, as prove it to have been drawn by one who had attentively ſtudied the extraordinary original. Many of the facts which are here related, are inconteſtibly corroborated by the concurrent report of all Travellers, who have viſited Dreſden ſince the reign of this unparalleled Prime Miniſter; who ſeems, in luxury and magnificence, as far to exceed our ſuperb Wolſey, as the Cardinal ſurpaſſed, in this reſpect, the preſent Mr. Secretary Pitt; whoſe general character forms a perfect contraſt to that of Count Bruhl.

Art. 5. *A Supplement to the Life and Opinions of Triſtram Shandy, Gent.* By the Author of *Yorick's Meditations.* 12mo. 1s. 6d. Pottinger.

Smart and lively enough. The Gentleman really has the knack of talking, in an entertaining manner, about nothing, pretty much in the vein of the true and original Triſtram Shandy himſelf.

Art. 6. *The Compting-Houſe Aſſiſtant: Or Book-keeping made eaſy; being a compleat Treatiſe on Merchants Accompts, after the moſt approved Method. Wherein almoſt all the Varieties that can happen in that uſeful Art are introduced, and explained in a conciſe and eaſy manner. The Whole being divided into two Sets of Books, principally intended to ſupply the Defects of thoſe already publiſhed, and for the Peruſal of Youth, during their Inſtruction at School, and in the Compting-houſe. Methodized in the Nature of real Buſineſs. With a Supplement. Shewing the Nature of Negociating Bills of Exchange, Promiſſory Notes, &c. and a Collection of the different Bills and Forms of Buſineſs in Uſe among Merchants.* By John Cooke, Maſter of the Academy the lower End of Charles-ſtreet, St. James's-Square. 12mo. 2s. ſewed. Hooper, &c.

This is a plain diſplay of Book-keeping, by the method of *Waſte-book*, *Journal*, and *Ledger*.

Art. 7. *A Mirrour for the Rulers of the People. In which are contained ſeveral miſcellaneous Pieces, adapted to the Times, &c. &c.* 8vo. 1s. Seyffert, Hooper, &c.

A ſort of Index to the grievances of the times; or, at leaſt, to ſuch diſorders in the Body-politic as have fallen under the notice of the Author; who, however, does not appear to have had many opportunities of extending his obſervations beyond the lower ranks of the people. In a word, he is but indifferently qualified to hold up the *Mirrour* to the *Rulers* of the nation.

Art. 8. *An Enquiry into the real Merit of a certain popular Performer; in a Series of Letters firſt publiſhed in the Craftſ-*

man, or Gray's-Inn Journal; *with an Introduction to D——d G———k, Eſq*; 8vo. 1s. Thruſh.

The deſign of republiſhing theſe *important* pieces of criticiſm, is, to prevent the *ſad misfortune* of their ſinking into oblivion with a laſt year's News-paper. If we believe the Author, all the praiſes that have hitherto been given to Mr G——k, as an Actor, are ſo entirely without foundation, that 'he never did, nor never could, ſpeak ten 'ſucceſſive lines of Shakeſpear with grammatical propriety.' This is an aſſertion ſo contrary to the opinion of many better Critics than this Author ſhews himſelf to be, and in reality ſo oppoſite to truth, that it is alone ſufficient to invalidate all his reaſonings upon the ſubject.

Art. 9. *Some Reflections on the Management of a Theatre.* 8vo. 6d. Cooke.

Reſentment, we ſuppoſe, has begotten this litterary Brat, on the fruitful brain of ſome diſappointed Adventurer in dramatic Writing. It is uſual for theſe unfortunate ſons of the Muſes, to raiſe a furious outcry againſt the Manager by whom their pieces have been rejected; and they conſtantly attack him with the ſame weapons. If he does not approve their writings, they directly arraign his judgment, or his morals. He is ignorant, or taſteleſs, or ſelfiſh, or, in ſhort, any thing but what he ought to be. Certain it is, however, that there are thoſe who give a certain Gentleman here reflected upon, a very different character.

Art. 10. *An unfortunate Mother's Advice to her abſent Daughter*; *in a Letter to Miſs Pennington.* 8vo. 1s. 6d. Briſtow.

Whether this be a real or fictitious Epiſtle, we cannot take upon us to determine, nor, indeed, do we think that of any importance to the public. Be it ſufficient to inform our Readers, that it is written in a ſtile by no means deſpicable, and contains ſo much wholeſome advice, that it may ſafely be recommended to the peruſal of any young Lady; particularly that part of it which directs Miſs Pennington in her choice of a Huſband.

Art. 11. *The Adventures of Sylvia Hughes. Written by herſelf.* 12mo. 3s. Williams.

So long as our Britiſh Ladies continue to encourage our hackney Scriblers, by reading every Romance that appears, we need not wonder that the Preſs ſhould ſwarm with ſuch poor inſignificant productions. We, however, who are under a neceſſity of reading every thing that is printed, confeſs our obligations to Miſs Sylvia, for having made her Story ſhort.

Art. 12. *The Works of the celebrated* Mrs. Centlivre. *In three Volumes. Containing, the Perjured Huſband, Beaux's Duel, Gameſter, Baſſet Table, Love at a Venture, Love's Contrivance, Buſy Body, Marplot in Liſbon, Platonic Lady, Perplexed Lovers, Cruel Gift*; *Wonder, a Woman keeps a Secret*; *Man's*

bewitched, Gotham Election, Wife well managed, Bickerſtaff's Burying, Bold Stroke for a Wife, Artifice, Stolen Heireſs. With a new Account of her Life. 12mo. 9s. in boards, or 10s. bound. Knapton, &c.

The truly ingenious Mrs. Centlivre's works having never before been collected into one ſet, the preſent edition is therefore entitled to a place in our Catalogue. The Life of the Author prefixed, is ſaid to come from the pen of a Lady, to whom Mrs. Centlivre was perſonally known: however, ſhe has been able to give us few, if any, particulars concerning her, which are not to be found in Cibber's Lives of the Poets. Perhaps the diſtance of near forty years may have impaired the Lady's memory, with reſpect to the perſonal hiſtory of her old acquaintance; for we find that Mrs. Centlivre departed this life ſo long ago as the year 1722.—As to the pieces contained in theſe volumes, they are ſufficiently enumerated in the foregoing copy of the title-page; and the public have had no unfavourable ſpecimens of them in thoſe witty and entertaining Comedies, *the Buſy Body*, and *Bold Stroke for a Wife*.

Art. 13. *Polly Honeycombe; a dramatic Novel of one Act, as it is acted at the Theatre-royal in Drury-lane.* 8vo. 1s. Becket.

Ridicules the fondneſs of our young Ladies for Novels and Romances. The piece is not ill written; and being well played, it met with a very good reception on the Stage.

Art. 14. *The Life and Imaginations of Sally Paul.* 12mo. 2s. ſewed. Hooper.

A very ſilly, lying ſtory, cooked up from the few particulars, true or falſe, commonly related of one Sarah Paul, ſaid to have been committed to Bridewell, about half a year ago, for aſſuming the dreſs of a *man*, and the character of an *huſband*. Vid. Review, vol. XXII. page 522.

Art. 15. *Memoirs of the Life of a modern Saint. Containing his Adventures in England, Scotland, and America.* 8vo. 2s. Ranger.

A moſt deſpicable, catchpenny, ſcandalous abuſe of a Gentleman whom it is lately become the faſhion to vilify under the delicate name of Dr. Squintum: of whoſe real character and hiſtory, however, this ſhameleſs Scribbler ſeems entirely ignorant.

Art. 16. *Obſervations, good or bad, ſtupid or clever, ſerious or jocular, on Squire Foote's dramatic Entertainment, entitled,* The Minor. By a Genius. 8vo. 4d. Wilkie.

All the humour of this lies in the title-page.

Art. 17. *A moſt compleat and circumſtantial Account of that unfortunate young Lady Miſs Bell, otherwiſe Sharp, who died at Marybone, on Saturday October* 4. By Heartfree, Author of two Letters on the ſame Subject in the Gazetteer. 8vo. 1s. 6d. Williams.

Amounts to very little more than the news-paper account above referred to. The matter is yet by no means cleared up: and, perhaps, like the famous ſtory of Canning and the Gipſeys, never will be.

POETICAL.

Art. 18. *Ode to the Muſes.* By Mr. Wodhull. 4to. 1s. Payne and Cropley.

This Ode conſiſts of twenty-one ſtanzas, of an unequal and arbitrary length, the metre and rhyme being alſo irregular, in the manner of thoſe improperly called Pindaric. The Author aſſumes the character of an ardent Devotee to the Muſes; and his efforts, indeed, are conſiderable, tho' his atchievements, upon the whole, are rather moderate. Nevertheleſs, if this be one of Mr. Wodhull's earlieſt eſſays, there appears ſufficient merit in it, to make us hope for happier approaches towards ſublimity and perfection, in his future ones. The ſtarting, deſultory manner of an Ode, *the Muſes moſt unruly horſe,* as the Duke of Buckingham terms it, is, in the main, well preſerved. He ſets out with the *cuſtomary* ſupplication to his virgin Deities; and then employs a great part of his ſong in tracing the progreſſion of their favours, from Homer and Pindar down to our time, and our iſland too: his laudable, or venial, partiality to which, prompts him to parallel many of the firſt Poets of antiquity, by thoſe he deems equal among our own. Thus Milton is rather aſſociated with, than oppoſed to, Homer and Virgil; Shakeſpear with Ariſtophanes, Terence, and Sophocles; Pope with Juvenal; and Thomſon with Theocritus. Fired, as it were, with the recital of ſo many poetical Worthies, our Bard ſoars to the temple of the Muſes; and thence *catching the mimic ſounds,* as he ſays, of their various ſtrains, he gives one ſtanza to the deſcription of War and Victory; the next to the generous compaſſion of an heroic Conqueror; a third to a delineation of the Beauties of Nature; a fourth to a Sea-Proſpect, with a picture of the Naiads, who are introduced as hymning the birth of Venus from the Ocean, and her power of inſpiring love, of which they become ſuſceptible while they ſing it. From hence, at midnight, he finds himſelf alarmed by a Paſſing bell, and incloſed within a ſolitary old church, with all its viſionary horrors at that gloomy period.

Here is no want, it muſt be confeſſed, of variety of poetical matter, and abundant excurſion; which ſome have imagined eſſential to this ſpecies of poetry. We find, however, that Horace wrote ſome excellent Odes with very little; tho' in others he has ſoared and expanded with great force and art, and a kind of concealed connection. Upon the whole, a Reader of Pindar may be apt to imagine our

Bard has particularly endeavoured to imitate his expatiating manner, and to ſoar after his ſpirit, tho' in very different and leſs regulated numbers. But this, Horace tells us, was a moſt perilous and unattainable height. Mr. Wodhull's ambition, however, like Phaeton's, is generous: and as the Latin adage ſays—*In magnis voluiſſe ſat eſt*:— Thus having detailed this clue, as it were, of the meanders of his Ode, we ſhall give the laſt ſtanza of it (which recites his frequent ſupplication to the Muſes, and ſeems juſtly to characterize himſelf) as a ſpecimen of this poetical aſpiration, which has ſome merit, and may prove an earneſt of more.

Since early Fancy firſt began to dawn,
  Oft have I ſought the ſilent grove,
  Oft trac'd the mazes of the lawn,
If in thoſe haunts perchance ye deign to rove;
Oft at your ſhrine my fervent pray'r addreſs'd,
And pour'd theſe dictates of a feeling breaſt:
" Hear me, I cry'd, and elevate my heart
    " With your poetic fire;
  " Teach me to chuſe the nobler part,
" Pleas'd in your ſolitary ſeats to live;
  " To ſtrike with energy the lyre,
" And taſte thoſe pleaſures ye alone can give.
" Far from the glare of pomp, where giddy ſtriſe
    " Mixes the bitter cup of woe,
  " To where the purer joys of liſe
    " In an even channel flow
  " Conduct my ſteps; I follow and obey,
" Thro' paths where Science leads, and Nature points the way."

Art. 19. *The Earl of Douglaſs, a Dramatic Eſſay.* 8vo. 1s. Hitch, &c.

The Author's modeſty, in terming this tragedy only an Eſſay, deſerves commendation. His diſclaiming all pretenſions to the title of Poet, may likewiſe ſerve to exempt him from the Critic's laſh. Nevertheleſs, if the low opinion which he has been pleaſed to expreſs of his own abilities, be really founded in a ſincere and humble eſtimation of them, is there not, at the ſame time, ſome degree of abſurdity in a Writer's *publiſhing*, under ſuch a conſciouſneſs of the imperfection of his work?—But we decline the farther proſecution of a remark which, however juſtly founded, may ſerve to mortify a truly modeſt perſon: who really ſeems to have formed a very juſt idea of his own talents. His verſe, indeed, is not poetry; and the ear of the Engliſh Reader will be frequently offended with the ſound of certain Scoticiſms, which ſhould never preſume to make their appearance on this ſide the Tweed.

With reſpect to the ſubject of the piece, it relates to the murder of the Earl of Douglas and his younger brother, about the year 1440. Of which the Reader will find a particular account in Abercrombie's Scotch Atchievements, vol. IId, p. 328, ſeq.—The Author of this poetical Eſſay has kept very cloſe to the Hiſtory; having added little to the circumſtances of the ſtory, beſide a number of moral ſentiments, judiciouſly interſperſed, and generally well expreſſed: the piece being, indeed, unequally written—ſome parts of it promiſing more in favour of the Author's genius, than other parts of it are able to ſupport.

Art. 20. *A Shandean Eſſay on Human Paſſion; with a Smack here and there of Butler, Prior, Swift, Pope, &c.* By Caleb Mac Whim. 4to. 1 s. Coote.

A droll medley of poetizing Philoſophy, or philoſophizing Doggrel; the random work of ſome comical Genius, who affecting the unconnected manner of Triſtram Shandy, has thrown together a number of ſhrewd imaginations relating to the nature of the paſſions, Pride, Luſt, &c. but with a declared diſregard of all order, diſtinction, or concluſive meaning whatever. The Author, notwithſtanding, is evidently capable of writing to better purpoſe, and therefore we wiſh him better employment for the future.

Art. 21. *Thomas and Sally; or the Sailor's Return. A muſical Entertainment, as it is performed at the Theatre-royal in Covent-Garden. The Muſic compoſed by* Dr. Arne. 8vo. 1 s. Kearſley.

Pieces of this kind are exempted from criticiſm, for the very good reaſon hinted by our Author, (tho' the thought is borrowed) viz. That it would be ridiculouſly and abſurdly cruel, to *break a butterfly upon the wheel.*

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Contains more flattery than poetry.

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The Author has ſome good ſentiments; but does not always dreſs them to the beſt advantage.

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BRITANNIA, after ſorely lamenting the loſs of *one* King, is comforted by VIRTUE, with an aſſurance, that we have *another* as good, at leaſt. Hereupon Britannia's

> ——— ——— drooping ſpirit *lives* :——
> Smiling ſhe finds her former peace reſtor'd,
> And ev'ry hope renew'd in George the THIRD.

This naturally reminds us of the famous performance,

> Written by William Prynne, Eſquire, *the*
> Year of our Lord, *ſix-hundred-thirty-three*.

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